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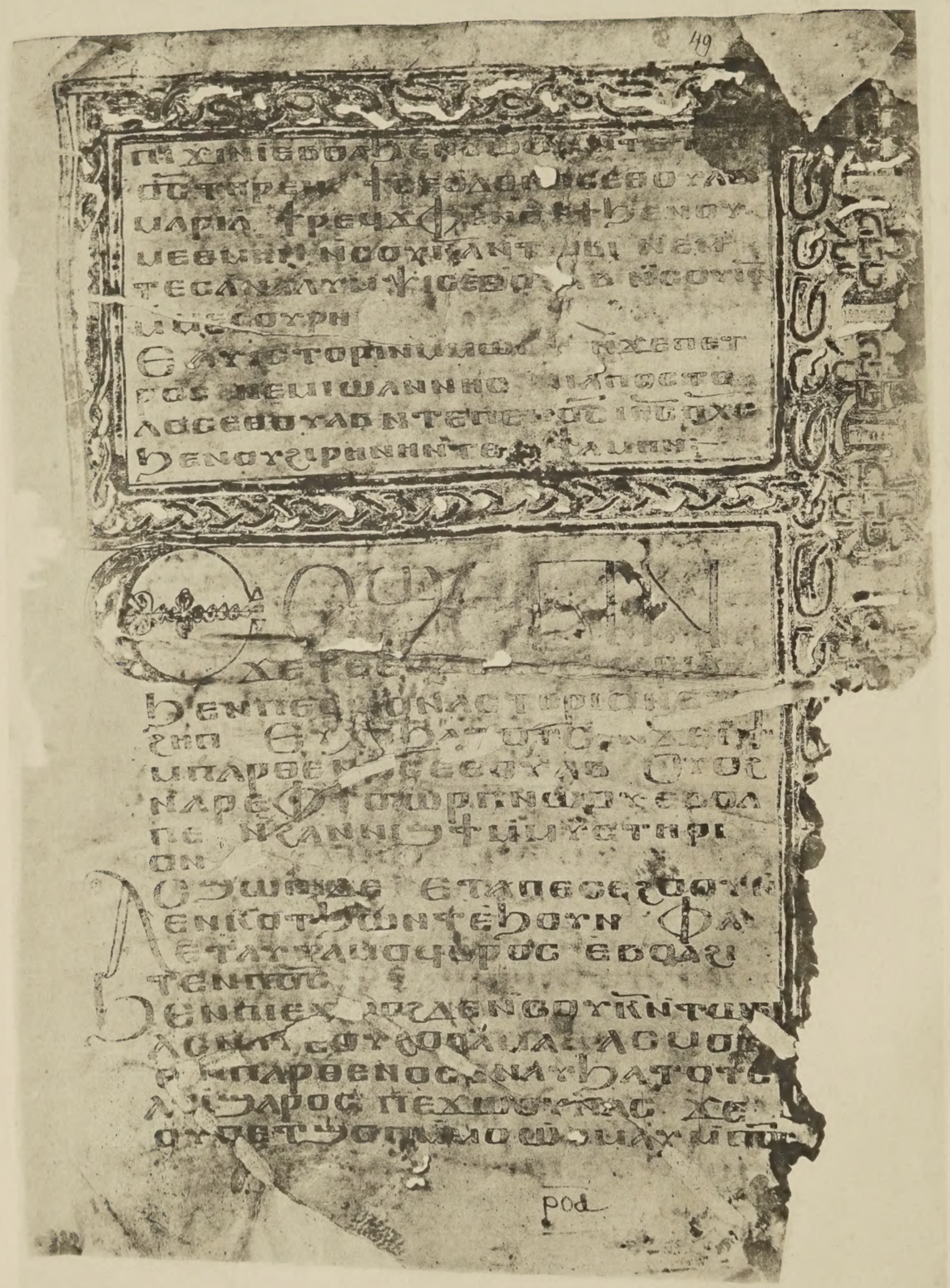
PUBLICATIONS OF
THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

EDITED BY
ALBERT MORTON LYTHGOE
CURATOR OF THE DEPARTMENT OF
EGYPTIAN ART



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The Death and Assumption of the Virgin (No. VIII B, frag. 1, recto).

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THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

—

THE MONASTERIES OF THE WADI 'N NATRÛN

PART I

NEW COPTIC TEXTS FROM THE MONASTERY OF SAINT MACARIUS

EDITED WITH AN INTRODUCTION
ON THE LIBRARY AT THE MONASTERY OF SAINT MACARIUS
BY
HUGH G. EVELYN WHITE

WITH AN APPENDIX ON A COPTO-ARABIC MS. BY
G. P. G. SOBHY

NEW YORK
MCMXXVI

PRINTED IN GREAT BRITAIN

THE PUBLICATION OF THIS VOLUME HAS BEEN MADE POSSIBLE BY THE GENEROSITY OF EDWARD S. HARKNESS, TO WHOSE INTEREST AND ENCOURAGEMENT SOME OF THE MOST IMPORTANT RESULTS OF THE MUSEUM'S EGYPTIAN EXPEDITION DURING THE PAST TEN YEARS HAVE BEEN IN LARGE MEASURE DUE

PREFACE

THE nucleus of the texts here published or described comprises a selection of the more important of the leaves and fragments found by me at the Monastery of Saint Macarius in the Wadi 'n Natrûn in the course of archaeological investigations carried out in 1920–1921 on behalf of the Egyptian Expedition of The Metropolitan Museum of Art. With these are grouped a number of other leaves and fragments, once belonging to the same MSS., which were recovered by Tattam in 1839 and Tischendorf in 1844. Fragments of texts already published or known to be extant in complete MSS. are merely described (with a collation wherever possible), unless their divergence from the recensions already known seems to justify publication in full. Owing to the shortness of the time during which I was permitted to retain the MSS., I have been able to deal with only a few of the liturgical groups.[1]

My first care has been to secure transcripts as accurate as possible, but owing to the condition of the originals, torn, rubbed, faded and otherwise maltreated as they are, many passages must remain unintelligible: such passages, though obviously faulty, are printed as I copied them. Had I been able to retain the fragments longer, repeated examination would have removed some at least of these defects. The large and frequent lacunae have been filled in as far as possible: where they can be improved upon, Coptic scholars will doubtless replace these stop-gaps by other and sounder restorations. That they may be able to judge the length of the lacunae, the originals have been reproduced page by page, and line by line.[2] I have departed from this rule only in two or three of the more lengthy texts where lacunae are infrequent and where the lines of the original are too short to be reproduced without undue loss of space. For the rest, all features of the original—punctuation, diacritical marks, etc.—are reproduced (where visible) so far as modern type allows. The words have been divided throughout, not on any scientific system, but into their simplest elements.

1 I have not attempted to deal with the fragments of the numerous copies of the *Theotokia*: the new material has been utilized by Dr. De Lacy O'Leary in his *Coptic Theotokia* (London, 1923).

2 The nature of the Coptic script calls for relatively short lines, which were probably adopted for that very reason by the ancient scribes. The long lines of many modern editions are hard to follow and are wearisome to the eye.

The order of the texts themselves is determined by their contents. The Apocryphal Fragments (I—VIII), arranged in sequence, are followed by Hagiographical Texts, where, after material relating to the Archangels, Elias and others, the Diocletianic Martyrs naturally take precedence of the fourth and fifth century worthies (IX—XXXII). After two miscellaneous items (XXXIII *et seq.*) come a series of Homiletic and Ascetic Fragments (XXXV *et seq.*). The Biblical Fragments (XXXVII), which seemed to deserve no higher place, followed by the text of two Greek Anaphoras and by the remains of certain Coptic liturgical books, are treated, for the most part, summarily (XXXVIII). The series is concluded with a rough list of vocabulary fragments (XXXIX).

Appendix I contains the text of a number of leaves from an Arabic text inscribed in Coptic characters: these have been transliterated into ordinary Arabic script by Dr. G. P. G. Sobhy, who has also commented on the pronunciation of medieval Coptic as illustrated by these fragments. In Appendix II I have gathered up what information I could find relating to the Libraries of the Minor Coptic Monasteries: the Library at the Syrian Monastery is studied at length elsewhere.[1]

The whereabouts of each fragment (Cairo, Leipzig, Manchester, or Cambridge) is of course indicated in every case. An Introductory Note describing the fragments included and dealing with the subject-matter has been prefixed to each group; additional notes (following the Text and Translation) have been found necessary in only a few cases. Since I lay no claim to Coptic scholarship, I have not attempted to deal with matters of grammar or lexicography, though I have tried to emend (always noting the reading of the original) what seemed to be sheer blunders in the texts. The aim of this publication is to make the Texts accessible to the ordinary student of Egyptian Christianity as well as to Coptic scholars, and it is for the former, of course, that the Translations are intended.

I am most deeply indebted first to S. E. Marcos Pasha Simaika, Director of the Coptic Museum in "Old Cairo," for the very great trouble he took in 1920–1921 to facilitate my work in the Monastery, as well as for permission granted me to publish the new-found fragments; and secondly to the Very Rev. El Kummus Maximus, Abbot of Dêr Abû Makâr, for his liberal and enlightened action in allowing me to remove the fragments from his Monastery to the Coptic Museum in Cairo. My cordial thanks are also due to the authorities of the University Library at Leipzig for permission to publish so many of the Tischendorf-leaves, and to Dr. Georg Steindorff, who most kindly secured for me that permission as well as photographs of all the leaves which I wished to copy. The Librarians of the University of Cambridge and of the John Rylands Library at Manchester have also been good enough to allow me to make full use of the Coptic fragments, derived from the Tischendorf and Tattam collections, under their charge.

To W. E. Crum I owe a peculiar debt of gratitude, first because it was at his suggestion

1 *H.N.S.*, Excursus.

that I undertook the editing of these texts, and secondly for his never-failing help and guidance whenever I have applied to him. Wherever in this edition I have erred, it is because the particular point or passage has not been submitted to Crum. Dr. George Sobhy of Cairo has not only helped me with information on certain topographical points, but has consented to edit and translate the curious Copto-Arabic fragments published as an Appendix. To Dr. De Lacy O'Leary I am deeply indebted for consenting to revise and correct the proof-sheets of the same Appendix.

Finally—but very specially—my thanks are due to those who have made the publication of this work practically possible—to Edward S. Harkness for his signal and splendid generosity in undertaking the entire cost of production, and to Albert M. Lythgoe and H. E. Winlock for the unfailing support and encouragement they have afforded me during the preparation of this work as on numberless other occasions.

Hugh G. Evelyn White.

HUGH G. EVELYN WHITE

THE untimely death of Evelyn White in the summer of 1924, while this volume—the first of several recording his brilliant researches into the history of the Monasteries of the Wadi 'n Natrûn—was yet in the press, has left to his associates the willing responsibility of carrying through, to the conclusion which he had planned, these results of his broad scholarship. White's study of these monuments, which had played so important a part in the history of the Early-Christian church in Egypt, took definite form in the autumn of 1917, when, incapacitated for further service with the British forces in Egypt by a general breakdown in health, he was able to undertake again the less exacting sides of the work of the Museum's Expedition, of which he had been a member from 1909 till 1915.

The earlier years of his connection with the Expedition had been spent at Khargeh Oasis and at Thebes. From 1909 to 1911 he assisted Winlock in the excavations which that branch of our Expedition had undertaken at the Temple of Hibis, in the Oasis, and copied the Greek decrees in the temple for eventual publication. At the same time he explored this northern end of the oasis for Greek inscriptions, devoting himself especially to the cataloguing of those in the Christian cemetery of El Bagawat.

In 1911–13 he was associated with Winlock in the Museum's excavations at Thebes—at the Palace of Amenhotep III and in the Assasîf—and in 1913–14, in the investigation of the Monastery of Epiphanius and neighboring Early-Christian sites in the Theban necropolis.

With the outbreak of the war in 1914 and his inability to secure admission to the British army in that first winter of the struggle, he returned to Thebes and, with the Expedition's programmes completely disrupted by the cataclysm, he made possible the resumption of our excavations and through the spring of 1915 superintended alone the clearing of a considerable additional area at the Palace of Amenhotep.

In the autumn of 1915, after persistent efforts he secured a commission in the British army and was eventually assigned to the force which was then engaged in throwing a

railway across the Isthmus of Suez and advancing into Palestine. There his health, always precarious, finally broke down and in 1917 he was invalided out of the army with no hope of further entry.

Later in that year it proved possible for us to ask him to undertake a task, in preparation for which certain preliminary work had been carried out in 1910–11 by our Expedition—a study of the architecture and history of the Monasteries of the Wadi 'n Natrûn. Beginning with the study of the history of the monasteries from literary sources, which included the investigation of original documents preserved in as many as four languages, he pursued his task unremittingly at Cambridge from 1917 to 1919, constantly expressing to us his gratitude for the facilities so readily afforded him by the authorities of the Library of Cambridge University and for the help of several British scholars whose aid he sought at times in their respective fields.

With this labor approaching completion, he returned to Egypt in the winter of 1919–20 and journeyed to the monasteries, spending some time there with the monks and conducting a careful study of the architectural and archaeological evidence exhibited by the structures. In the following winter of 1920–21 he made two further visits to the Wadi 'n Natrûn, on the first of which he was accompanied by two other members of our Expedition staff, Messrs Hauser and Burton, who coöperated with him in the completion of the exhaustive architectural survey and photographic record of the monasteries, on which the Expedition had previously worked in 1910–11.

In two comprehensive reports which White made to the Museum in those years[1] he outlines the main results of his researches and of his investigation of the monasteries during these visits—which were destined to be the last he would make to the Wadi 'n Natrûn—and describes his discovery of the important documents which form the subject of the present volume. Nothing could illustrate more clearly some of the outstanding qualities in White's character than the record of accomplishment to which those reports bear witness—his whole-hearted interest and persistence in pressing an investigation; his thoroughness in whatever problem or task might be entrusted to him; and his invariable modesty concerning any such achievement which his untiring application and sound methods of work had produced.

White's larger labor on the history and the architecture of these monasteries had been so far concluded at the time of his death that his manuscript, to be published in two volumes, was in the process of revision preliminary to entering the press. While the work of revision which still remains to be done is a heavy one, owing to the scope and thoroughness of his investigation and the resultant mass of evidence which that labor yielded, it is our hope that the publication of the volumes may not be unduly delayed. Provision for

1 Cf. MMA. Bulletin, July, 1920, Part II and November, 1921, Part II.

their publication, together with the present volume, had generously been made in 1922 by Mr. Edward S. Harkness, Chairman of the Committee on Egyptian Art.

The Museum is under a special debt of gratitude to W. E. Crum, who had given helpful advice and assistance to White in various matters relating to the Expedition's publications in which they were associated, and who later undertook to see the final pages of this volume through the press after White's death. We also wish to express our grateful appreciation to M. H. Davis for generous help in preparing for us the Index of Coptic words.

Albert M. Lythgoe.

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SYMBOLS AND SUMMARY ABBREVIATIONS

I. In Commentary, Notes, etc.

A.A.C.M. = *Architecture and Archaeology of the Coptic Monasteries in the Wadi 'n Natrûn.*
A.M.G. = *Annales du Musée Guimet.*
Apophth. Patr. = *Apophthegmata Patrum* (in Migne's *Patrologia Graeca* LXV).
B.M. Cat. = *Catalogue of the Coptic MSS. in the British Museum.*
B.O. = Assemani's *Bibliotheca Orientalis.*
Bibl. Nat. = Bibliothèque Nationale.
Cairo = The Coptic Museum at the Church El Moallaka in "Old Cairo."
Cat. = *Catalogue, Catalogus.*
Cod. Tisch. = Codices Tischendorfiani (as catalogued by Leipoldt *ap.* Vollers, *Katalog*).
Cod. Vat. Arab. = Codices Vaticani Arabici.
Cod. Vat. Copt. = Codices Vaticani Coptici (as catalogued in Mai's *Scriptorum Veterum Nova Collectio*, t. IV).
C.S.C.O. = *Corpus Scriptorum Christianorum Orientalium.*
C.U.L. = Cambridge University Library.
Eth. = Ethiopic.
H.E. = *Historia Ecclesiastica.*
Hist. Patr. = *History of the Coptic Patriarchs.*
H.N.S. = *History of the Monasteries of the Mount of Nitria and Scetis.*
Lit. Or. Coll. = Renaudot, *Liturgiarum Orientalium Collectio*, Ed. II.
P.G. = Migne's *Patrologia Graeca.*
P.L. = Migne's *Patrologia Latina.*
P.O. = Graffin-Nau, *Patrologia Orientalis.*
P.S.B.A. = *Proceedings of the Society of Biblical Archaeology.*
R.O.C. = *Revue de l'Orient Chrétien.*
Rylands = *Catalogue of the Coptic MSS. in the John Rylands Library.*
S.V.N.C. = Mai, *Scriptorum Veterum Nova Collectio.*
T.S.B.A. = *Transactions of the Society of Biblical Archaeology.*
Vollers, *Kat.* = *Katalog d. Islamischen, Christlich-Orient. . . . Hss. d. Universitätsbibliothek zu Leipzig.*

II. In the Text.

⟨ ⟩ indicate that the words enclosed have dropped out of the text.
[ ] indicate a lacuna owing to damage done to the original.
{ } indicate that the words or letters enclosed are superfluous.
( ) indicate the expansion of a contraction.
. . . . indicate that so many letters are missing or (if not within brackets) unrecognizable.

ADDENDA AND CORRIGENDA

P. 10 l. 4 ⲛⲁⲥⲟⲛⲓ, read as MS.
„ (transl.), l. 2. For "my brethren," read "ye thieves"
P. 14 (transl.), l. 2. For "have been cast away," read "had despaired."
P. 19, l. 14. Delete ⟨ⲛⲁ⟩
P. 20, l. 14. For ⲥⲛⲛⲉ, read ⲥⲛⲛⲓ
P. 30 (transl.), l. 3. For "spake unto him with harsh speech," read "threw mud at him"
P. 34 (transl.), l. 6. Delete "lying"
P. 41 (transl.), l. 11. For "with many miracles," read "daily till evening"
P. 43, l. 5. For ⲱⲓⲙⲓ, read ⲉⲣⲓⲙⲓ
P. 45, l. 11 ⲙⲟⲛⲟⲛ, read as MS.
„ (transl.) F, l. 8. For "Only," read "else"
P. 46, l. 1. For ⲱϫⲣ, read ⲱⲧⲣ (?)
„ (transl.), l. 2. For "material creatures," read "molten images"
P. 47, l. 5. For ϫⲁϫⲱⲛ, read ϫⲁϫⲱⲛⲓ
P. 49, l. 8. For ⲙⲛⲓⲙⲓ, read ⲙⲛⲓⲙⲓ
„ note 2. For (*Mon.*, read (*Not.*
P. 50. Delete note 1 (text)
„ (transl.), l. 5. Delete "and enchantments"
P. 51 *vo.* l. 2. For ⲫⲟⲩ[ⲓ, read ⲫⲛⲟⲩ[ⲓ
„ *vo.* l. 8. For ⲧⲣⲉ, read ⲧⲫⲉ
P. 52, l. 14. Delete ⟨ⲛⲁ⟩
P. 53 (transl.), l. 4. For "unto her," read "unto him," according to text as emended
P. 54, note 7. For the appearance of Jesus as one of the children slain by Herod see Martyrdom of Matthew §§ 1, 3 (*ed.* Tischendorf, pp. 167 f., ed. Bonnet, pp. 217, 219)
P. 63 *vo.* l. 17. For ⲱⲙⲉ, read ⲱⲙⲉ
P. 67 *vo.* l. 29. For ⲟⲩⲉ, read ⲥⲱⲉ
P. 68, l. 3. For ⲙⲓⲱϯ, read ⲛⲓⲱϯ
P. 70 *vo.* l. 3. For ⲥⲫⲏⲣⲓ, read ⲱⲫⲏⲣⲓ
P. 74, l. 9. For ⲱⲥⲧⲛϩⲏⲧ, read ⲱⲟⲩ ⲛϩⲏⲧ
„ (transl.), l. 2. For "...of heart because of," read "but I have had patience respecting"
P. 79, note 9. Add to authorities *Synax.* Amshir 10, ed. Basset, pp. 779 f.
P. 87, note 9. After "*Synax.* Arab. Misra 1," add "ed. Basset, pp. 1239 f."
P. 92, l. 1. For ⲛⲉⲗⲓⲟ ⲉⲁ, read ⲛⲉⲗⲓⲟⲩⲓ
„ (transl.), l. 1. For "a dumb man," read "a land-owner"
P. 94, nn. 4, 5. The *Synax.*, ed. Basset, pp. 1143 f., commemorates Thomas on Baûnah 27
P. 95, note 4. For "see the Arabic *Synax.* Abîb 25 (ed. Forget, ii 244)," read "see *Synax.* Baunah 4, ed. Basset, pp. 1078 f."
P. 96, l. 12. For ⲛⲁⲓ ⲟⲛ ⲑⲱⲟⲩⲧ, read ⲛⲁⲓⲟ ⲛⲑⲟⲩⲱⲧ
„ (transl.), l. 4. For "(and) this statue also," read "these seventy idols,"
P. 97 (transl.), l. 4 from below. For "ravenous," read "that had whelped"
P. 100. Delete note 1
„ (transl.), l. 8 from below. For "Only," read "Verily"
P. 101, l. 8. For ⲙⲁ ⲡⲕⲁⲡⲟⲛ, read ⲙⲁⲡⲕⲁⲡⲟⲛ
„ (transl.), l. 3. For "guarded the appointed place," read "turned the instrument"
P. 102, note 4. Add "Astratole is mentioned, though not by name, in the Martyrdom of Thomas; see *Synax.*, ed. Basset, pp. 1079 f."
P. 104, note 7. After l. 1 add "see *Synax.*, ed. Basset, pp. 1229 f."
„ *ult.* For "Athûr," read "Abîb;" and to note 10 add "see *Synax.*, ed. Basset, pp. 1234 f."
P. 108, l. 26. For ⲥⲟⲙⲥ, read ⲥⲟⲙⲉ
P. 110 *vo.* l. 3. For ⲙⲉⲧⲣⲥⲟⲩⲟ, read ⲙⲉⲧⲣⲟⲩⲟ
P. 111, l. 27. For [ⲉⲕⲣⲁⲥϯ], read [ⲉⲕⲣⲁⲥϯ]
P. 112 *vo.* ll. 19, 25. For ⲑⲱⲟⲩⲧ, read ⲑⲟⲩⲱⲧ
„ (transl.), l. 5. For "these insults I forgive thee," read "I am weary of forgiving thee"
P. 116, l. 3. For ⲥⲁⲣⲧ, read ⲥⲁⲣϯ
„ *vo.* l. 5. For ⲛ[ⲉ]ⲕ, read ⲛ[ⲉ]ⲕ
P. 117 (transl.), l. 4 from below. For "Give thanks unto," read "By the weal of"
„ (transl.), l. 2 from below. For "Does not their God protect," read "Verily their God fights for"
P. 117 (transl.), *ult.* For "dumb," read "deaf"
P. 118 (transl.), l. 4. For "of gold," read "overlaid with"
„ (transl.), l. 4 from below. For "the pillar," read "each pillar." For "one pillar," read "throne"
„ (transl.), l. 2 from below. For "near the," read "by each." For "throne," read "thrones"
P. 121 *vo.* l. 2. Delete (ⲛⲓ)
P. 123 *vo.* l. 4. For ϯⲛ]ⲟⲩ, read ⲁⲙ]ⲟⲩ
P. 125, l. 16. For ⲕⲟϯ, read ⲕⲟⲧ
P. 126 (transl.), *ult.* After "measures," add "of bread"
P. 130 *vo.* l. 15. For ⲁⲉ ⲡⲁⲱⲓⲛⲓ, read ⲁⲉⲙ
„ (transl.), l. 3 from below. For "I fear," read "Needs must"
P. 131 (transl.), l. 2. For "(will)," read "must needs"
„ (transl.), l. 5. For "He should speak of my visitation upon it," read "in which He shall visit me"
„ note 7. For the first two lines read "Mesore 19. See *Synax.*, ed. Basset, pp. 1276 f."
P. 137 (transl.), l. 5. After "Heaven," add "whereby we ascend"
P. 147, l. 25. For]ⲛⲱⲁⲓ, read ? ⲛ]ⲁⲱⲁⲓ
P. 151, l. 24. For ⲧ[ⲉⲙⲟⲁⲙ, read ⲧ[ⲉⲙⲟⲁⲙ
P. 154 *vo.* l. 15. For ⲱⲫⲣ, read ⲱⲫⲏⲣ
P. 159 *vo.* l. 10. For ϯⲣⲟⲛϥ, read ϯⲣⲟⲛϥ
P. 160 (transl.). For "thousand (*sic*)," read "hundred"
P. 162 (transl.), l. 2. For "spring," read "canal"
„ (transl.), l. 5. For "heat (?)," read "cooking food"
P. 175, l. 6. For ⲛⲓ, read ⲛⲓ
„ *vo.* l. 19. For ⲣⲛⲧ, read ⲣⲛϯ
P. 176, l. 22. For ⲣⲱϩ, read ⲣⲱⲥ
„ Delete note 2
„ *vo.* l. 22. Read ⲁⲡⲓⲁⲣⲭⲏ-ⲉⲡⲓⲥⲕⲟⲡⲟⲥ

INTRODUCTION

THE LIBRARY AT THE MONASTERY OF SAINT MACARIUS AND THE NEW MS. FRAGMENTS

1. *The Monastic Libraries in General.*

Privately owned books

NO Library, in the formal sense of that word, is known to have existed in Scetis (or at the Mount of Nitria, or Cellia) in the fourth and early fifth centuries. Nevertheless, the germs from which the later monastic institution developed were already present. Frequent references show that books were by no means rare as private possessions of the monks. Books are mentioned among the goods of Theodore of Pherme (fourth century) seized by robbers;[1] and the same monk consulted Macarius as to what he ought to do with the three cherished volumes which constituted his library.[2] Paphnouti of Scetis also was falsely charged with the theft of a volume which a malicious brother had hidden in his cell.[3]

Whether the possession of books was strictly lawful or no was an open question: Macarius advised Theodore to sell his books, even though he was accustomed to lend them to the brethren to their great edification; and Sarapion (as we shall see) was emphatic on the subject. Yet very many evidently considered such private possession to be legitimate.[4]

Book-cupboards

These private collections of books were kept in their owners' cells, where they were stored in cupboards (θυρίδες)—niches recessed in the walls of the cells—as we gather from the *Apophthegmata Patrum*. Sarapion,[5] for example, reproved a book-loving brother with the words: "'You have taken that which belongs to widows and orphans and have placed it in this cupboard.' For he saw it full of books." And to a brother who boasted that he had written for himself a copy of the Old and New Testaments, one of the Fathers replied:

1 *Apophth. Patr.*, Theodore of Pherme, XXIX.
2 *id.* 1.
3 Cassian, *Collationes*, XVIII, 15.
4 The Tall Brothers possessed a collection of "excellent and canonical books" which were burned by Theophilus: see Palladius, *Dialogus de Vita Johannis Chrysostomi* (Migne, *P.G.* XLVII, 1, i, 24).
5 Sarapion 11.

"You have filled your cupboards with papers."[1] Another saying shows that these recesses were ordinarily closed, for Amoi declared to his disciples, "I have seen men fleeing and leaving their cupboards littered with parchment books, nor did they (stay to) close the cupboard doors, but departed leaving them open."[2]

Growing collections at the churches

Before his death a monk (we may suppose) often gave away to his disciples or companions such books as he possessed. But in many cases books must have been left undisposed of. These would have become the property of the community in general and have been stored at the Church, as the center of the settlement. The Church, indeed, was the one place in a monastic settlement of the early Antonian type where books would most naturally collect, where they would be most accessible, and least likely to be dispersed. Here at least there must have been a series of books for liturgical use, lectionaries, and collections of homilies. And to these would be added important doctrinal manifestoes, such as the yearly Paschal Letters issued by the Patriarchs of Alexandria,[3] or standard works like the "book of the holy Athanasius" wherewith Sisoes routed his Arian visitors.[4] Possibly it was from such a collection that the superior visitor to the Mount of Nitria was furnished with the book with which he was expected to beguile his time.[5] The Church, then, in all probability was the center at which the monastic Library began to develop into a formal institution.

Sources of supply

In the earliest times books were brought into the monastic settlements from outside; but the avowed poverty of the monks makes it probable that most of the volumes current were either gifts or were produced by their own copyists, rather than trade-copies. These monastic copyists worked in their cells,[6] either for their own support,[7] or to furnish themselves with reading-matter,[8] or to accommodate others.[9]

So far as we can learn, the works thus produced were either copies of the Scriptures[10] or theological and ascetic works: they were valued for their 'edifying' matter rather than for any literary quality; and there is little or no ground for the pious belief sometimes expressed that here and there the writings of a Greek poet or orator were copied and studied as works of art. Pagan literature was surely one of the "things of the world" which every serious-minded monk renounced—if, indeed, any were tempted to suchlike sin.

First direct evidence of a library in Scetis

It is in the latter part of the sixth century that we find the first definite evidence of a permanent library. This is a note inscribed in a Syriac MS. brought by Assemani from the Monastery of the Syrians to the Vatican.[11] It reads as follows: "This book was bought

1 *R.O.C.* XVIII (1913), p. 143 (no. 385) = Migne, *P.L.* LXIII, 929. 2 *Apophth. Patr.*, Ammoes v.

3 See Cassian, *Collationes* X, 2. 2. Similarly in the Theban Monastery of Epiphanius a Paschal Letter of the Patriarch Damianus, as well as earlier documents, such as the Letter of Athanasius and the Anathemas of Cyril, were preserved —though, indeed, these were inscribed upon a wall.

4 *Apophth. Patr.*, Sisoes XXV. The lemma prefixed to the Morgan *Life of Maximus and Domitius* asserts that 'Pshoi,' the author, wrote his work "in a volume (ΤΟΜΟϹ) of papyrus and deposited it in the Church."

5 Palladius, *Historia Lausiaca*, Ch. VII.

6 See *Apophth. Patr.*, Marcus I.

7 As did Evagrius at Cellia (see Palladius, *Historia Lausiaca*, XXXVIII). 8 *R.O.C.* XVIII, p. 143, no. 385.

9 *Apophth. Patr.*, Abraham III.

10 It is (or was) the opinion of Dr. Steindorff that the Bohairic Version of the New Testament originated in the 'Nitrian' Monasteries in the fourth or fifth century: see Nestle, *Einführung in d. griechische N.T.*, p. 107.

11 Assemani, *Bibliothecae Apostolicae Vaticanae Catalogus* III, no. CXLIII (pp. 245 ff.).

on the thirtieth day of the month Thamuz (July) in the year (of the Greeks) 887 (=576 A.D.) for the holy monastery of (*sic*) Scetis, in the days of the most religious Mar Theodore, the Abbot, by the gift of God and his (Theodore's) own money. This book he bought together with others, for the contemplation, reading, and spiritual advancement of all those who shall open it. May God (for Whose Name's sake he caused this treasure to be laid up in his own monastery) requite him. . . . But whoso shall seek this book to read in it. . . and shall not return it to its owners, may he inherit the halter of Judas for ever. Amen."

Though Theodore's "own monastery" was probably no more than a 'cell' of Syrian monks attached to one of the Four Monasteries or Laurae, it is clear that this 'cell' as a body possessed a collection of books intended for the use of the brotherhood—that is to say, a Library in the technical sense. And we may surely infer that the 'cell' was not peculiar in this respect, but that in the later part of the sixth century (and probably much earlier) each Monastery in Scetis possessed its Library. Moreover, when in the first half of the seventh century Anan-Isho visited Scetis to gather material for his *Paradise of the Fathers*,[1] it is highly probable that, as a stranger, he found his documentary sources[2] in general collections rather than in the cells of individual monks.

2. *The Earlier Libraries at the Monastery of Saint Macarius.*

Earliest and subsequent collections

With a few possible exceptions[3] all the books existing in the primitive Monastery of Saint Macarius, whether publicly or privately owned, must have perished in one or other of the Barbarian Raids which took place in 408, 434, and 444 A.D.[4]

Two events in subsequent history are likely to have favored the formation of a new and considerable Library. Late in the fifth century the Emperor Zeno bestowed on the

1 Thomas of Marga, *Book of the Governors*, ed. Budge II, p. 175.

2 Abbot Butler (*Lausiac History* I, 85 f.) shows that Anan-Isho incorporated a Syriac recension of the *Lausiac History* in his work, but he need not necessarily have found this in Scetis. He cannot have depended to any very considerable extent upon oral tradition, and we may conjecture accordingly that he made use of the lost Coptic work known as the *Paradise of Shiêt* ⲡⲓⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛ̀ⲧⲉ ϣⲓⲏⲧ twice mentioned in the *Life of Pisenti* (ed. Amélineau, *Mém. de l'Inst. égypt.*, II, 339, 363), and more adequately noticed by Zacharias in the *Life of John the Little* (ed. Amélineau, *A.M.G.* XXV, 322 f.). It is there called *The Book of the Old Men* (ⲡⲓⲥϣⲱⲙ ⲛ̀ⲛⲓϧⲉⲗⲗⲟⲓ) or *Paradise*, and is described as relating the "deeds and sufferings" of a number of Fathers, who are named. Zacharias claims to have followed it closely in his biography of John. It was certainly a work of great renown; for it is mentioned together with a *Paradise of 'Nitria'* (ⲙⲛ̀ⲣⲟⲥⲙ) on a Theban ostracon (see Crum, *Coptic Ostraca*, no. 250; cp. p. 63 and note).

3 *e.g.* the *Life of Maximus and Domitius* by 'Pshoi of Constantinople.' A note prefixed to the Morgan MS. of this *Life* (cp. Cauwenbergh, *Étude sur les Moines d'Égypte*, p. 71, note 4) states that the text was carried by Apa Isidoros from Scetis to the Hospice at Alexandria when the desert Monasteries were destroyed by the Mastiki (Mazices). It remained there until the days of the Patriarch Michael when it was restored by a deacon Eustathius to a monk of Scetis resident at Enaton. Cauwenbergh assumes that the destruction mentioned was the Sack of Scetis *temp.* Damian, and identifies the Patriarch Michael with Michael I (744–767). But the Apa Isidoros who rescued the book is certainly identified with the fourth-century Isidoros the Priest (who died, however, long before the *first* Sack of Scetis), and this statement at least must be fiction. That the book was saved during one of the Sacks of Scetis is probable enough, but (unless the date of the Morgan MS. contradicts this) it is more likely to have been saved in the fifth and last Sack of the Monasteries (*c.* 817 A.D.) and restored under Michael II (850–851), or Michael III (881–909 ?). Yet the rescued MS. is likely to have belonged to the Monastery of Baramûs rather than to the Monastery of S. Macarius.

4 *H.N.S.* I, X, §§ 3 ff.

Monastery an annual subsidy, which afterwards became a permanent endowment, and thus enriched it materially.[1] Secondly, the transfer thither of the Patriarchal throne of the Monophysites at the middle of the sixth century added to the place a peculiar ecclesiastical importance.[2] Once more, however, any accumulation of books formed under these influences must have been dispersed when (towards the close of the sixth century) the Monastery was sacked for the fourth time.[3]

For many years after this disaster the Monastery remained in ruins and utterly depressed, and it is unlikely that any attempt to form a new Library can have been made until the changed conditions following on the Arab Conquest led to a vigorous period of restoration. Then indeed (if we may trust our documents) we find the Patriarch Benjamin I, who had come to the Monastery to consecrate a new church of Saint Macarius, instructing his *syncellus*, Agathos, to "bring forth the books which are requisite for the consecration."[4] Presumably, therefore, the Monastery had already (about the middle of the seventh century) been reëquipped at least with indispensable service-books. Some years later we hear that a certain Abba George, *syncellus* of the Patriarch Simon I (689–701 A.D.), compiled a history of the Patriarchs from Cyril I to Alexander II († 730 A.D.) "in the *gebel* (desert) of the holy Abû Makâr in Wadi Habîb;"[5] and it is reasonable to suppose that this work—together with a copy of the more famous Chronicle by John of Nikiu[6]—was in the monastic collection. At the same period, possibly, there was to be seen there the voluminous correspondence of Peter III (Mongus) together with a letter of the Emperor Zeno.[7]

There is no evidence to show to what extent the Library was developed in the century following. The ninth century brings us to a crucial date in its history, for about 817 A.D. the Monastery was sacked for the fifth and last time.[8] That sack was peculiarly thorough, and we shall hardly err in assuming that the Library hitherto existing was completely destroyed:[9] certain it is that not a fragment of MS. derived from this source can be ascribed to a date earlier than the ninth century.

3. *The Library in the Middle Ages.*

Reconstitution of the Library

Prompt and vigorous steps were taken to repair the disaster, and circumstances were peculiarly favorable. The Monastery held a practical monopoly of the Patriarchate. Not only was the Patriarch almost invariably chosen from among its inmates, but he had even

1 *id.* II, i, § 3.
2 *id.* II, iii, §§ 1–3.
3 *id.* II, iv, § 5.
4 *Hist. Patr.*, p. 243.
5 *id.*, p. 344. In the eleventh century this work seems to have been at Nahya whither it may have been carried when the monks of Scetis fled to that place in the days of Benjamin I (cp. *H.N.S.* II, v), or at the sack of the Monastery in the ninth century. Possibly we have a fragment of this work in No. XXXI.
6 On John of Nikiu and his intimate association with the Monasteries of Scetis see *id.*, pp. 286 f.
7 *id.*, p. 183. But it is not certain whether this statement should be ascribed to the above-mentioned George or to the assistants of the tenth century Severus of Ashmunên who made some use of the earlier work in compiling the *History of the Patriarchs*. In the latter case the reference may be simply to the MS. still extant: *Cod. Vat. Copt.* LXII, 4.
8 *H.N.S.* III, vi, vii.
9 A few damaged volumes may possibly have survived and have been recopied.

to submit to a secondary enthronement there; and there some of the most solemn rites of the Coptic Church were celebrated.[1] Thence, too, were drawn men to fill the episcopal sees, at any rate of northern Egypt. Then and through the greater part of the Middle Ages Dêr Abû Makâr was the premier monastery in Egypt: it was at once a semi-Patriarchal seat and a nursing-ground for future Patriarchs and prelates.

Extant dated MSS.

A fine and adequate Library was, therefore, not only in keeping with the dignity of such an institution, but, so far as study counted for anything, a necessity. Until the new catalogue of the Coptic MSS. (many of which were brought from Dêr Abû Makâr) in the Vatican is issued, it will be impossible to gauge with full assurance the growth of the Library; but the following list of dated or closely datable examples may roughly represent the development.[2]

(1) 830 A.D. *Translation of Saint Macarius* (fragment).[3]
(2) 884 A.D. *Martyrdom of James the Persian*, written by Cyriac, 'son' of the deacon Stauros, A.M. 600.[4]
(3) Ninth century, Archelaus of Neapolis, *Sermon on the Archangel Gabriel* (by the same hand as the foregoing).[5]
(4) 914 A.D. *Martyrdom of Macarius of Antioch* (written by Jacob, the 'son' of John Kamé).[6]
(5) 918 A.D. Moses of Keft, *Encomium on Pisenti of Keft* (written by the same Jacob).[7]
(6) 925 A.D. *Martyrdom of Isaac of Tiphres* (written by Theodore at the direction of Abbot (?) Abraham of Coltha).[8]
(7) 933 A.D. Cyril of Alexandria, *Homily on the Three Children*.[9]
(8) 956 A.D. *Martyrdom of Saint George*.[10]
(9) 957 A.D. Dioscoros, *Elogium on Macarius of Tkoou* (written by Theodosius, 'son' of Mennas, priest of the Great Cell).[11]
(10) 962 A.D. Saint Athanasius, *On the Three Patriarchs* (written by a monk of Saint Macarius "whose name is known to God alone," when Chael was archpriest).[12]
(11) 962 A.D. *The Deaths of the Three Patriarchs*.[13]
(12) 962 A.D. Basil of Caesarea, *Sermon on the Monastic Life*.[14]
(13) 979 A.D. Paphnouti, *Life of Unefer* (Onuphrius), written by Gabriel the Deacon.[15]
(14) Tenth century (first half), *Martyrdom of Theodore the Eastern*.[16]
(15) Tenth century, Gregory Nazianzen, *Homily on the Sacrifice of Abraham* (contains a note dated 995 A.D.).[17]
(16) Tenth century, Gregory Nazianzen, *Homily on Poverty* (contains a later note dated 1025 A.D.).[18]
(17) Tenth century, *Martyrdom of Eusebius* (contains later note as above).[19]
(18) Tenth century, *Martyrdom of Saint Luke*.[20]
(19) Tenth century, *Life of Macarius the Great*.[21]
(20) Tenth century, Menas, *Elogium on Abba Macrobius*.[22]
(21) Tenth century, *Life of Joseph the Carpenter*.[23]
(22) Tenth century, *Life of Simeon of Mesopotamia*.[24]

1 *op. cit.* II, iii, §§ 1–3.
2 Probably the ninth-century list should be largely increased.
3 *Cod. Tisch.* XXIV, fols. 22, 32, 24 (= No. XXIII D, below).
4 *Cod. Vat. Copt.* LIX (Hyvernat, *Album*, Pl. 21).
5 *id.* LIX (Hyvernat, Pl. 22).
6 *id.* LIX, 4 (Hyvernat, Pl. 22).
7 *id.* LXVI, 5 (Hyvernat, Pl. 42, 3).
8 *id.* LXVI, 3 (cf. Zoëga, *Cat.*, no. XIX).
9 *id.* LXIX (Hyvernat, Pl. 24).
10 *id.* LXIII (Hyvernat, Pl. 26).
11 *id.* LXVIII, 7 (Hyvernat, Pl. 27).
12 *id.* LXVIII (Hyvernat, Pl. 29).
13 *id.* LXI (Hyvernat, Pl. 28).
14 *id.* LXVIII (Hyvernat, Pl. 29).
15 *id.* LXV, 3 (Hyvernat, Pl. 40).
16 *id.* LXI (Hyvernat, Pl. 41).
17 *id.* LXI (Hyvernat, Pl. 32).
18 *id.* LXVI, 12 (Hyvernat, Pl. 30).
19 *id.* LVIII, 4 (Hyvernat, Pl. 31).
20 *id.* LXVIII (Hyvernat, Pl. 40).
21 *id.* LIX (Hyvernat, Pl. 41).
22 *id.* LVIII (Hyvernat, Pl. 33).
23 *id.* LXVI (Hyvernat, Pl. 34).
24 *id.* LXI (Hyvernat, Pl. 35).

(23) Tenth century, Alexander, *Elogium on Peter of Alexandria.*[1]
(24) Tenth century, *Martyrdom of Peter of Alexandria.*[2]
(25) Tenth century, *Sermon of John Chrysostom.*[3]
(26) 1067 A.D. *History of Joseph the Carpenter.*[4]
(27) 1153 A.D. *Acts of Isaac of Tiphres.*[5]
(28) 1211 A.D. Mark the Priest, *Martyrdom of John of Phanidjôit* (written by Peter, son of Abû 'l Farag).[6]
(29) Twelfth–thirteenth century, *Martyrdom of Saints John and Simeon* (contains a miniature painting by David the Limner, ⲡⲓⲍⲱⲣⲣⲁⲫⲟⲥ).[7]
(30) 1255 A.D. *Life of John Khamé* (Kamé), written by Paul, priest of the Church of Abû Shenûdah in Bebig (?).[8]

If the list given above presents anything approaching a true perspective,[9] the formation of the Library must have been vigorously pushed forward in the ninth and tenth centuries; but in the eleventh—thirteenth centuries the movement very markedly slackened. That slackening was due not so much to a decline in the appetite for monastic literature as to the fact that Coptic, as a living language, was now fast succumbing to Arabic.[10]

A library for research

Limited but adequate evidence shows that the Library was so extensive as to be used for purposes of 'research,' as well as for other objects.

(1) Severus of Ashmunên specially mentions the Monastery of Saint Macarius as one of the principal sources whence he derived material for his *History of the Patriarchs.*[11] As stated above,[12] it was probably in this Monastery that Severus consulted the history of the Patriarchs from Cyril I to Alexander II compiled there in the eighth century by the monk George. Occasionally the historian makes definite reference to some document consulted: thus in his history of the Patriarch Dionysius (247–264 A.D.) he notes that while the Life on which he mainly relied gave that Patriarch a reign of seventeen years (in agreement, as he frankly adds, with the *Book of the Annals* by the Melchite, Sa'id ibn Batrik or Eutychius), "in a copy in Dêr Abû Makâr it is said that he continued on the episcopal throne seven years."[13] Another such specific reference occurs in the history of Michael I who is stated to have "remained upon the evangelical throne, according to the statement which we found in the Library in Dêr Abû Makâr, twenty-three years."[14]

The new texts published below enable us to check the statement of Severus in other directions. The account of the Martyrdom of Saint Mark,[15] for instance, is no other than an abridged translation from the Bohairic *Apocryphal Acts of the Apostles*, whereof considerable

1 *Cod. Vat. Copt.* LXII (Hyvernat, Pl. 38).
2 *id.* LXII (Hyvernat, Pl. 36).
3 *id.* LXIII (Hyvernat, Pl. 42, 1).
4 *id.* LXVI, 11 (= Zoëga, *Cat.*, no. XXV).
5 *id.* LXIX, 3 (= Zoëga, *Cat.*, no. XLIII).
6 *id.* LXIX, 2 (= Zoëga, *Cat.*, no. XLVII); edited by Amélineau, *Journ. Asiatique*, Ser. III, t. ix (1887), pp. 113 ff.
7 *id.* LX (Hyvernat, Pl. 43).
8 *id.* LX, 4; edited by M. Davis, *P.O.* XIV, fasc. 2.
9 The fragments appear to corroborate the evidence of our list so far as the tenth century is concerned, but they also indicate that the later centuries were not quite so barren as they are represented to be.
10 Even in the early tenth century we find Arabic ousting Coptic, for it is definitely stated that the *Life of John the Little* was translated into Syriac from an Arabic version and not from the Coptic original.
11 Ed. Evetts, p. 8: "These histories were collected by the care of Abba Severus ibn el Mukaffa. . . who relates that he gathered them from Dêr Abû Makâr and the Monastery of Nahya and other Monasteries." Cp. also p. 32.
12 p. xxiv.
13 *Hist. Patr.*, p. 93.
14 *id.*, p. 469.
15 *id.*, pp. 43 ff.

fragments have been recovered (No. VI).[1] Secondly, in the history of Benjamin I he inserts a document which he is far more likely to have seen at the Monastery of Saint Macarius than anywhere else. This is the narrative, ascribed to Agathos the Priest, of a vision seen by Benjamin during the consecration of the Church of Saint Macarius.[2] The extant Coptic fragments (No. XXIII D) show that Severus or his assistants translated this work into Arabic with only the slightest changes, and so incorporated it in the *History*. In all probability our fragments belonged to the actual copy handled by the compilers.

Another extant work from the same monastery used by Severus is the *Life of Isaac* (686–689 A.D.) by Mena, Bishop of Pshati;[3] but on the other hand very summary, if any, use is made of the *Life of Timothy Aelurus*,[4] of which an interesting example now emerges (No. XXXI).

(2) Mauhub, who continued the *History* of Severus, was no less indebted to the monastic Library, since his associates record that they found there the lives of the Patriarchs from Michael III to Shenûdah II written (about 1055 A.D.) by Michael, Bishop of Tinnis, as well as the lives of nine other Patriarchs.[5] Unfortunately very little of this 'historical' material survives in Coptic.

(3) Some years after his consecration (1047 A.D.) the Patriarch Christodulus, while visiting the Monastery, censured the monks for practising Reservation from "the Sunday of Palms to Great Wednesday." The monks having replied defiantly to this slur on their local use, the Patriarch "arose in anger and went out to his cell, and there was great disorder. Then the Father Patriarch brought out from the Library of the Monastery a homily which expressed this very opinion of which they disapproved; and Abba Michael, his secretary, read it before the assembly."[6] Clearly the Library was extensive enough to meet any calls made upon it.

(4) From definite fact we turn to what is less concrete. We know that under Gabriel II (1131–1146 A.D.) "many monks of the Monastery of Saint Macarius" formed part of the commission which compiled the simplified *Book of the Passion*—a Lectionary for use in Holy

1 The MS. to which these belonged is much later than the time of Severus, but it may well have been copied from an older MS. used by him.

2 *Hist. Patr.*, pp. 239 ff.

3 For the Coptic see *P.O.* XI, 303 ff.; for the Arabic summary see *Hist. Patr.*, pp. 275 ff.

4 See *Hist. Patr.*, p. 181. Possibly the Coptic *Life of Timothy* was written by the monk George, since he "informed us of what happened in the time of Marcian, the unbelieving prince, and the trouble that overtook our Fathers" (*id.*, p. 345).

5 Mauhub's preface (Bibl. Nat., *Fonds arabe*, 202, p. 135) is as follows: "At the Monastery of Abû Makâr we discovered the histories of ten Patriarchs, from Michael to Shenuti, composed by Michael, Bishop of Tinnis." Hence it follows that the interesting note standing earlier in the *Hist. Patr.* (ed. Evetts), p. 301, has somehow been misplaced. That note reads as follows: "Hereafter will follow that which we have translated from the documents in the Monastery of Abû Makâr, namely the history of ten Patriarchs from Michael the last (*i.e.*, Michael III, 881–913) to Sinuthius the First (*read* Second). We also translated in this Monastery the lives of nine other Patriarchs in the Year of the Martyrs 796 (= 1079–1080 A.D.). This is written by Apacyrus the Deacon and Michael, son of Apater of Damanhûr. Through the grace of God which enabled us to find the histories in the Monastery of S. Macarius with the help of the brother Theodore the Steward, son of Paul, on Sunday, the sixth of Ba'ûnah, in the Year 797 of the righteous Martyrs (= June, 1081). We have compared the manuscripts with one another and found them corresponding to what we copied, and so we assured ourselves of their authenticity."

6 Paris, Bibl. Nat., *Fonds arabe* 304, pp. 143 f.: cp. *H.N.S.* IV, iv, § 1.

Week[1], and the prominent position assigned to the great saints of Scetis[2] in the Coptic *Anaphora* and other liturgical works suggests that these also were, deliberately or otherwise, shaped in the desert of Saint Macarius. Early in the fourteenth century a certain Makârah (Macarius), a monk in the Monastery of John the Little,[3] compiled his *Nomocanon,* a collection of the materials on which rested the Canon Law of the Coptic Church. These materials were derived "from various books which he found in the Monasteries of the desert (*i.e.*, in the Wadi 'n Natrûn) and at Cairo."[4] Though no fragments of Canons in Coptic are known to have been found there,[5] it is beyond doubt that the Library at Dêr Abû Makâr—the chief of the 'desert Monasteries'—was one of the sources of material. Indeed an Arabic MS. in the Vatican containing the *Constitution of the Egyptian Monks of Saint Antony* (compiled by John XIII, 1521–1526 A.D.) was derived from "three very old copies of Councils which existed in the desert of Saint Macarius."[6]

(5) One of the most interesting features in the history of the Wadi 'n Natrûn is the presence of non-Coptic monasteries, Syrian, Armenian, Abyssinian. Of these, the Syrian Monastery attained independent existence probably as early as the eighth century;[7] the Armenian Monastery may have emerged in the eleventh–twelfth century, and the Abyssinian Monastery at the same period or slightly later.[8] How far Armenian and particularly Syrian monks[9] may have availed themselves of the Library at Dêr Abû Makâr we cannot tell. But there is ground for suspecting that the ecclesiastical literature of Abyssinia is, in part at least, derived from the Monastery of Macarius. For though the Abyssinian Monastery (of Elias) is not mentioned until well on in the Middle Ages, there were certainly Abyssinian monks in the desert before that date, and an intimate connection between the desert Monasteries and Abyssinia existed from the early ninth century. Thus, the Ethiopic *Synaxarium*[10] for Hamlé 17 (July 24) commemorates a certain Andrew (Endreyas) "superior of the Monastery of the great country of Dabra Libanos," who "received the monastic habit at the hands of our father Abba Yohannes Kama;" and John Kamé, or Khamé, founder of a minor Monastery in Wadi 'n Natrûn, died in 859.[11] More important is the fact that several Metropolitans of Abyssinia were selected from among the monks of the desert.[12] In the Patriarchate of Yusâb or Joseph (830–849 A.D.) one John of El Baramûs was appointed to this dignity;[13] under Cosmas III (920 ?, 923 ?) Peter a monk (presumably of the desert)

1 See Dillmann, *Catalogus Codicum Aethiopicorum in Museo Britannico,* no. XXVII (p. 30).

2 See, *e.g.*, Renaudot, *Lit. Or. Coll.* I, p. 17.

3 Otherwise John Colobos or the Dwarf. It was second in rank of the Monasteries in Wadi 'n Natrûn.

4 Paris, Bibl. Nat., *Fonds arabe* 251 (see de Slane's *Catalogue*).

5 Crum (see Riedel and Crum, *Canons of Athanasius,* p. 81) observes that the Arabic text of the Athanasian Canons is certainly derived from a Bohairic version. Surely a copy of this version must have existed in the Monastery of S. Macarius.

6 *Cod. Vat. Arab.* DCLXII (= Mai, *S.V.N.C.* IV, ii, p. 584).

7 *H.N.S.* III, ix, § 6.

8 *id.* IV, v, § 4.

9 Study of the Syriac MSS. from Dêr es Suriân might possibly furnish evidence as to this. *A priori* it is most likely that the Syrian monks would have availed themselves of so important a library, especially to make translations of the lives of Egyptian saints.

10 *P.O.* VII, 345.

11 See his commemorative inscription, *A.A.C.M.* III, iii, § 5.

12 Others, probably, are unrecorded.

13 *Hist. Patr.*, pp. 622 f.

was consecrated;[1] under Philotheos (981 ?–1002 ?), Daniel of Dêr Abû Makâr became Metropolitan;[2] and in 1102 George, from the same monastery, held that office for a short time.[3] Now such prelates, as well as lesser dignitaries accompanying them, and Abyssinian monks or pilgrims returning southwards from the Wadi 'n Natrûn, must have carried with them greater or smaller quantities of the ecclesiastical literature current in Egyptian Church circles. Any survey of Abyssinian literature ought, therefore, to recognize the possibility that the distant Monastery of Saint Macarius is one of the sources from which the dependent Church borrowed its remarkable apocryphal and hagiographical writings.[4] That the Monastery possessed a matchless series of the Acts and Lives of Saints has long been recognized, and now the new texts (Nos. I–VI) witness to the existence of a remarkable class of apocrypha in the Library.[5]

(6) Finally, we have reason to believe that, apart from research work, the Library was not infrequently used by the ordinary copyist and translator (from Coptic to Arabic).[6] A few instances may be noted: (1) An Arabic MS. at Paris[7] containing a compendium of cardinal theological doctrines (such as the Trinity, the Incarnation, the Commandments of God, Confession, Communion, and the duties of the monastic life) is definitely stated to have been copied at the Monastery in A.M. 930 or 980 (1214 or 1264 A.D.). (2) An Arabic version of the Commentary on the *Epistle to the Romans*[8] by John Calliopaeus was transcribed from MSS. at Dêr Abû Makâr in 1379 A.D. (3) So, also, a copy of the *Nomocanon* of Makârah above mentioned was made there in 1372.[9] (4) The liturgical collections in the same Library must often have been sought out by copyists. To that Monastery peculiarly belonged the elaborate rituals for Palm-Sunday, Holy Week, and the Consecration of the Chrism on Maundy Thursday.[10] Further, we have definite knowledge of a ritual for the Blessing of the Altar "according to the rite of the Monastery of Saint Macarius,"[11] and so obviously copied there.

4. *The Scope of the Library.*

Its purpose solely religious

Here we may pause to consider in the light of extant MSS., of fragments, and of other evidence what was the scope of the Library. In general terms it may be defined as wholly religious (theological would be a misleading description) and designed to meet the needs

1 Renaudot, *Historia Patriarcharum Alexandrinorum*, p. 326. 2 *id.*, pp. 381 f. 3 *id.*, p. 475.

4 Much of the Ethiopic literature seems to have been translated from Arabic versions, a fact which suggests relatively late importation (say, after the tenth century: the *Chronicle* of John of Nikiu was translated so late as 1602). Yet it is quite conceivable that other works were derived from the earlier library (destroyed in 817 A.D.). The Ethiopic version of the *Martyrdom of Apoli* was certainly made before the extant Coptic fragments were written (tenth century), since a prophecy relating to the translation of the saint's body is interpolated in the latter (see below on No. XV, frag. 5).

5 The surviving fragments are probably but a meagre remnant of a once large class. Orthodoxy must occasionally have frowned on such productions.

6 The destruction of Church books in anti-Christian riots at Cairo makes this peculiarly probable.

7 Bibl. Nat., *Fonds arabe*, no. 184.

8 *Cod. Vat. Arab.* XLIV (= Mai, *S.V.N.C.* IV, ii, 80).

9 *id.* DCLXII (= Mai, *S.V.N.C.* IV, ii, 584). The date is uncertain since Mai gives the impossible equation A.M. 940 = A.D. 1372.

10 Since these rites were for so many centuries observed in their fullest form or exclusively in the Monastery.

11 *Cod. Vat. Arab.* DCLXII (= Mai, *S.V.N.C.* IV, ii, 584).

of life in the Monastery alone. Works of secular learning—much more works of imagination—were entirely absent.

Biblical

It is surprising to find that Biblical MSS. are very scantily represented among the relics of the Library. A copy of the *Pentateuch*, now in the Vatican,[1] almost certainly came from this source; whether the two leaves from *Exodus* found in 1920 (below, No. XXXVII A) belong to the same or to another copy cannot yet be stated. But there is no evidence as yet that other extant MSS. of books of the Old Testament are derived from this Library. Psalters, indeed, are numerous,[2] but they were produced for liturgical or devotional purposes and not as parts of the Scriptures: the remarkable Barberini Psalter[3] is no exception. The New Testament is only slightly better represented. A single copy of the Gospels was brought away by Huntington,[4] our own No. XXXVII C, 2 (containing the Third and Fourth Gospels) represents the second volume of another copy, and a few leaves of a larger copy for use in Church have also been recovered (No. XXXVII C, 1). Of other books nothing is known save that Tattam saw there a beautifully written copy of the Epistles:[5] the fragments from the Pauline *Epistles* (No. XXXVII D) hardly merit such a description and may therefore represent another copy. Presumably scriptural books, being in constant use, were rapidly worn out and destroyed.

Patristic

Catenae on the Gospels (*i.e.*, running commentaries formed of excerpts from the works of the Fathers) were to be found in the Library and, apparently, were closely studied.[6] The copy acquired by Curzon at the Monastery of the Syrians was written by a monk of Dêr Abû Makâr and doubtless belonged to that Monastery;[7] the fragments which were recovered by Tischendorf[8] and in 1920–1921 represent a second copy in two volumes.[9]

We might have expected patristic literature to be abundant. Yet, in fact, it occupied no very prominent position in the Library. To the Egyptian mind metaphysical dogma seems to have been distasteful, doubtless because it was unintelligible.[10] Hence, the abstract side of dogmatic theology is almost unrepresented, and there was an obvious tendency to select only the more practical (ethical) tracts or homilies of the Fathers. Thirty-seven excerpts from the writings of Saint John Chrysostom[11] form the largest collected body of *patristica* from the Library: other works of the Fathers—and they are not very numerous—are invariably isolated tracts appointed to be read in the Church on stated occasions and are not

1 *Cod. Vat. Copt.* I.

2 *id.* V (tenth century) probably came from Dêr Abû Makâr, but even this seems to be a service book since the Canticles are appended.

3 See below, pp. xxxvii f.

4 Now in the Bodleian Library (Hunt. 17), described by Horner, *Coptic Version of the N.T.* I, p. xxxviii.

5 See below, p. xl.

6 This is suggested by the numerous Arabic glosses written in the margins.

7 It was probably carried to Dêr es Suriân by J. S. Assemani from Dêr Abû Makâr and accidentally left there.

8 See below, pp. xl ff. The former are at Leipzig (*Cod. Tisch.* XXVIII); for the latter see below, No. XXXVII E.

9 The pagination indicates that the copy was in two volumes.

10 This is contrary to the usual assumption that the Egyptians delighted in metaphysical subtilty. Yet the real Copts (as distinguished from the Hellenists of Alexandria) certainly judged of such questions as that at issue at Chalcedon on an entirely concrete level.

11 *Cod. Vat. Copt.* LVII.

designed for study. In this connection it may be recalled that the Syrian Patriarch Dionysius commented unfavorably on the state of learning among the Egyptian monks.[1]

Apocrypha

Hitherto Dêr Abû Makâr has not been recognized as a source of 'primary' apocryphal material.[2] Secondary documents, indeed, such as the Discourses of Evodius and Theodosius on the Assumption, have long been known and published.[3] But apart from the little-noticed[4] Leipzig fragments of the Assumption of the Virgin attributed to Saints Peter and John, the Monastery had yielded up no true apocrypha. We now know that works of this class were well represented in the Library, since we possess fragments of a Christian Apocryphon on Adam, of an Apocryphal Gospel, of a Descent into Hades, of an Apocalyptic Gospel, of the Mysteries of Saint John, and of the Apocryphal Acts in a Bohairic version (Nos. I–VII)—as well as further fragments of the secondary Assumption narratives. These are probably but a few poor relics of a once considerable group—a group (as pointed out above) from which the Abyssinians may have derived some of their apocrypha.

Acts of the Martyrs, &c.

But perhaps the outstanding feature of the Library was the great collection of Acts of the Martyrs and Lives of Saints and worthies honored by the Coptic Church. It was probably from this rather than from some similar series of Hagiographa that the existing Arabic *Synaxarium* of the Coptic Church was compiled.

The rubrics

These texts are sometimes furnished with rubrics or directions stating when and where a particular tract was to be used. Thus a Sermon by Theophilus and an Encomium by Cyril on The Three Children[5] has the following direction: "These two sermons are to be read on alternate years (on Pashons 10) while the Office of the Doxology is being celebrated in the Sanctuary of the South;" the Life of Macarius[6] is to be read "on Epep 14 in the Sanctuary of Abba Makari to the South;" the Martyrdom of Saint Apatil[7] has the note, "On Epep 16 read first this book: then read John of the Golden Gospel which is to be found on (page ?) 143 and in (volume ?) 91—both on the same day;" or lastly, the Correspondence of Peter Mongus and Acacius[8] is to be read "on Athor 4. . . . . If you wish, use them on the last Sunday of the month Paopi or Athor."

The purpose of the collection

The rubrics make it clear that these texts were (1) intended for public reading on definite occasions, and (2) that when complete the series covered the whole year. Can this be the Coptic "Lectionary for the whole year" in four great volumes which Huntington saw?

1 *H.N.S.* III, vii, § 2.

2 For the use of apocrypha in Egypt (fourth century) see the *Canons of Athanasius* (ed. Riedel-Crum, pp. XV, 33) where their reading is forbidden or discouraged; also *Apophth. Patr.* Sopater (*P.G.* LXV, 413): "Let no woman enter into thy cell and do not read apocrypha." Such works were known in the 'Nitrian' Monasteries even in the eighteenth century. Sicard (*Lettres Édifiantes*, t. V), having once suggested to the Superior at the Monastery of El Baramûs that it was time for Vespers, was informed that on the contrary it was "exactly the hour when the demons make their prayers." Clearly this monk knew the *Apocalypse of Adam* (see Renan, *Journal Asiatique*, Ser. V, t. II (1855), p. 452): "First hour of the Night; it is the hour of the adoration of the demons."

3 Lagarde, *Aegyptiaca*, pp. 38 ff.; Robinson, *Coptic Apocryphal Gospels*, pp. 90 ff.

4 Their importance has been remarked only by W. E. Crum, who was the first to point out that they belonged to a single MS.

5 *Cod. Vat. Copt.* no. LXII = Zoëga, *Cat.*, no. LVII.

6 *id.* = Zoëga, *Cat.*, no. XXVIII.

7 *id.*, no. LXII = Zoëga, *Cat.*, no. XXI.

8 *id.*, no. LXII = Zoëga, *Cat.*, no. LIII.

The suggestion may at least be raised in view of certain circumstances presently to be noticed.

Distribution of the remains

By far the most important surviving part of this collection, comprising a large number of Lives, Martyrdoms, and other pieces, was brought by Assemani from the Monastery of Saint Macarius in 1715, and is now in the Vatican Library.[1] The parchment fragments brought back from the Wadi 'n Natrûn by Tischendorf in 1844 certainly belonged to the same collection as did Assemani's richer spoils. For (1) though the discoverer makes no statement as to their provenance,[2] internal evidence proves their derivation from this Convent;[3] and (2) they have 'rubrics' exactly parallel with the 'rubrics' in the Vatican texts, such as—"To be read on Mesore 19 after the Doxology in the night;"[4] and (3) in respect of date, script, and general appearance their correspondence with the Vatican codices is close.[5] Some of these fragments are of great interest despite their imperfect condition. Two may be specially mentioned: one, relating to the consecration of the Church of Saint Macarius by Benjamin I,[6] another dealing with the Translation of Macarius' body to Shiêt.[7] The second is particularly important as being indirectly dated 830 A.D. and therefore proving that less than fifteen years after the Fifth Sack of Scetis one at least of the monastic Libraries was being rehabilitated.

Other fragments of the series had been secured a few years previously by Tattam, who found in the Monastery besides a copy of the *Epistles* and about one hundred liturgies, "a great number of fragments and loose leaves." Of the last-named he secured about one hundred, some of which passed through the Library of the Earl of Lindsay into the Rylands Library at Manchester, where their relationship to the Tischendorf fragments was recognized by Crum.[8]

Many further fragments of the same collection were found in 1920–1921. Their intimate relation to the Tischendorf and Tattam series (many pieces in the three groups are derived from the same MSS., and some even from single pages of the same MSS.) demonstrates what was previously not altogether certain—that the great majority of the Bohairic fragments at Leipzig and Manchester were brought from the Monastery of Saint Macarius. Moreover, two groups of the new fragments definitely belong to defective MSS. in the Vatican.[9]

1 *Codd. Vat. Copt.* LVIII–LXIX; see Mai, *S.V.N.C.* V, Pt. ii.

2 See Tischendorf, *Anecdota Sacra et Profana* I, pp. 69 ff. But in his *Travels in the East* (p. 52) Tischendorf mentions the discovery of certain parchment leaves and fragments in the Monastery of Macarius, but without stating what was their character. For a summary catalogue of these fragments see Leipoldt *ap.* Vollers, *Kat. d. Isl., Christl.-Orient.... Hss. zu Leipzig*, nos. 1086–1090 B (*Codd. Tisch.* XXIV–XXX).

3 *e.g.*, one fragment (Leipoldt *ap.* Vollers, *Kat.*, p. 395 = *Cod. Tisch.* XXIV, 31) has a colophon written by a Psalmodist "of the Church of our Father Abba Makari of Shiêt." Others contain matter which is peculiarly 'Nitrian.'

4 *loc. cit.*, p. 393 = *Cod. Tisch.* XXIV, 22.

5 As W. E. Crum informs me. Can the fragment *Cod. Tisch.* XXIV, 1–2 (*loc. cit.*, p. 388) from the Martyrdom of Anatolius the Persian actually belong to *Cod. Vat. Copt.* LXVIII, which is defective at the beginning and end?

6 *Cod. Tisch.* XXIV, 23 (*loc. cit.*, p. 393).

7 *Cod. Tisch.* XXIV, 22 (*loc. cit.*, p. 393). For the text of this and the foregoing fragment see below, No. XXIII C, D.

8 *Rylands Cat.*, no. 438, the hand of which is described as 'Nitrian' in type. No. 441 is identified as belonging to *Cod. Tisch.* XXVI, fol. 1; no. 442 (probably) to *Cod. Tisch.* XXIV, fols. 14, 15 and XXVI, fol. 23; and no. 448 to *Cod. Tisch.* XXIV, fols. 43 ff.

9 On the relationship of the groups of fragments to one another and to the Vatican MSS. see below, p. xliii.

Possible history of the collection

Zoëga has pointed out[1] that the various items in the Vatican codices are arranged upon no system whatever, though they might be expected to form a sequence following the days and months of the calendar. In other words, these MSS. are the disordered remains of a great Lectionary. This disturbance perhaps came about in the following way. In the dark days of the late fourteenth and of the fifteenth century the collection as a whole fell into decay and much of it perished. But at a subsequent period—possibly in the early seventeenth century[2]—such remains as were in tolerable condition were gathered together and rebound without regard to the true sequence of the various tracts, while mutilated and defective leaves, and even hopelessly ruined volumes, were discarded altogether. The former would then be Assemani's codices, the latter the fragments recovered by Tattam and Tischendorf.[3] May not "the Coptic Lectionary in four great volumes" seen by Huntington be identical with a *part* of the group acquired by Assemani? The question can only be raised, not answered. Reference to the fragments published below and to the complete texts already available[4] will best show the nature of these documents. It should be added that since the series was intended for liturgical purposes, it contained, besides strictly hagiographical narratives, the Lives of Patriarchs who were ordinarily commemorated,[5] and even a number of Homilies appointed for certain days.

Canon Law, &c.

As we have already seen,[6] there is reason to believe that the Monastery was possessed of a collection of the authorities and documents on which Coptic Church law and practice were based, though nothing of all this seems to have survived. Possibly the 'homily' dealing with Reservation with which Christodulus refuted the monks was something of this kind. Moreover, in the seventeenth century the Abbot of that day appears to have parted with a MS. of 'Councils,'[7] though indeed this may have been no more than a copy of the *Nomocanon* of the monk Makârah.[8]

Liturgical books

We turn next to two classes of books which must be regarded as *biblia abiblia*. As we might expect, the number of strictly liturgical books, Anaphoras, Lectionaries, Theotokias, Psalters, and of works of devotion such as Horologia, shown by discarded fragments alone, was extremely large; and many complete or nearly complete volumes in various European libraries may ultimately be shown to have come from our Monastery. Such books were naturally in constant use and, moreover, not of the most durable quality; hence it is that

1 *Cat.*, p. 4.

2 It was in 1626 that the Barberini Psalter was rebound: this may indicate some general effort to put the Library in order.

3 But since the various tracts were acquired by the Monastery at different dates and differed in size, it may have been impossible to bind them up in sequence. The apparent references to numbered volumes (see below, p. xliv) seem to indicate that the lack of sequence was an old-standing feature and not due wholly to the ignorance of later binders.

4 *e.g.* the *Acta Martyrum* (edited by Balestri-Hyvernat, *C.S.C.O.*, Script. Copt., Ser. III, t. I (Arabic)).

5 Thus the MS. of the *Life of Isaac* by Menas has the rubric or note "(To be read on) the 9th day of Athor" (see *P.O.* XI, 302, note 1).

6 Above, p. xxviii.

7 See below, p. xxxvii.

8 If so, it may be the Paris MS., Bibl. Nat., *Fonds arabe*, no. 251.

with one exception[1] their remains are all relatively late, dating at earliest from the twelfth or thirteenth century. Yet the fragmentary copies of the Theotokias, of the *Difnâr* (Antiphonarium), and of the smaller collection of hymns recovered in 1921 may reveal local divergences from the normal medieval Egyptian uses.

Copto-Arabic vocabularies

Reference has already been made to the decay of Coptic as a living language from the beginning of the Middle Ages;[2] and though the Monastery of Macarius even in the fourteenth century prided itself on the exclusive use of Coptic in the Church services, yet Arabic had been for centuries the vernacular current amongst the monks in their every-day life.[3] Most of the clergy and brethren, therefore, must have learned Coptic as a dead language is learned. For the benefit of these the Monastery was equipped with a number of dictionaries or rather vocabularies designed to familiarize the reader with the Coptic text of the New Testament and the ordinary liturgical books. But how large was this section of the Library, and whether it included the full cycle of Coptic philological works,[4] the extant fragments (below, No. XXXIX) do not allow us to judge.

The Arabic Library

The item last mentioned leads up naturally to mention of a side of the Library which was as large or larger, if less monumental, than the Coptic sections—the collection of Arabic MSS. As Arabic became more and more the common, every-day language in use among the Egyptians,[5] there arose a demand for versions in that language of Coptic works. Though the monks of Saint Macarius might exclude all but Coptic from their Church services, for private reading they would prefer to use an Arabic text of the Martyrdom or Homily which they wished to study. Hence, perhaps, it is that after the tenth century there is such a marked falling off in the acquisition of Coptic books for the Library.[6] It is quite impossible here to outline the scope of the Arabic collection,[7] for to do so is a task to be undertaken only by an Arabic scholar who has at once a wide knowledge of Oriental Christian literature and a genius for reconstruction. Not only must he determine, if he can, which of the Arabic MSS. in the Vatican, at Paris,[8] and elsewhere came from this source, but he must examine the volumes so inaccessibly stored in the modern Library at Dêr Abû Makâr, and must further sort and reconstruct the masses of leaves which still lie in the oubliette beneath the ancient Library.[9] It is quite possible that he who will do so may

1 Below, No. XXXVIII E.

2 See above, p. xxvi.

3 This is proved by the notes, glosses, etc., written in the margins of the MSS.

4 For these see Mallon, *Grammaire Copte*[2], pp. 4 ff.

5 To evidence already cited add the significant statement of Severus (*Hist. Patr.*, p. 17) as to the state of things in the tenth century. He informs us that he invited the assistance of certain "Christian brethren" to aid him in translating the materials for his History from Greek and Coptic into "the Arabic tongue current among the people of the present day in the region of Egypt, *most of whom are ignorant of the Coptic* and the Greek."

6 See above, p. xxvi.

7 But generally speaking it can have comprised little more than versions of the Coptic works in the other side of the Library. Yet many of these Coptic originals are now entirely lost or survive only in fragments. Original works in Arabic were probably but few.

8 I suspect that many of the Christian Arabic MSS. in the Bibliothèque Nationale come from this Monastery.

9 I must confess to being guilty of a grave error of judgment in not removing, when I had opportunity and permission to do so, all the 'waste paper,' Arabic as well as Coptic, lying in the Monastery.

recover literary treasure of really high value: even fragments of the intermediary Arabic version (though hardly of the Coptic original) of John of Nikiu's *Chronicle* may be forthcoming.

But though the few items which can even now be identified are too little representative to deserve further notice here,[1] mention must be made of two noteworthy works. First, on the testimony of the monk 'Abd el Messiah we know that there exists in the modern Library a medieval copy of the *Book of the Reasonable Paradise*—a work studied by novices in Egyptian Monasteries—remarkable as preserving in a note an important architectural record;[2] secondly, appreciable fragments have now been recovered of an ascetic work which though composed in Arabic is written in Coptic characters.[3]

Alien elements in the Library

The vast majority of works in the Library were either (in consequence of the geographical position of the Monastery) in the Bohairic dialect of Coptic, or in Arabic. Yet there were also alien elements, though these seem to have been small, and may indeed have been only accidentally present.[4]

(1) Sahidic

First, a few works in the Sahidic (Southern) dialect existed there, though all of these appear to be of relatively late date. Thus we have a single leaf from the Sahidic version of the *Encomium on Saint Michael* by Theodosius (No. IX, frag. 2); a number of leaves from a Sahidic-Arabic vocabulary (No. XXXIX i); and two fragmentary Horologia (No. XXXVIII D) wherein the text of the Psalms (but not the remaining matter) is in the dialect of the South.

(2) Greek

In the earlier Libraries, the last of which perished in 817 A.D., there were doubtless many works in Greek. But, though the Coptic Church did not utterly abandon the use of Greek,[5] there can have been few who understood the language from the ninth century onwards. Notwithstanding, we have definite knowledge of two Greek MSS. existing in the Library. A *Life of Pachomius* was translated into Arabic from a Greek text at Dêr Abû Makâr in 1259 A.D.;[6] and we now possess twenty-five leaves from the Greek Anaphoras of Saints Gregory and Basil (No. XXXVIII A).[7] There are grounds for believing that Greek was occasionally used for liturgical purposes at other of the desert Monasteries.[8]

(3) Syriac

Syriac is represented only by a single fine and early leaf (fifth–sixth century) from

1 Certain of them are mentioned above (pp. xxviii f.).

2 See *A.A.C.M.* I, iii, § 2 (VIII). I have not seen this MS. The modern Library is a small cell on the west side of the existing Monastery, which is only to be entered with elaborate precautions.

3 See the text as edited by Dr. Sobhy in the Appendix. This work may even be partly identical with the *Paradise* above mentioned or with the *Paradise of Delights* extant at Paris (de Slane, *Catalogue*, no. 279).

4 *i.e.* brought to the Monastery by monks from the Sa'id, or left there by chance visitors or pilgrims.

5 The Patriarch Macarius II (1103–1131) was 'proclaimed' in Greek, as well as Coptic and Arabic (*Synax.*, Tût 4, ed. Basset, pp. 6 ff.). Moreover to the present day passages in liturgical books are retained in Greek.

6 See Crum, *Theological Texts from Coptic Papyri*, p. 175. Note that a Melkite had to be called in to do the translation. Probably the Greek original is now lost, unless indeed it be one of the MSS. now in Europe.

7 Since one of these contains a petition of the Monophysite Patriarch, Benjamin II (about 1330 A.D.), this MS. cannot be of Melkite origin.

8 From the neighboring Monasteries of Anba Bishoi and El Baramûs come fragments of a Lectionary for Holy Week in Greek, Coptic, and Arabic (Crum, *B.M. Cat.*, no. 775, and Bodleian MS. Copt. 3). From the same region, I suspect, comes the Graeco-Arabic Lectionary for Holy Week now at Leyden (*Cod. Scaligeri*, 243), for which see Baumstark, *Oriens Christianus*, N.S. III, 142 ff. (with illustration).

the *Life of Saint Alexius*, by a second small parchment fragment, and by some tatters of a late liturgical paper book.[1] They, however, are best regarded as 'strays' from the neighboring Dêr es Suriân.

5. *The Decay of the Library.*

Neglect of the Library

The growth of the Library was practically stopped by the obscure but crushing disaster which overtook the Monastery about 1350 A.D.[2] Just as the few remaining monks had to abandon so many of the buildings designed to accommodate hundreds, so the Library, vastly exceeding their needs, was allowed to fall into decay[3]—the more so since the community, poverty-stricken and shorn of its privileges, was probably now recruited from the illiterate or semi-literate classes. Moreover, owing to their heavy, ill-hinged bindings, the medieval Coptic volumes must periodically have fallen into disrepair: leaves and quires would become detached, the outer margins torn and broken, or the stitching of an entire volume would give way and the loose sheets and quires would be thrust aside, disordered and crumpled, into some corner.

After the downfall of the Monastery such damaged volumes were not likely to be repaired: duplicate copies especially and 'obsolete' books would be regarded as worth only the material of which they were composed. Yet the decay of the Library was not wholly due to impotence or carelessness. Whether owing to the quality of the ink itself or to imperfect preparation of the parchment, the ink has flaked off the flesh-side of many of the parchment sheets, rendering the text dim or almost unintelligible and for practical purposes useless. Spasmodic attempts (see No. XI) were made to retrace such texts, but in general volumes in this condition seem to have been abandoned as worthless.

Seventeenth century repairs

So far as we know, only one attempt was made to bring back the Library into order. A note in the Barberini Psalter states that it was rebound in 1626;[4] and it is possible that the tracts in the Vatican codices were put together and bound about the same time.[5] But the process was a rough one: leaves and quires seriously damaged or stained were rejected and the sound remainder of the particular tract was bound up without the defective portion.[6]

Whatever may have been the causes of neglect or decay, certain it is that many volumes were treated as mere waste material. First, blank margins were clipped off (the text usually

1 These fragments (recovered in 1921) are unnoticed below, but for the script of the first see Plate XXVI B.

2 See *H.N.S.* IV, X, § 6.

3 The monks themselves asserted (1921) that their Library was wrecked in an incursion of the desert Arabs, but they can assign no date to this event, which may be merely a confused recollection of the Barbarian raids in the ninth and earlier centuries. Yet the books may well have been very roughly handled when Muslim officials were sent to search the Monastery: cp. *H.N.S.* IV, VII, § 5.

4 For the note see *P.O.* X, 217.

5 Many of the newly found leaves show rebacking and restitching which may have been done at this period.

6 Thus the Martyrdom of Apa Apoli (*Cod. Vat. Copt.* LXI) was bound in without its damaged first part, fragments of which are now published (below, No. XVII), and the Homily of Severian on Penitence (*Cod. Vat. Copt.* LXVIII) without its conclusion, to which belongs our fragments No. XXXV A.

being spared);[1] then whole leaves were cut up to serve as ties or backing or even covers for other volumes.[2] Other leaves met a more piteous fate, being used to line shelves or even to wrap round jar-stoppers.[3] Much, also, was ruined by sheer neglect and the effects of exposure to damp or vermin.

On the whole, then, we may conclude that while the better-preserved volumes were put into some sort of order in the early seventeenth century, there remained a mass of odd or mutilated leaves which were regarded and treated as worthless. The succeeding centuries doubtless added to this pile of waste.

6. *The Dispersal of the Library.*

The Barberini Psalter

So far as can be ascertained, the dispersal of the Library began in the seventeenth century. Pietro Gassendi[4] informs us that the French bibliophile Peiresc "conceived very great hopes of obtaining out of the east both Coptic and other rare books...when about the very same time (1633) that very good man Aegidius Lochiensis (Gilles de Loches), a Capucin, returned out of Egypt. For he, being received with great exultation by Peireskius, ...told him of rare books which were extant in divers Convents and Monasteries. And remarkable it is how he saw a Library of 8000 Volumes,[5] many of which bore the marks of the Antonian Age." Urged, probably, to follow up the clue furnished by de Loches, another Capuchin, Agathange de Vendôme, writes to Peiresc from Cairo on March 18, 1634,[6] to report that he is on the point of securing a MS. of the Psalms written in six (*sic*) languages: Coptic, Arabic, Greek, Armenian, Abyssinian, and Syriac. The volume, he reports, is at the Monastery of Saint Macarius, and the Superior, who has already parted with a volume of 'Councils,'[7] will only part with it in exchange for some object needed by the Convent—the *quid pro quo* to be a silver chalice and paten. Peiresc was all afire to receive this treasure —"with what earnestness," writes his biographer,[8] "he expected out of the East Books of six or eight Columns! Amongst the which there was a Psalter distinguished into 6 Columns and so many several languages."

On July 25, 1635, de Vendôme wrote[9] that he was sending this MS., now correctly described as being written in Coptic, Armenian, Abyssinian, Arabic, and Chaldaic (Syriac). But the book never reached its destination. The vessel by which it was dispatched was taken by Barbary pirates; and though Peiresc arranged for the redemption of his property,

1 *e.g.* Nos. XX, XXIX.

2 See No. XXXVII A. In the modern Library the joints of many volumes are reinforced with strips cut from ancient MSS.

3 In the Chapel of El 'Adra in the Keep the lower shelf of the lectern is lined with a parchment sheet now too blackened to be legible. No. VIII A (*cf.* Pl. IX A) has been cut out to wrap round a jar-stopper, but never actually used.

4 *Life of Peireskius* (trans. Rand), II, 89 f.

5 Almost certainly this was the Library of the Syrian Monastery (see Assemani, *B.O.* I, Praef., § VII).

6 *Correspondance de Peiresc avec plusieurs Missionaires*, p. 24.

7 "C'est le même qui donna les conciles" (see *P.O.* X, 218, and above, p. xxxiii).

8 *Life of Peireskius*, II, p. 154.

9 *Corr. de Peiresc avec plusieurs Missionaires*, p. 154.

another and worthless volume was substituted. Somewhat curiously the Psalter reappeared in the hands of the Grand Master of the Knights of Saint John at Malta, who presented it to Cardinal Barberini.[1]

The MS. with this romantic history is the Barberini Psalter (Barberini Or. 2), written, probably, in the fourteenth century.[2] Whether it was written wholly or in part at the Monastery of Macarius, we cannot say, but it is almost certain that it belonged to that Monastery from the first. For an Arabic note[3] states that it was rebound there in 1625 by Anba John or Jonas, Metran and Reis (Abbot) of the Monastery of Abû Makâr in the Wadi el Latrûn (*sic*). It is evident that this and similar polyglot MSS. from the Wadi 'n Natrûn were service-books.[4]

French visitors 1640, 1644

News of this acquisition seems to have attracted other Europeans to the Monastery, probably in search of manuscripts. At any rate, graffiti in the *Kasr* at Dêr Abû Makâr show that French visitors were there in 1640 and 1644.[5] How far they or others like them were successful is unknown, but collectors like Colbert and Coislin certainly obtained Syriac MSS. from the neighboring Dêr es Suriân and may well have secured Coptic MSS. from Dêr Abû Makâr also.[6]

N. Wansleben, Robert Huntington

Later in the same century Wansleben ("Vansleb") attempted but failed to reach the Monastery. Had it been otherwise we should doubtless possess a really valuable account of the Library as it then was. In 1682–3, however, Robert Huntington, chaplain to the Levant Company, visited the Monastery and has left the following notice of what he saw there:[7] "In the Library of this (Monastery), many manuscript codices are preserved, such as a large volume of Saint Chrysostom in Coptic on parchment, a colossal (*elephantinus*) tome on Saint Matthew by the same in Arabic (*sic*), lections of the Church for the whole year in four volumes in Coptic, etc." But apart from the single[8] copy of the Gospels mentioned above, I do not know that he brought away any MSS.[9]

1 See the original documents quoted by Nau (*P.O.* x, pp. 217 ff.).

2 For a specimen facsimile see Tisserant, *Specimina Codicum Orientalium*, Plate 80 and cp. p. xlvii.

3 Text in *P.O.* x, p. 217, note 1.

4 See *H.N.S.* IV, v, § 4.

5 See *A.A.C.M.* I, iii, § 2 (VIII).

6 Perhaps bibliographers acquainted with MSS. from these collections can settle this point.

7 *Huntingtoni Epistolae*, no. XXX (ed. Smith, p. 69). Of the items mentioned the first is certainly to be identified with *Cod. Vat. Copt.*, no. LVII (Mai, *S.V.N.C.* V, ii, 152; cp. Zoëga, *Cat.*, nos. X–XI; facsimile in Hyvernat, *Album*, Pl. XX). The second, I believe, is the *Catena Patrum*, published by Lagarde, *Catenae in Evangelia Aegyptiacae* (specimen facsimile in R. Curzon's *Materials for Writing*, facing p. 41), acquired by Curzon in 1837 at the Syrian Monastery. For (i) the Curzon MS. certainly once belonged to Dêr Abû Makâr, and may well have been carried by Assemani thence to the Syrian Monastery and accidentally left there; (ii) after the *lemma*, which begins ⲧⲉⲣⲙⲉⲛⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲛ, follows *Matthew* I, I (a single line) and then a commentative passage beginning with the name ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲭⲣⲓⲥⲟⲥⲧⲟⲙⲟⲥ. Thus it might easily be described as a Commentary on S. Matthew by John Chrysostom; (iii) the statement that it was in Arabic may be a pure blunder due to deficient notes or faded memory, for Huntington's letter was not written until March, 1695–6, long after the actual visit.

As for the Lectionary for the whole year, in four volumes, may this not be a part of the series of Acts of Martyrs described above? Huntington may have assumed (though wrongly) that it covered the entire year.

8 See the Memoir by Smith, *Huntingtoni Epistolae*, p. xvii.

9 But very possibly other of the Huntington Coptic MSS. in the Bodleian were acquired at this or other of the desert Monasteries.

INTRODUCTION

Gabriel Eva, Elias Assemani

Early in the eighteenth century (1706) the Maronite Gabriel Eva paid a visit to Wadi 'n Natrûn and to Dêr es Suriân, where he saw the precious Syriac Library. As a result of his report, Elias Assemani was sent out as agent for the Vatican in 1707 and secured a splendid series of Syriac MSS. Though it is not positively known that either[1] visited the Monastery of Saint Macarius, Elias Assemani may well have seen the Coptic MSS. there and have brought back the information on which his cousin Joseph was to act later.

Claud Sicard

Claud Sicard the Jesuit first visited the Monastery in 1712. Unfortunately he devotes only a single general notice to all the monastic libraries in the valley: "In each tower there is . . . a library consisting in three or four chests full of old manuscripts in Arabic or Coptic, covered with dust."[2]

J. S. Assemani

The year 1715 is the most important landmark in the whole later history of the Library; for it was then that Joseph Simon Assemani, who had been sent to the East to collect MSS. for the Vatican Library, visited the valley in company with Sicard. Achieving only moderate success at the Syrian Monastery, Assemani turned to the Monastery of Saint Macarius. His achievement there is summed up in a single sentence: "From these monks [of Saint Macarius] we acquired manuscripts of the highest quality (*optimae notae*) written in the Coptic tongue . . . nor had they any others which would give pause even to the most greedy."[3] Doubtless Assemani with his rich booty felt scorn for the heaps of loose and tattered leaves which he must have seen in the Library: yet the "greedy" gleaners who have followed him have not gone unrewarded.

Sonnini

Sonnini (1778), as is well known, was deterred from visiting Dêr Abû Makâr; but his account of the Library at Dêr el Baramûs doubtless applied equally to all the Monasteries, and is worth quoting to show the deplorable state in which the Libraries now were. "Here, too [in the Keep], they keep their books written in the Cophtic language . . . . Though they never read them, though they let them lie in heaps upon the ground, gnawed by insects and mouldering in dust; they are not to be prevailed upon to part with any of them."[4]

Andréossy

Andréossy (1799) contributes little to our knowledge. Speaking generally of the Monasteries, he says that their books "are ascetic," written on parchment or cotton-paper in Arabic or Coptic with Arabic translations. He took away some of these which "appeared to be about 600 years old," but does not state from which Monastery.[5]

B. Drovetti

Early in the nineteenth century (about 1818) the Monastery yielded up more of its treasures. A fragmentary Bohairic Psalter, given by Drovetti to Peyron and now at Turin,

1 For both Gabriel Eva and Elias Assemani see J. S. Assemani, *B.O.* I (Praefatio).

2 *Lettres Édifiantes*, t. V (Levant) p. 21.

3 See Assemani, *B.O.* I, Praef., § X: "Ab his Monachis [S. Macarii] codices Coptico sermone scriptos accepimus optimae notae . . . nec alios habebant qui hominem etiam cupidum morarentur." So far as I know, this is the only extant record of Assemani's achievement, but possibly his correspondence, if preserved, would expand the story.

4 *Travels in Upper and Lower Egypt* (trans. Hunter), II, 162.

5 *Mém. sur la Vallée des Lacs de Natroun* (*Descr. de l'Égypte: État Moderne* I, 279 ff.). Can any of the volumes taken by Andréossy be identified at Paris or elsewhere?

was certainly acquired there.[1] And it is highly probable that the other Bohairic MSS.[2] which accompanied the Psalter are of the same origin. Whether Drovetti personally visited the Monastery or acquired the MSS. from some other person, does not appear.

Lord Prudhoe, Robert Curzon

Somewhat later Lord Prudhoe (1828) visited El Baramûs and the other western Monasteries, though he is not known to have penetrated to Dêr Abû Makâr. Robert Curzon (1837), who was so fortunate at the Syrian Monastery, states definitely that here he saw none but the Church books.[3]

Henry Tattam

Two years later, however (1839), Henry Tattam arrived in the desert. His interests called him mainly to the western Monasteries, but his step-daughter, Miss Platt, records that on his way back to Cairo he "called at the Monastery of Macarius as he passed: here he found about one hundred liturgies and a beautiful copy of the *Epistles* in Coptic which the monks refused to sell. There were also a great number of fragments and loose leaves from which he selected about a hundred, which he was permitted to take away."[4] Most or all of these "fragments and loose leaves" passed, when Tattam's own library was sold (June 16, 1868), into the possession of Lord Lindsay and are now in the Rylands Library at Manchester.[5]

Tischendorf

But a few years later (April, 1844) the Biblical scholar, Constantine Tischendorf, visited Dêr Abû Makâr as well as the other Monasteries and found there a mass of leaves and fragments, now preserved in the University Library at Leipzig[6] and at Cambridge. On the state of the Library and the circumstances in which this second series of fragments was found, Tischendorf makes the following statement:[7] "The special locality set apart for the Library in the several Monasteries is the tower chamber (*sic*) . . . Here are to be seen (I speak of the first Monastery [= Saint Macarius]) the manuscripts heaped indiscriminately together. Lying on the ground or thrown into large baskets beneath masses of dust are found innumerable fragments of old, torn, and destroyed manuscripts.[8] I saw nothing Greek;

1 Since the new find includes many leaves from the self-same Psalter (see below, No. XXXVII B, (b) 5 and cp. the facsimile published by de Rossi, *Di Alcuni Manoscritti Copti nella Biblioteca Nazionale di Torino* [*Mem. della Reale Accad. della Scienza di Torino*, Ser. II, t. XLIII (1893), pp. 226 ff.]).

2 These include: (1) Fragments of a Sermon on Penitence (*op. cit.*, pp. 203 ff.): to this possibly belongs our own No. XXXV F, frag. 3. A leaf from another copy of the same work is *Cod. Tisch.* XXIV, 42. (2) A Martyrdom of S. Theodore (*id.*, pp. 318 ff.): to this (almost certainly) belongs our No. XV, frags. 1–3. (3) A Martyrdom of S. Victor (*id.*, pp. 326 ff.), to which fragments at Leipzig may or may not belong.

3 *Visits to Monasteries in the Levant* (1849), pp. 82 f.

4 See *Quarterly Review*, LXXVII, p. 58.

5 The following can be identified with certainty as being derived from Dêr Abû Makâr: nos. 437–442, 445–449 (of Crum's *Rylands Catalogue*). Of the leaves bound up in no. 459, those belonging to the Sahidic vocabulary (= Crum, no. 114) come from the same MSS. as our No. XXXIX i; the remaining vocabulary leaves are from the same volumes as Nos. XXXIX ii ff.; and the Anaphora fragments (= Crum, no. 428) belong to No. XXXVIII B.

6 *Codd. Tisch.* XXIV–XXIX (*cf.* Tischendorf, *Anecdota Sacra et Profana*, p. 64) are all certainly from Dêr Abû Makâr. For the contents see Leipoldt *ap.* Vollers, *Kat. d. Islamischen, Christl.-Orient. . . . Hss. zu Leipzig*, nos. 1086 ff.; also Crum, *Hagiographa from Leipzig MSS.* (*P.S.B.A.* XXIX, pp. 289 ff.). The fragments at Cambridge, sold by Tischendorf's heirs in 1884–6, are mostly of secondary importance, but include a leaf from the *Apocryphal Acts*, a fragment from the *Vision of Benjamin*, and two leaves from the curious Copto-Arabic MS. published in Appendix I.

7 *Travels in the East* (English translation), p. 52.

8 Of these (paper) MSS. Tischendorf evidently selected only one or two specimens characteristic of each script, since Tischendorf's paper leaves at Cambridge contain a single sample of each of the groups lately recovered.

all was either Coptic or Arabic. . . . For my own part I made a most lucky discovery of a multitude of Coptic parchment sheets of the sixth and seventh (*sic*) centuries, already half destroyed and completely buried beneath a mass of dust. These were given me without hesitation; but I paid for the discovery by severe pains in the throat, produced by the dust I had raised in the excessive heat."

Fortune Ame

There is no doubt that the "tower chamber" in which Tischendorf found the débris of the Library was a room in the south-west angle of the Keep, on the second floor. Whether sooner or later after this visit the whole mass of 'rubbish' was shot into the oubliette lying beneath the floor of this room, and there it has remained almost or quite undisturbed ever since. Greville Chester, who came to the Monastery in 1873, states that he was not permitted to enter the *Kasr*, because shortly before a certain Fortune Ame had robbed the Monastery of its plate and "all the valuable MSS."[1] Doubtless this exploit was grossly exaggerated;[2] and if he really made away with any MSS., these are likely to have been Church books or possibly Arabic MSS., and not the 'débris' with which we are particularly concerned.

1920–1921

It was now tacitly assumed that Dêr Abû Makâr, as a mine of literary material, was worked out.[3] This view has proved to be mistaken. When on Palm Sunday, 1920, I first visited the Monastery to study its architecture and archaeology, one of the monks who was guiding me over the Keep, led me into the inner of two communicating rooms which occupied the south-west angle of the second floor. Descending beneath the floor by a trap-door, he reappeared with his arms full of loose leaves of paper MSS. in Coptic and Arabic which he tossed carelessly upon the floor. It was clearly imperative to search this waste-paper deposit, however I concealed my eagerness until I should have made good my footing in the Monastery. But so soon as I was on friendly terms with the monks, I asked and obtained the consent of the Amîn ed Dêr to allow me to examine the secret chamber for myself. To this he and the other monks good-naturedly agreed.

The 'oubliette' proved to be about 2.5 m. deep, and to occupy the whole interspace between the second-floor room and the dome of the first-floor room below.[4] Here, mixed with the large broken baskets seen by Tischendorf, with rags, broken glass, wood fragments, and large stones, was a vast quantity of loose leaves, some in chaotic heaps, others half buried in the thick bed of dust or soil with which the crown of the dome beneath was overlaid. Paper predominated, but here and there search revealed a leaf or a fragment of

1 *Archaeological Journal*, XXX, 106.

2 I have been unable to hear of any MSS. which can be traced back to Ame, who may, indeed, have been only an agent; though many Arabic MSS. in the Bibliothèque Nationale might well have come from Dêr Abû Makâr. Yet I may add that after I had taken away a number of fragments in 1920 with the permission of the Amîn ed Dêr, an anonymous monk wrote to the Patriarch stating that the *khawageh* had beaten the monks and carried off 'by force' twenty-five large books.

3 I was so assured by an eminent French Egyptologist in Cairo. Other visitors to the Monastery may have seen but (I believe) have not examined this cache. During the war Dr. G. A. Auden visited the Monastery and was given some leaves of MS., including one from the *Difnâr* described below (No. XXXVIII F).

4 An offset running round the walls shows that this oubliette was once floored, but I saw no indication of any window or loophole.

parchment. Working by candle-light (for there was no window or loophole) and in some haste, I collected all the parchment I could find and some paper leaves taken almost at random. These the monks most kindly permitted me to take away with me when I left the Monastery; but when I mentioned the find at Cairo, the Coptic authorities decided that the material was of the nature of *wakf*, and must be retained for the Coptic Museum. At the same time they courteously permitted me to take the entire find to England to be flattened,[1] repaired, and copied.

Examination soon showed the importance of a number of the leaves, and systematic search through the whole contents of the oubliette was consequently desirable. On my return to Egypt, the Very Reverend Abûna Maximus, the Abbot of Dêr Abû Makâr, most kindly authorized me to search for and bring away to Cairo any loose leaves or fragments of MSS. In April, 1921, therefore, I returned to the Monastery. The monks, less complaisant than formerly, affected to regard the project as a piece of sacrilege and read over to me certain of the anathemas directed against any who should remove from the Monastery the books in which they had once been inscribed. These warnings being of no avail, they implored me not to carry away the whole of their paper. They became so pathetic that in a weak moment I consented to take only a large selection.[2]

On these terms the monks withdrew their opposition and left me to incur my own damnation unmolested. For five days (from Tuesday in Holy Week), therefore, I worked in the oubliette, turning over and scrutinizing, handful by handful, the entire mass of paper, raking through the mass of dust, and selecting every fragment of Coptic which seemed in the least likely to be of value. The process, carried on in appalling conditions,[3] was repeated thrice and resulted in the recovery of many more parchment leaves and fragments and some hundreds of paper leaves.

On Easter Monday I left the Monastery and returned to Cairo,[4] where the Coptic authorities again agreed to allow the collection to be taken to England for study. The two series are now deposited in the Coptic Museum adjoining the Church called El Mo'allakah in "Old Cairo."

1 Almost invariably the parchment leaves had been roughly folded twice or thrice, and besides, being much twisted and crumpled, were parched and highly brittle.

2 This was, of course, a deplorable piece of weakness, since I was authorized by competent authority to carry away the whole deposit. As stated above, the Arabic leaves may quite possibly include fragments of really valuable works; but I hope and believe that little or nothing of primary importance has escaped me so far as Coptic leaves are concerned.

3 If another should ever have the opportunity of exploring this 'waste-paper room,' he should be forewarned that it is entirely lightless and airless and that every movement raises choking clouds of fine dust which cannot be dispersed. Furthermore, the ancient timbers overhead swarm with voracious vermin which are roused to activity by the light or warmth of candles, and the proximity of a latrine adds a final touch of unpleasantness.

4 To illustrate the accidents which beset the working archaeologist I may add that I was nearly arrested at the railway-station of Khatatba at the instance of the Abbot of another Monastery, who had hastily concluded that my spoils were snatched without his leave from his own Convent.

7. *Relation of the New Fragments to the Earlier Collections.*

New matter

By a singular good fortune a considerable number of the newly-found fragments (liturgical matter is ignored in this connection) belong to works not otherwise extant, or surviving only in Ethiopic and Arabic versions and short summaries. Examples of the first class are the Apocryphal Fragment on Adam (No. I) and the leaves from the Apocalyptic Gospel (No. V), both of which are entirely new. The Vision of Benjamin (No. XXIII C) and the Controversy of John IV (No. XXXIII) now for the first time appear in the original Coptic: both are extant but hardly 'known' in later Arabic versions. The Martyrdoms of Thomas of Shentalet, Astratole, Kradjôn and Amoun, and Paêsi and Thekla (Nos. XVIII–XXI), or the Lives of Pidjimi, Timothy Aelurus, and Apa Hôr (Nos. XXIX, XXXI, XXXII), if known at all, are known only in the brief *résumés* included in the *Synaxarium*.

Importance of fragmentary texts

It may be felt that fragments of such lost or almost lost works are so isolated, so exiguous, as to be of little value. True it is that in no case has a complete or even approximately complete work been recovered. Yet these fragments have their importance. Some of them, notably the above-cited examples from the apocryphal group, are valuable as they stand for the light they cast on the ideas and the mentality of early and medieval Eastern Christianity. Others do not stand alone, but supplement MSS. or fragments of MSS. previously discovered.

Some examples may be cited. First, the fragments from the Martyrdom of Apa Apoli (No. XVII) actually come from the missing first half of the Vatican MS. LXI, 2 and partly fill the initial lacuna in the published text.[1] Or, again, the two homiletic fragments (No. XXXV A) belong to the missing conclusion of the Homily on Repentance by Severian of Gabala, which has recently been published from *Cod. Vat. Copt.* LXVIII, 9,[2] and form an appreciable addition to that tract. Secondly, again and again it has been found that new-found leaves or fragments belong to the same MSS. from which came the remains rescued by Tattam and Tischendorf. Often the 'new' and the 'old' leaves prove to be successive leaves: often a torn fragment or half-leaf completes a corresponding fragment preserved by the earlier discoverers. A single instance will suffice to illustrate this.[3] Seven leaves in all from the Martyrdom of Thomas of Shentalet (No. XVIII) have survived: of these the first, fourth, and sixth are 'new;' the second, third, fifth, and seventh are at Leipzig (Tischendorf's find); but the lower part of the third is completed by a fragment (recovered by Tattam) at Manchester, and the lower two-thirds of the fourth by a large fragment found in 1921.

1 Balestri-Hyvernat, *Acta Martyrum* (*C.S.C.O.*, Scr. Copt., Ser. III, tom. I), pp. 242 ff.

2 H. de Vis, *Homélies Coptes de la Vaticane*, pp. 200 ff.

3 For further examples see Nos. XX, XXI, XXIII C, XXVIII, XXIX, and XXXIII (the last two named are derived in varying proportions from the finds of Tattam, Tischendorf, and myself).

The three[1] series of fragments must, therefore, be 'pooled.' This has been done in the present volume, and we recover, not indeed any complete work, but specimens of a number of works which, if not constant, are varied in their interest.

Whether future research is likely to add to the series it is impossible to say. It is quite possible that in some other hiding-place in the Monastery fresh fragments—perhaps of real value—may be found. The modern book-room of the Monastery seemed to contain nothing earlier than some late medieval liturgical MSS., but little opportunity was allowed me adequately to examine its contents.[2]

8. *The Library and Technique of the MSS.*

The Library

In the earliest times the monastic collection of books was usually housed in the Church, and this was probably the case with commoner service-books at all periods, as it is today. But the danger of barbarian raids led the monks to store all the books not in immediate use in the *Kasr* or tower of refuge,[3] where a room was set apart for their accommodation: this book-room was known in Coptic as ⲧⲁⲙⲁⲗⲓⲟⲛⲏⲏ[4] or in Arabic as الولتاكي.[5] In the Monastery of Saint Macarius the small chamber with the oubliette, situated in the south-west angle of the second floor of the tower,[6] seems to have been assigned for this purpose; and, since the collection was a large one, the adjoining and connected room immediately to the north served as an annex—possibly as a workroom where binding and repairing could be carried on. Here the books were packed away in chests,[7] no fittings being apparently provided. There is some evidence that to facilitate reference the volumes in the Library were numbered (see below on No. XXXVIII E, 3, note, and G, frag. 12). This is borne out by a 'rubric' in the Vatican MS. of the Martyrdom of Apatil,[8] where some reference is made to another work to be read on Epep 16 with the direction ⲉⲩⲃⲉⲓ ⲣⲙⲏ ⲟⲩⲟⲩ ϥⲁ, *i.e.* probably "on (page) 143 and in (volume) 91." The collection was entrusted to the steward, who also seems to have made purchases for it;[9] though we hear once[10] of a monk who "had charge

1 *i.e.* at Leipzig, Manchester, and Cairo (the Tischendorf Collection, however, is now split, the less important leaves and fragments being at Cambridge [University Library]).

2 In 1920 this Library was shown to me, but the whole fraternity thought fit to be present also and to press on my attention various modern printed books. Moreover, since the volumes are stored in high piles, even cursory examination is almost impossible.

3 Cp. the note (dated 1270) in *Cod. Vat. Copt.*, no. IX (quoted by Horner, *Coptic Version of the N.T.* I, p. lix f.): "it shall not be carried up into the tower, like the rest of the books...but it shall be in the Church with the [service] books." Similarly the monk who in 1624 set in order the Library of the Syrian Monastery states that he "arranged them (the books) in the tower of the fortress" (see Wright, *Catalogue of Syriac Manuscripts in the British Museum*, no. CCCLXXIV [p. 305]).

4 See Zoëga, *Cat.*, no. XLIV (p. 66); cf. *Cod. Tisch.* XXIV, 31 *verso*.

5 *Hist. Patr.*, p. 469.

6 See *A.A.C.M.* I, Ch. III, § 2, VIII (*a*).

7 A note in the Morgan MS. of the Life of Maximus and Domitius states that the original of the copy was disinterred from a chest (ⲟⲛⲕⲏ) of old books. So, too, Shenuti provided an inlaid chest (in the Church) for books and other valuables (*Hist. Patr.*, pp. 350 f.). The notices above quoted from the narratives of Sicard and Sonnini show that this custom continued down to the eighteenth century.

8 See Zoëga, *Cat.*, no. XXI (p. 16).

9 An Arabic note in the polyglot Epistles in the Ambrosiana at Milan states that "the priest Salib, the provider (steward) at the Syrian Monastery...provided for it" (see Horner, *Coptic Version of the N.T.* III, pp. xvii f., and *H.N.S.*, Plate IX).

10 See Zoëga, *Cat.*, no. X (pp. 7 f.).

of the sacred writings" (ⲁⲫⲫⲓ ⲫⲣⲟⲟⲧⲱ ⲛ̀ⲛⲓⲧⲣⲁⲫⲏ ⲉⲑⲟⲧⲁⲃ) and who may have been a special librarian. There seem to have been no Library rules other than that theft was forbidden under pain of most comprehensive anathemas; though in one instance (at the Syrian Monastery) the ban is extended to any who should keep the book for longer than six months.[1]

Production of MSS.

Nothing like the *scriptorium* of a Western Monastery seems to have existed. Copying was indeed sometimes carried on in a 'common room,'[2] perhaps the Library itself, or in the large hall found in the *Kasrs* of all Monasteries. Thus we hear that on one occasion Bessus, Superior of the Monastery of John Kamé, "remained fifteen nights copying books" in company with several brethren without needing to replenish his lamp.[3] No doubt copying was done by night in order to evade the flies which then, as now, afflicted the scribe working by daylight. This is amusingly illustrated in a MS. from the Syrian Monastery,[4] where an infuriated copyist, after excusing his bad writing on the ground that the vellum had been ill-prepared, has written: "Lord, help me to fight against these accursed flies!" and again, "May God smite these flies, which war with me these days;" and lastly (driven, as we suppose, to distraction) he observes helplessly after leaving a blank space, "This is due to the devil's deceit." But ordinarily copying was carried on privately in the cells, since certain MSS. are known to have been written and presented anonymously.[5]

Materials

After papyrus had gone out of use,[6] the material generally used down to about the thirteenth century was parchment or vellum.[7] The skins used were occasionally imperfect: in such case deficiencies were made good by stitching on a piece of the required size, while ordinary rents were neatly sewn up (see Pls. I D, V C). From the thirteenth century onwards first cotton-paper and then coarser native and European papers came into general use.

The ink used is ordinarily a deep and glossy black, unfortunately quite soluble and liable to flake off the parchment. This is perhaps the ink which "the Egyptian Fathers who lived in this desert used for writing." The recipe is preserved in a MS. from the neighboring Dêr es Suriân[8] and is as follows: "If you wish to make ink for parchment, take the parings of the root of a tree which grows in this desert, called *arta*, and pound them whilst fresh, and boil them on the fire in black wine and vinegar made from wine. Then strain, and add a little vitriol and gum arabic." In certain of the MS. fragments, however, the ink

1 See Wright, *op. cit.*, no. XVII.

2 See Bibl. Nat., *Fonds arabe*, no. 302, p. 159 (quoted in *H.N.S.* IV, iv, § 2).

3 See *H.N.S.* IV, iv, § 2 (and reference).

4 See Wright, *op. cit.*, no. CCCXXVIII (p. 274).

5 See Zoëga, *Cat.*, no. XXV (colophon, dated 1067 A.D.), and Wright, *op. cit.*, no. CCCIX (Syriac), where we are told that "a weak man—God knows his name!—wrote it."

6 I found not a scrap of papyrus at the Monastery of S. Macarius. Probably it was quite unknown there from the ninth century downwards.

7 A Coptic recipe for the preparation of parchment has been edited by Crum (*P.S.B.A.* XXVII, 166 ff.).

8 See Wright, *Catalogue of the Syriac Manuscripts in the British Museum*, no. DCXCV (p. 580).

used is of a dark rusty-brown, or a yellow-brown (almost sepia) ink was occasionally employed. Red—possibly an ocher—was used in earlier MSS. only for stops and (with yellow) for the illuminated cable-pattern framing on title-pages. When paper came into use, however, the first or first and second lines of a new section were commonly inscribed in red, while capitals and prominent letters in the text were touched up with the same color.

Before setting to work the scribe carefully ruled guide-lines to direct his hand. The sheet to be used was placed upon a board,[1] down the sides of which pins were fixed at regular intervals. A ruler was placed against each pair of pins, and horizontal guide-lines were scored with a pointed instrument, the board beneath being slightly incised so that the parchment might be indented. A guide-line might be drawn for every line of the text, or for every alternate or third line.[2] A vertical guide-line was also ruled down the left side of the sheet (sometimes also on the right) to ensure regularity in the column and margins. Each sheet would then be folded down the center to form two leaves, and every four sheets (eight leaves) would be placed loosely together to form a gathering or quire.

The scribe

The scribe then set to work. The title of the tract to be copied was written in small, informal uncials and was enclosed in an illuminated frame of cable-pattern or interlaced work in red and yellow, which was also carried down the right margin of the page. Next, the initial line of the text proper was inscribed in great ornamental characters: one or more lines in enlarged uncial script followed (see Pls. VII B, XIII A, XVII A, B). The body of the text, written in single column,[3] is broken up into short paragraphs each beginning with an enlarged capital which is carried out into the left margin. Ordinarily the words are not divided but are combined in groups which could be pronounced without pause in reading:[4] where natural pauses occurred the scribe left a short blank in which the rubricator[5] was to insert a stop, or he himself marked the punctuation with a stop (usually ˙ or =).

In parchment MSS. the script is ordinarily a handsome and very regular uncial with thick vertical and fine horizontal strokes and without flourishes or affectations. The introduction of paper, however, led to the use of a less formal script (hereafter designated "the paper-hand") characterized by double-curved strokes and a tendency towards artificial rusticity of style. The partial coexistence of these two scripts is established by one of the new-found paper leaves (Pl. IX A–B).

Apart from the framing of the title the earlier (parchment) MSS. do not appear to have been illuminated, though occasionally ornaments of fine penwork are added in the margins

1 Such boards are still used in the Monastery of S. Macarius for ruling manuscript-paper.

2 The letters 'hang' from these guide-lines.

3 From the ninth to tenth century the division of a page into two columns had evidently been abandoned by Bohairic scribes (except in the case of bilingual texts, when Arabic and Coptic, of course, are inscribed in parallel columns).

4 Thus in No. XXIX, frag. 4, *verso*, the grouping is ⲧⲟⲧⲉⲡⲉϫⲉⲡⲓⲥⲱⲧⲏⲣⲁ̄ⲡⲓⲁ̄ⲥⲓⲟⲥ ϫⲉⲡⲓϫⲓⲙⲓⲡⲁⲥⲱⲧⲡ ⲧⲱⲡⲕ-ⲙⲁⲯⲉⲡⲁⲕⲉ̄ⲡⲉⲕ☩ⲙⲓ, &c. Occasionally (as in No. XVIII) the scribe splits a word, writing ⲁϥ ⲉⲣⲟⲥⲱ or ⲡⲉ ϫⲁϥ, but this is mere affectation.

5 Doubtless scribe and rubricator were often one and the same person.

(see Pls. XXIII B, XXV–XXVII). The introduction of paper opened the way to a freer use of illumination. In all likelihood the Apocryphal Acts of the Apostles and the Gospels MSS. (Nos. VI and XXXVII C, 2) were provided with full-page miniatures.[1] The paper MSS. also show a good deal of effective penwork in the form of head-pieces, marginalia, and elaborated capitals (*e.g.* Pls. XXV B, XXVII).

The number of quires in the MS. varied, of course, with the length of the work which it contained. In parchment MSS. four sheets (*i.e.*, eight leaves or sixteen pages) usually made up the quire or gathering. Occasionally (doubtless for exceptional reasons) the quire seems to have contained an odd number of folios. Each quire was numbered on its first and last page, and ordinarily either the folio- or page-numbering was marked on the *verso* of every leaf.[2] In addition, the first and last leaves of every quire (sometimes every leaf or page) received a small central ornament in its upper margin—a cross or a quatrefoil of interlaced work alternating with the abbreviated words of the Sacred Name and Title, such as ⲓⲏⲥ ⲡⲭⲥ ⲫⲥ ⲑⲥ (*sic*).[3]

Binding

When the scribe had finished his task, the quires were stitched and the MS. was ready for binding. By an unfortunate chance no well-preserved specimen of a book-cover has survived at Dêr Abû Makâr.[4] In the Chapel of El 'Adra in the Keep alone there is a fragment of such a cover. It is a stout board of *sunt* wood measuring 32 × 24 cm., lined inside with paper, and covered outside with untooled black (or blackened) leather: near the upper and lower edges are pairs of brass rivets or bosses with flattened conical heads which may have secured a strap. The quires of the MS. were presumably secured inside the cover by ties of parchment passed through the stitching and glued to the covering-boards.

Colophons

Sometimes the scribe would add on a blank page or in an empty space at the end of the volume his own name, usually with a petition for the prayers of the reader, the name of the benefactor who had paid for the production of the volume, the date, and other particulars.[5] But Coptic MSS. of the earlier Middle Ages (such as those from the Monastery of Saint Macarius) seem to lack the anathema so regularly inscribed in Syriac, as in later Coptic MSS., against any who should venture to steal, injure, or deface the volume.[6]

1 These were probably saved when the broken MSS. were discarded. To one of these two MSS. seems to belong the fly-leaf with the elaborate pen-work cross shown in Plate VIII D. In a fine thirteenth century copy of the Gospels at Dêr es Suriân there is a full page containing miniatures of the Four Evangelists.

2 In the later MSS. pagination is often not marked or only the left-hand leaves in the quire are numbered, perhaps because the quire was stitched before the scribe set to work.

3 Sometimes an invocation is substituted, such as ⲓⲥ ⲡⲭⲥ ⲛⲁⲓ ⲛⲏⲓ: "Jesus the Christ, have mercy on me."

4 In the large vaulted hall (Curzon's "oil-cellar") in the *Kasr* at the Syrian Monastery are many fragmentary book-covers, once belonging to the Syriac MSS., now in the Vatican and the British Museum. These are elaborately tooled in much the same style as the examples figured in Budge's *Miscellaneous Coptic Texts*, pp. lvii, lx. But at the Syrian Monastery we hear of splendidly-bound books. Thus in 1211 A.D. a copy of the Gospels was presented whose binding was covered with gold and silver (probably inlay work and affixed plaques): this was provided with a special protecting case (see Assemani, *B.O.* II, p. 236).

5 See Zoëga, *Cat.*, nos. XIX (pp. 21 f.), XLIV (p. 65), LIV (p. 105).

6 For examples of the anathemas inscribed in books see *H.N.S.*, Excursus, § 8 (Anathema of Severus or Cyriac), and Horner, *Coptic Version of the New Testament*, I, p. cxiv.

Besides official inscriptions, the MSS. show numerous unauthorized notes of a miscellaneous character written in blank spaces or margins by readers. One at least of these notes is of high historical value,[1] but for the most part they are, if undated, of slight or of no importance, as are the examples seen in Nos. XVI, Frag. 7, and XXIII B, Frag. 2.

Various palaeographical features

A few further particulars of interest found in our fragments remain to be noticed: (1) Attention has already been drawn to the use of both the "parchment-" and the "paper-hand" in a thirteenth-century text (No. VI, p. ⲧⲛⲁ̄ = Pl. XVII B). The former has not the appearance of an archaizing imitation, and the concurrent use of both scripts may, therefore, be of interest to Coptic palaeographers. (2) The upper margins of certain of the title leaves (*e.g.* Nos. XXIII C, D) have 'rubrics' or directions as to the place and occasion on which the work was to be read. These notes, always in small, informal uncials, seem to be nearly contemporary with the text proper, though not written by the original scribe. The same is true of certain marginal directions intended to regulate the public reading of the book. Thus (No. XXVIII, Frag. 3, *verso*) we find the word ⲙⲁ ("unto") followed at a longer or shorter interval by ⲱⲙ ("read"), and the note ϥⲟⲛⲉⲥ ("translate it") in No. XXIII D, appended to a citation from the *Psalms*. The two former seem to indicate that the intervening passage was to be omitted in public reading: the second may have signified that the citation was to be rendered in Arabic.[2] (3) The new fragments contain no notes or colophons of historical or topographical value such as occur in the Vatican MSS. Yet palaeographically and for the light it throws on the medieval pronunciation of Coptic the note appended to the Martyrdom of Justus (No. XVI, Frag. 7 = Pl. XII B) is interesting, since it is both written in a cursive hand and resolves the special Coptic consonants into their Greek equivalents. (4) The orthographic sign ¯, a very short horizontal stroke placed above the letter affected, is regularly used. It occurs, normally, over liquids to indicate the half-vowel, as in the forms ⲁ̄ⲡⲉⲣ-, ⲙⲉⲛ̄ⲛⲥⲁ. It is also added to a number of Coptic vowels, such as the verbal prefix ⲁ̄ when separated from the verbal stem; to the pronominal prefix ⲉ̄ⲧ-; to the prepositions ⲉ̄, ⲉ̄ϧⲟⲩⲛ, ⲉ̄ϩⲟⲗ, &c.; to ⲏ̄ and to ⲓ̄ (especially when final) as in ⲟⲩⲓ̄, ⲧⲟⲟⲩⲛⲓ̄ and ⲓ̄ⲙⲓ; and to ⲟ̄ and ⲱ̄ as in ⲧⲁⲓⲟ̄, ⲟⲩⲓ̄, ⲉⲣⲟⲩⲱ̄. Initial and final ⲁ̄ (also medial ⲁ, ⲓ, ⲟ) in Greek words are similarly marked: *e.g.*, ⲁ̄ⲡⲧⲓⲟ̄ϫⲓⲁ̄, ⲁⲓⲟ̄ⲕⲗⲏⲧⲓⲁ̄ⲛⲟⲥ, ⲁ̄ⲅⲓⲟⲥ, ⲁ̄ⲣⲓⲁ̄ⲛⲟⲥ. But in all these respects the fragments are strictly parallel with their fellows, the Bohairic MSS. in the Vatican.

1 The statement of Joseph the Deacon concerning El Hâkem's persecution (Zoëga, *Cat.*, no. LIV, p. 106).

2 See Crum in *P.S.B.A.* XXIX, p. 307. Certain critical signs appear in No. XXVIII (see p. 144).

TEXTS
AND
TRANSLATIONS

TEXTS AND TRANSLATIONS

I. APOCRYPHAL FRAGMENT ON ADAM

Parchment. Two leaves (Cairo, no. 22), numbered on the *versos* $\overline{\text{κγ}}$, $\overline{\text{κη}}$, and forming a single sheet from a quire. Since the numeration is apparently by folios,[1] the number of leaves in the quire was odd, three leaves (six pages) forming the center of the gathering.

The first leaf, which is nearly complete, measures 28 × 20.5 cm.: the written column is 21.7 cm. high and about 14 cm. wide. A vertical guide-line is ruled down the right side of the column: horizontal guides are drawn at intervals of five or more lines of the text. The only stops used are ⁘ and ·. For the hand (XII or XIII century ?) see Plate I A.

On folio 24 the rejection of Cain's sacrifice and his consequent hatred of Abel are narrated. Cain treacherously induces his brother to walk abroad with him. Being giants, the two reach Golgotha (by implication the center of the earth) in three days: there Abel is slain. The missing leaves 25–27 seem to have contained an account of the burial of Abel, of the death of Adam, and of the Flood.[2] Folio 28 relates the finding of Adam's skull by men of a later age who bury it on Golgotha. The text then describes how the renewed sins of mankind necessitated the Redemption and dwells on the sufferings of Christ, reminding us that at the Crucifixion the Cross was set up on the same Rock of Golgotha where both Abel and the skull of Adam were buried. The Blood and Water which flow from the Savior's side rend the rock and all Nature is convulsed: Adam arises and comes to the Cross, where the Lord reaches forth His hand. . .

Here after a fragmentary mention of an Archangel, the text breaks off. But it is clear that we have to do with the fragment of a work which, while using Jewish Apocryphal elements, is Christian in its intention. Its aim was to establish a connexion between the First and Second Adam,[3] at once comparing and contrasting Abel and Christ.[4] Though the text has elements in common with such works as the Ethiopic *Book of Adam and Eve*,[5] the *Book of the Bee*, and the *Old Testament History* lately translated from the Ethiopic by Grébaut,[6] it does not belong to any of these: all, perhaps, draw upon the same general mass of apocryphal material. Apocrypha relating to Adam were numerous, and among these was a work mentioned in the Decree of Gelasius entitled the *Penitence of Adam*.[7] Of this practically nothing beyond the title is known; but it is possible that there was at least some connexion between our fragment and the *Penitence*. For the situation at the close of the former can have developed only into a reconciliation between Christ and Adam.

As to the contents of the first twenty-three leaves, we may conjecture with some probability that they included the Creation of Man, the Fall, and the birth of Cain and Abel. One very slight scrap of evidence, the reference to an Archangel (fo. 28^b, l. 28), suggests—but only suggests—that the work may have ended with an Assumption of Adam to Paradise. But if this indication is misleading, then the text may have concluded with a Descent of Christ into Amenti.[8]

1 The implied contents of the missing portion would have required three leaves (six pages).

2 These are implied in subsequent references.

3 See *Rom.* v, 15, i *Cor.* xv, 21 ff., 45 ff. The same also was the intention of the *Book of Adam and Eve* (trans. Malan, p. v).

4 Cp. the Coptic Gospel-fragment published by Révillout, *Évang. des xii Apôtres*, p. 48 (*P.O.* II, 164), where Christ declares: "Since Cain killed Abel his brother, the blood of that one keepeth not silence, crying out unto this hour. It will not cease to cry out, until My blood crieth and his keepeth silence."

5 According to Malan (*l.c.*) this was translated into Eth. from the Arabic: doubtless it was previously current in Coptic.

6 *R.O.C.* XVI (1911), pp. 171 ff.

7 See Preuschen, *Analecta*, p. 154; James, *Lost Apocrypha of the O.T.*, pp. 1 f.

8 Cp. No. IV.

(Cairo, no. 22.)

Παι ρηϯ πε ερε ϕϯ ·ιν[1] ⲙⲙⲟϥ
ⲛⲉⲙ ⲧⲉϥⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲟⲛⲁⲛⲉϥ
Ⲥⲧⲁϩⲛⲁϩ ⲛ̄ⲧⲉ ⲕⲁⲓⲛ ⲡⲉϥⲥⲟⲛ ⲉ̄
ϕⲏ ⲉ̄ⲧ ⲉϥⲓ̈ⲣⲓ ⲙⲙⲟϥ-ⲁϥϫⲟϥ ⲉ̄-
ⲣⲟϥ ϩⲉⲛ ⲟⲩϫⲟϥ ⲉϥϩⲱⲟϩ-
ⲁϥⲓ̈ⲛⲓ ⲣⲱϥ ⲉ̄ϧⲟⲗϧⲉⲛ ⲡⲛⲓϣⲟⲣⲡ
ⲛⲟⲩⲧⲁϩ ⲛ̄ⲧⲉ ⲧⲉϥⲕⲟⲓ̈ ⲛⲣⲁⲛ-
ⲥⲗⲓⲗ ⲙ̄ⲡⲟ̄ⲥ̄-
Ⲉϣⲱⲡ ⲁϥϣⲁⲛⲉⲡⲟⲩ-ϣⲁϥϫⲟⲥ
ϩⲉⲛ ⲡⲉϥⲣⲏⲧ-ϫⲉ ϕϯ ⲟⲩⲉⲙ
ⲣⲗⲓ ⲁⲛ-ϣⲁϥⲣⲉⲙⲥⲓ ⲉ̄ⲣⲣⲏⲓ ⲛ̄-
ⲧⲉϥⲟⲩⲱⲙⲟⲩ ⲙ̄ⲡⲉⲙⲉⲟ ⲙ̄-
ⲡⲟ̄ⲥ̄-ϩⲉⲛ ⲧⲉϥⲙⲉⲧⲗⲁϩⲏⲧ ⲉ-
ⲛⲁ⟨ⲧ⟩ϯⲁⲥⲟ ⲁ ϕϯ ϫⲟⲩϣⲧ ⲣⲓ-
ϫⲉⲛ ⲧⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲛⲁϧⲉⲗ
ⲣⲓϫⲉⲛ ⲡϣⲟⲧϣⲱⲟⲧϣⲓ ϫⲉ ⲛ̄-
ⲧⲉ ⲕⲁⲓⲛ ⲙ̄ⲡⲉϥϯ ⲉ̄ⲣⲟⲛϥ ⲉ̄-
ⲣⲟϥ-
Ⲁ ⲕⲁⲓⲛ ϫⲉ ⲉⲣ ⲙ̄ⲕⲁⲣ ⲛ̄ⲣⲏⲧ-ⲁ ⲡⲉϥ-
ⲣⲟ ϣⲓ̈ϯ ϩⲉⲛ ⲟⲩϣϕⲓⲧ-ⲡⲉ-
ϫⲉ ϕϯ ⲛ̄ⲕⲁⲓⲛ ⲉ̄ϧⲟⲗϧⲉⲛ ⲧϕ[ⲉ
ϫⲉ ⲉⲟⲩⲉ ⲟⲩ ⲁ̀ⲕⲉⲣ ⲙ̄ⲕⲁⲣ ⲛ̄ⲣⲏⲧ
ⲉ̄ϣⲱⲡ ⲁ̀[ⲕϣ]ⲁⲛⲉⲡⲟⲩ ϩⲉⲛ ⲟ̀[ⲩ-
ⲥⲱⲟⲩⲧⲉⲛ-ⲉⲕϕⲱϣ ⲙ̄ⲙⲱ̀[ⲟⲩ
ⲁⲛ ϩⲉⲛ ⲟⲩⲥ̀ⲱⲟ̀ⲩⲧⲉⲛ-ⲣ[ⲟⲛⲕ[2]
ⲛ̀ⲟⲟⲕ ϫⲉ ⲁ̀ⲕⲉⲣⲛⲟⲩⲓ-
ⲛⲁⲓ ρηϯ ⲁ̀ ⲕⲁⲓⲛ ϫⲱⲡⲧ ⲉ ⲁ̀ϩⲉ[ⲗ
ⲡⲉϥⲥⲟⲛ ϫⲉ ⲛⲁⲣⲉ ϕϯ ⲙ[ⲉⲓ
ⲙⲙⲟϥ ⲉ̄ⲣⲟⲧⲉ ⟨ⲉ⟩ⲣⲟϥ ⲡⲉ

[1] Very doubtful: ? read ⲙⲉⲓ. [2] For ⲙⲁⲣⲟⲛⲕ?

+ ⲕ̅ⲁ̅ +
Ⲩ

Ⲡⲉϫⲁϥ ⲛⲁϥ ϩⲉⲛ ⲟⲩϫⲣⲟϥ ⲛ-
ⲧⲉ ⲡⲉϥⲓⲱⲧ ⲡⲓⲁⲓⲁϧⲟⲗⲟⲥ
ϫⲉ ⲙⲁⲣⲟⲛ ⲉ ⲧⲕⲟⲓ ⲛ̄ⲧⲉⲛ-
ⲥⲓⲉⲣⲁϥ ⲙ̄ⲙⲟⲛ ⲛⲟⲩⲕⲟⲩϫⲓ
Ⲭⲉ ⲟⲩⲏⲓ ⲅⲁⲣ ⲁ̀ ϕϯ ⲑⲁⲙⲓⲟ ⲛ̄-
ⲣⲱϧ ⲙⲡⲏⲉⲛ ⲛ̄ⲧⲉ̄ ⲛⲉⲣⲟⲟⲩ
Παι ρηϯ ⲟⲛ-ⲁϥⲑⲁⲙⲓⲟ ⲙ̄ⲡⲓⲣⲱ-
ⲙⲓ ⲉⲁⲩⲓ ⲉ̄ⲡⲁϕⲱϕ-ⲉⲙⲱⲟⲩⲛ
ⲁϥϣⲁⲙⲟⲩⲓ ⲥⲭⲉⲛ ⲡⲓⲙⲁ ⲛ-
ϣⲁⲓ-ϣⲁϥⲓ̈ ⲉ ⲡⲓⲙⲁ ⲣⲱⲧⲛ
ⲛ̄ⲧⲉ̄ ⲛⲉⲣⲟⲟⲩ ⲙ̄ⲙⲟ-
ϣⲓ
Ⲉⲟⲩⲉ ϕⲁⲓ ⲁ̀ ⲕⲁⲓⲛ ⲙⲱⲱⲓ ⲛⲉⲙ
ⲁ̀ⲃⲉⲗ ⲡⲉϥⲥⲟⲛ ⲛ̄ⲧⲉ̄ ⲛⲉⲣⲟⲟⲩ
ⲙ̄ⲙⲟⲩⲓ ϣⲁⲧⲉϥⲓ̈ ⲉ̀ ϯⲡⲉⲧⲣⲁ
ⲛ̄ⲧⲉ ⲡⲓⲕⲟⲗⲕⲟⲑⲁ-ⲡⲓⲙⲱⲓⲧ
ⲛ̄ⲧⲉ ⲅ̅ⲛ̅ⲛ̅ ⲡⲓⲙⲱⲓⲧ ⲉ̄ⲧⲉ ⲙ-
ⲙⲟⲛ ⲧⲓⲙⲓ ⲙ̄ⲙⲁⲩ-ϫⲉ ⲙⲡⲁ-
ⲧⲉ ⲣⲱⲙⲓ ⲱⲱⲡⲓ ⲙⲙⲁⲩ
ⲡ]ⲉ-
Ⲏⲉ]ⲁⲩⲉⲣ ⲛⲁⲓ ⲣⲱϧ ϕⲁⲓ-ⲛ̄ϫⲉ
ⲕⲁ]ⲓⲛ ⲡⲓⲡⲟⲛⲏⲣⲟⲥ-ϫⲉ ⲛ̄-
ⲡ]ⲉⲱⲧⲉⲙ ⲡⲉϥⲓ̈ⲱⲧ ⲥⲱ-
ⲧ]ⲉⲙ ⲉ ⲧⲉϥⲥⲙⲏ ⲉⲩⲛⲁϧⲱ-
ⲧ]ⲉϩ ⲙ̄ⲡⲉϥⲥⲟⲛ-ⲉ̄ⲧⲁϥⲓ̈ⲛⲓ
ⲙ]ⲡⲉϥⲥⲟⲛ ⲉ̄ⲣⲣⲏⲓ ⲙ̄ⲫⲣⲏϯ
ⲛ]ⲟⲩⲕⲟⲩϫⲓ ⲛ̄ⲣⲏⲏⲓ-ⲉⲡⲁⲧ-
ⲥ]ⲁϫⲓ ⲁϥⲕⲱⲗϩ ⲉ̄ⲣⲣⲏⲓ ⲉ̄-
ϫ]ⲱϥ ⲛ̄ⲡⲉϥϕⲁⲧ

[x] *Recto* [x]Thus it was—God approving him (*sc.* Abel) and his good disposition—that when Cain his brother saw that which he did, he envied him with a wicked envy. He also brought of the firstfruits of his field offerings to the Lord. Whensoever he brought them, he would say in his heart: "God eateth not anything": he would sit down to eat them in the presence of the Lord in his unpardonable greed. God had respect unto the disposition of Abel, but to the Sacrifice of Cain He paid no heed.

Now Cain was vexed in heart: his countenance changed through shame. God said unto Cain from Heaven: "Wherefore art thou vexed in heart? Though thou didst well in bringing them, thou didst not well in dividing them.[1] Bethink thee that thou hast sinned." So Cain was wroth against Abel his brother, because God loved him (Abel) more than him.

[x] *Verso* [x]He said unto him (Abel) in the guile of his father the Devil: "Let us go into the field to take our pleasure for a little." For, lo, (as) God made all things in six days, so also He made man a giant, (so that) if he journeyed from the eastern parts, he would come to the western in six days' journey. Therefore Cain journeyed with Abel his brother three days' journey, until he came to the Rock of Golgotha, the place of Jerusalem, the place wherein there was no town; for as yet there was no man there. Cain the wicked one did this thing that his father might not hear his (Abel's) voice when he should slay his brother.

When he had brought his brother up thither like a little lamb which is dumb, he trampled upon him with his feet.

* * * * * *

1 See Note (p. 6).

керı ммоч-щатечı ехеп пи-
мωıт ет аүфωп мпсноч
мпеүщнрı ебоλ пнητч-е-
таупат ероч йхе пρωмı
аүερщфнрı ємащω-ехω
ммос-хе фаı отаı пе ебоλ-
ѣеп пρωмı пархеос ат-
ѳомсч ѣеп пима ётем-
маү-
Атмоүт ероч хе пима йте пı-
кранıоп ща ебоүп е фоот-
а[ү]кѿт йтнаκı ѣеп пима е-
темматү-
Зоте оүп ёта пρωмı ащаı
аүтасѳωоү ёρрнı ё поү-
поьı пархеос-
Шщнрı де мф̄т- мпеүщаı
ёроч-ечпаү ё тρıкωп
тнрс йте тметρωмı ес-
наще нас ё птако
Адрек пıфноүı-йте пıфноү-
ı̈
Адї ёпеснт аүтнч ммаүатч
ёρрнı ё пепхıх[2] йпıреүер-
поьı-аүтран ероч ё ф[м]оү
аүерүтпомепıн [е пıваѕапос
тнроү ѣеп[оүсарѯ
. . [
[. . .

[1] *sc.* [а пимωоү скор]|кер. [2] ёпсүхıх, *MS.*

кн
ү
Аүωлı мпеүѳ аүлоѯү[1] ёρрнı
ѣеп тпетра пте пıкоλкоѳа-
пıма ёре пıкранıоп йт[е] а-
дам ѳомс ммоч-пем а-
5 ѳеλ пеүщнрı-
Аүащ пıсωтнр ё пıѳ мепе(п-)
са паı тнроү мпе теүмет-
поүт фωрх е теүметрѿ-
мı-
Аүт йоүщепλоүхн е пеү-
10 сфıр ебоүаѳ адї ёбоλ нητч
йхе оүмωоү пем оүсноч
адрı ехеп пıкарı аүфωхı-
аүщѳортер йхе пıпоүп-
ебйе хе фт̄ петаүер паı тн-
15 роү нач-
Аүерхакї йхе пıстоıхıон й-
те тфе-
Стаүпаү ё паı тнроү йхе п-
20 арχıсоπλасмᾶ адерщфнрı
аүтωпч аүѣоптч ёѣоүп
е пıѳ-хе йтеүерѳеωрıп
ё фн етаүщωпı-
Ā пıсωтнр соүтен теүхıх
25 ебоүаѳ е]боλ ѣеп фн етрεп
[т . . .] пеүщаı-аү-
[. . . . ар]хнатте-
[λос . . . . . .
[. . . . . .

[1] *sic*: for аүлоѯү=аүѳоѯү.

[. . .The waters of the Flood] ˣrolled it,[1] until it came to the place wherein his son's blood was poured forth. When the men saw it, they marveled greatly, saying: "This is one of the men of old time:" they buried it in that place. They called it The Place of the Skull unto this day, and they built the city in that place. ˣ *Recto*

So when men were multiplied, they turned back to their old sins. But the Son of God could not endure when He saw that the whole image (*sic*) of manhood would go to perdition. He bowed the Heaven of Heavens and came down: He gave Himself up into the hands of sinners. They condemned Him to death. He endured all torments in [the flesh ?. . .]

[*Three lines lost.*]

ˣThey took His cross and fixed it upon the Rock of Golgotha, the place where Adam's skull was buried with Abel his son: they hanged the Savior upon the Cross. (Yet) after all this His Godhead did not separate from His Manhood. ˣ *Verso*

They thrust a spear into His holy side, and thereout came water and blood which fell upon the ground. It (the ground) was rent: the depths were troubled, because He unto whom they did all this was God: the luminaries[2] of Heaven were darkened.

When the First-created saw all this he marveled and arose and drew near to the Cross to behold that which was come to pass. The Savior stretched forth His holy hand upon him who approached. . . his arising (?): He [commanded the] Archangel. . .

* * * * * *

1 *sc.* the skull of Adam. See Note (p. 6).

2 *i.e.* στοιχεῖα, the sun (and apparently the moon and stars).

NOTES

Fo. 24 *recto*

ll. 1–8. Closely follows *Genesis* IV, 3 ff. Elsewhere Cain's hatred is attributed to sexual jealousy, Adam having purposed to wed Abel with Cain's twin-sister (whom Cain himself desired), and Cain to Abel's twin-sister: cp. *Book of the Bee* (ed. Budge) ch. XVIII, pp. 25 f.

ll. 9–14. Somewhat similar is the account of Cain's offence given in the *Book of Adam and Eve* (trans. Malan) I, 77: "But as for Cain, he took no pleasure in offering; but. . . he offered up his gift once; and when he did offer it up, his eye was on the offering he made" (*i.e.* he grudged it: cp. Malan's note no. 43, *op. cit.*, p. 221).

ll. 14–26. *Genesis* IV, 4–7 again closely followed.

l. 24. "Thou didst not well in dividing them:" see Malan's note *ut supra*. A man is said to 'divide' his sacrifice when after slaying the victim he takes the flesh for himself.

Fo. 24 *verso*

ll. 3–4. Cp. *Gen.* IV, 8 and *Book of Adam and Eve* I, 78 (Malan, p. 99): "thou hast never been one day in the field to take thy pleasure."

ll. 5–12. I can quote no parallel for the proportion of the earth to primitive man. The obvious implication is that Golgotha (which is reached in three days: cp. l. 14) was at the earth's center. So in the Ethiopic *Old Testament History* (*R.O.C.* XVII, 1912, p. 23) Shem, when about to carry Adam's body away for burial, is told, "Lo, the angel of the Lord shall go before you to the place called Golgotha: verily that is the center of the earth:" (cp. also *id.*, p. 25).

l. 8. For the gigantic size of primitive man cp. Bartholomew, *Book of the Resurrection* (ed. Budge, *Copt. Apocr.*, p. 196): "Now Adam was four score cubits in height and Eve was fifty cubits." Other authorities assert that man's stature was reduced after the Fall; but the compiler of our text seems to have been unaware of this.

ll. 27 f. Cp. *Isaiah* LIII, 7 (applied in *Acts* VIII, 32 ff. to Christ).

Fo. 28 *recto*

ll. 1–9. Adam's skull appears to have been found and buried by men of later ages, after the Flood. In John Chrysostom's *Encomium on John the Baptist* (ed. Budge, *Coptic Apocrypha*, p. 134) the Flood is said to have carried Adam's body to Jerusalem, though no reference is there made to its burial by human hands. But in the *Book of Adam and Eve* (III, 18) and in the Eth. *O. T. History* (*R.O.C.* XVII, p. 25) Adam's whole body is said to have been buried on Golgotha; though the latter inconsistently adds: "The name of this place is Golgotha: verily it is there that (Shem) laid the *head* of the father of all creatures."

ll. 21–3. Cp. *Ps.* XVIII, 9: "He bowed the Heavens also and came down," and CXLIV, 5 "Bow thy Heavens, O Lord, and come down."

Fo. 28 *verso*

ll. 1–5. Thus connexion between Adam and Abel on the one hand and Christ on the other is established. Cp. the *Book of Adam and Eve* III, 19 (Malan, p. 168): a voice announces to Melchizedek (who accompanied Shem with the body of Adam) that, "upon the land to which we are going shall the Word of God come down and suffer and be crucified on the place in which my body is laid."

ll. 6–9. Whether interpolated or original these lines appear to be a Monophysite protest against the 'Chalcedonian' doctrine of the "Two Natures;" or possibly against the Aphthartodocetists of the VI cent. (on whom see *Hist. of the Patr.*, ed. Evetts, p. 190).

ll. 12 ff. The precedence given to the water is noteworthy. Probably, though this is not directly stated, the water and blood are conceived as flowing down and *baptizing* Adam's skull. For the passage above cited from the *Book of Adam* continues: "The crown of my head shall be baptized with His blood, and then shall my salvation be wrought; and He shall restore me to my kingdom, and shall give me my priesthood and my gift of prophecy." So too in a Bodleian MS. (Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, Pars VI, cols. 452–8) of the *Book of the Bee* is a long account of the baptism of Adam (cp. Budge, p. 95): unfortunately Dr. Budge has not included this passage in his edition.

ll. 24 ff. The author forgets that Christ is crucified; or does he postulate a miracle? We can only conjecture to what this action led: possibly the hand was outstretched in token of forgiveness; or did the text represent Christ Himself as baptizing Adam 'into His blood'? So too the reference to the Archangel is baffling (unless we assume that Adam was to be conducted forthwith into Paradise).

II. ACROSTIC HYMN ON THE NATIVITY

Paper. Four leaves (imperfect), 25 × 17 cm., from the first volume of the *Difnâr* (No. XXXVIII F). For the hand and style see Plate XVIII B (showing a leaf from the same MS.).

The text includes considerable fragments of a long Hymn on the Nativity (Khoiak 28–29), the second of two appointed for that festival.[1] It is to be chanted to the mode "Adam." The hymn contained twenty-four stanzas, each beginning with a letter of the Greek Alphabet and divided into four lines or verses.[2] There is a caesura or pause in the middle of each line marked by the stop ⁘. After each stanza follows a refrain (given at length after Stanza 1, but thereafter in abbreviated form).

The substance of the Hymn is derived mainly from the First and Third Gospels, but in the seventh and following stanzas the author has introduced a notable apocryphal element,[3] asserting that Joseph was inspired to enroll not only his own and the Virgin's name but also "the name of his son Jesus"—before the Child was born.

A fragment only of this Hymn (Stanzas 1–5, lacking the refrain) is found in the Rylands *Difnâr*.[4]

× Fo. 31 *recto*, l. 10 ×ⲛⲑⲟⲩ ⲟⲛ ⲁ̀ⲇⲁⲙ وايضًا ادام

Ⲁⲙⲱⲓⲛ ⲧⲏⲣⲟⲩ ⲙ̄ⲫⲟⲟⲩ ⁘ ⲛⲓⲗⲁⲟⲥ ⲛ̄ⲧⲉ ⲡⲕⲁⲣⲓ ⁘
ⲁⲣⲓⲑⲉⲱ̀ⲣⲓⲛ ⁘ ⲙ̄ⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⁘
ⲭⲉ ⲁⲩⲙⲓⲥⲓ ⲛⲁⲛ ⲙ̄ⲫ☩ ⁘ ⲉ̄ⲃⲟⲗϧⲉⲛ ☩ⲡⲁⲣⲑⲉⲛⲟⲥ ⁘
ⲁⲥⲡⲉ ⲥⲡⲉⲣⲙⲁ ⲛ̄ⲣ̀[ⲱⲙⲓ ⁘] ⲯⲁⲛⲧⲉϥⲥⲱ☩ [ⲙⲙⲟⲛ]

× Fo. 31 *verso* Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̄ⲣⲟ[ϥ ⁘ ⲛⲉⲙ] ×ⲛⲓⲁⲩⲅⲉⲗⲟⲥ ⁘
ϧⲉⲛ ⲛⲁⲓ ⲣⲩⲙⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⁘ ⲛ̄ⲉ̄ⲡⲟⲧⲣⲁⲡⲓⲟⲛ ⁘
ⲭⲉ ⲟⲩⲱⲟⲩ ϧⲉⲛ ⲡⲓⲛ ⲉⲧⲥⲟⲥⲓ ⲙ̄ⲫ☩ ⁘ ⲛⲉⲙ ⲟⲩϩⲓⲣⲏⲛⲏ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁⲣⲓ ⁘
ⲛⲉⲙ ⲟⲩ☩ⲙⲁ☩ ϧⲉⲛ ⲡⲓⲣⲱⲙⲓ ⁘ ⲭⲉ ⲁϥⲓ̄ ⲁϥⲥⲱ☩ ⲙ̄ⲙⲟⲛ ⁘

Ⲃⲏⲑⲗⲉⲉⲙ ⲛ̄ⲧⲉ ☩ⲓⲟⲩⲇⲉⲁ̀ ⁘ ⲣⲁϣⲓ ϧⲉⲛ ⲟⲩⲑⲉⲗⲏⲗ
ⲭⲉ ⲁϥϥⲓⲣⲓ ⲉ̄ⲃⲟⲗ ⲛ̄ϧⲏⲧⲥ ⁘ ⲛ̄ⲭⲉ ϥⲣⲏ ⲛ̄ⲧⲉ ☩ⲙⲉⲑⲙⲏ ⁘
ⲉⲧⲉ ⲓ̄ⲏ̄ⲥ ⲡⲭ̄ⲥ ⁘ ⲡⲓⲗⲟⲩⲟⲥ ⲉⲧⲁϥⲥⲓⲥⲁⲣⲝ ⁘
ⲁ̀ ⲙⲁⲣⲓⲁ̀ ⲙⲁⲥϥ ⁘ ⲉⲥⲟⲓ ⲙ̄ⲡⲁⲣⲑ(ⲉⲛⲟⲥ) ⁘
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̄ⲣⲟϥ ⁘ ⲛⲉⲙ ⲡⲓ[ⲁⲩⲅⲉⲗⲟⲥ ⁘]

Ⲅⲣⲁⲫⲏ ⲡⲓ]ϧⲉⲛ ⲉⲧⲥϧⲛⲟⲩⲧ ⁘ [ⲡⲛ ⲉⲧ ⲁⲩⲯ]ⲟⲣⲡ ⲛ̄ϧⲟⲧⲟⲩ ⁘

× Fo. 32 *recto* ×ⲛ̄ⲭⲉ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⁘ ⲉⲑϧⲉ ⲡⲉⲓⲛⲓ̄ ⲙ̄ⲡⲭ̄ⲥ ⁘
ⲁⲩⲱⲕ ⲉ̄ⲃⲟⲗ ⲙ̄ⲫⲟⲟⲩ ⁘ ⲛ̄ϩⲣⲏⲓ ϧⲉⲛ ϩⲏⲑⲗⲉⲉⲙ ⁘
ⲟⲩϩⲁⲕⲓ ⲙ̄ⲡⲟⲩⲣⲟ ☩ⲁⲧⲓⲁ ⁘ ⲉⲧ ⲁⲧⲙⲁⲥϥ ⲛⲁⲛ ⲛ̄ϧⲏⲧⲥ ⁘
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̄ⲣⲟϥ ⁘ ⲛⲉⲙ ⲛⲓⲁⲩⲅⲉⲗⲟⲥ ⁘

The same again. (Mode) "Adam."

1 Come all ye peoples of the earth today, behold this mystery, how unto us God is born of the Virgin without human seed, that He may save us.

With the Angels let us praise Him in this holy, heavenly hymn: "Glory be to God on high, and peace on earth, and goodwill among men"; for He hath come and saved us.

2 Bethlehem of Judea, rejoice in exultation, for in thee hath arisen the Sun of Righteousness, even Jesus the Christ, the Word Which took flesh, Whom Mary bare being yet a maiden.

With the Angels let us praise Him!

3 Every Scripture written, those things which the Prophets foretold touching the coming of the Christ, are fulfilled today in Bethlehem, the city of King David wherein He is born.

With the Angels let us praise Him!

1 The first hymn is non-acrostic and less well preserved.

2 In the original the third line is always written as a new paragraph (with capital projected into the left margin): in our text this is ignored as tending to obscure the alphabetic system.

3 The source of this incident appears to be the *Discourse on the Nativity* by Demetrius (Budge, *Misc. Copt. Texts*, p. 93): cp. the *Death of Joseph the Carpenter*, ed. Lagarde, ch. VII (= Robinson, *Copt. Apocr. Gospels*, p. 133).

4 Rylands Library *Copt.* 21 (Crum, *Cat.*, no. 435), fo. p̄mc̄.

Δαϋιδ πιπροφητης ✣ ερχωρεγιν παν[1] ✣
χε ⲟⲙⲉⲧⲥⲁⲓⲉ ⲙ̄ⲡⲉⲩⲥⲁⲓ ✣ ⲟⲩⲉ̄ⲃⲟⲗϧⲉⲛ ⲥⲓⲱⲛ ✣
ⲉⲩⲉ̄ⲓ ⲛ̄ⲭⲉ ⲫ† ✣ ϧⲉⲛ ⲟⲩⲱⲛϩ ⲉ̄ⲃⲟⲗ ✣
ⲛⲟ̄ⲩ̄ ⲛ̄ⲧⲉ ⲡⲓⲭⲟⲙ ✣ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛ̄ⲥⲁⲗⲙⲓⲥⲧⲟⲥ ✣
Παρεπρωc ⲉ̄ρⲟϥ ✣ [ⲛⲉⲙ ⲡⲓ]ⲁⲅⲅⲉⲗⲟⲥ ✣

Ⲥⲧⲁϥⲓ ⲛ̄ⲭⲉ ⲟⲩϩⲱ[ⲛ ⲉ̄]ϧ[ⲟⲗ ϩⲓⲧⲉⲛ ⲡⲟⲩⲣⲟ ✣]
[χε ⲛ̄ⲧⲉ †ⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ✣] ×†ⲣⲉⲛⲥ ⲉ̄ϧⲟⲩⲛ ⲉ̄ ⲥϧⲁⲓ ✣
ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ✣ ϣⲉ ⲉ̄ ϧⲛⲟⲗⲉⲉⲙ ✣
ⲛ̄ⲧⲉϥⲥϧⲁⲓ ⲙ̄ⲡⲉϥⲣⲁⲛ ✣ ⲛⲉⲙ ϥⲣⲁⲛ ⲛ̄ⲧⲉ ⲡⲉϥⲓ̈ⲱⲧ ✣
Παρεπρωc ⲉ̄ρⲟϥ ✣ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ✣

Ⲍⲉⲟⲛⲧⲱⲥ ⲁϥⲧⲱⲛϥ ✣ ⲛ̄ⲭⲉ ⲡⲓⲱⲙⲏ ⲓⲱⲥⲏϥ ✣
ⲛ̄ⲟⲟϥ ⲛⲉⲙ ⲙⲁⲣⲓⲁ ✣ †ⲡⲁⲣ(ⲑⲉ)ⲛⲟⲥ ⲉⲑⲟⲩⲁⲃ ✣
ⲁⲧϩⲱⲗ ⲉ̄ ϧⲛⲟⲗⲉⲉⲙ ✣ ⲉⲑⲣⲟⲩⲥϧⲉ ⲛⲟⲩⲣⲁⲛ ✣
ⲛⲁⲣⲉ †ⲡⲁⲣⲑⲉⲛⲟⲥ ✣ ⲉⲣϧⲟⲓ ⲙ̄ⲡⲉⲛⲥⲱⲧⲏⲣ ✣
Παρεπρωc ⲉ̄ρⲟϥ ✣ ⲛⲉⲙ ⲡ[ⲁⲅⲅⲉⲗ]ⲟⲥ ✣

Ⲏⲁⲛ ⲉ]ϥⲥϧⲁⲓ ✣ ⲛ̄ⲭⲉ ⲡⲓ[ⲱⲙⲏ ⲓ]ⲱⲥⲏϥ ✣
ⲛⲟⲩⲙⲩⲥ[ⲧⲏⲣⲓⲟⲛ . . .]
× Fo. 33 *recto* ×ϧⲉⲛ ⲡⲭⲓⲡⲟⲣⲉⲩⲥϧⲁⲓ ✣ ⲭⲉ ⲁⲛⲟⲕ ⲓⲱⲥⲏϥ ✣
ⲛⲉⲙ ⲙⲁⲣⲓⲁ ⲧⲉⲩⲥⲩⲓⲙⲓ ✣ ⲛⲉⲙ ⲓ̄ⲥ̄ ⲡⲉⲩϣⲏⲣⲓ ✣
Παρεπρωc ⲉ̄ρⲟϥ ✣ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ✣

Ⲑⲱⲟⲩ† ⲧⲏⲣⲟⲩ ⲙ̄ⲫⲟⲟⲩ ✣ ⲁⲣⲓⲑⲉⲱⲣⲓⲛ ✣
ⲛⲧⲁⲓ ⲡⲓϣⲏ† ⲛ̄ϣⲫⲏⲣⲓ ✣ ⲙ̄ⲡⲁⲣⲁⲇⲟ[ξ]ⲟⲛ ✣
ⲭⲉ ϧⲉⲛ ⲡⲭⲓⲡⲟⲣⲉⲩⲥϧⲉ ⲡⲉϥⲣⲁⲛ ✣ ⲛⲉⲙ ϥⲣⲁⲛ ⲛ̄†ⲡⲁⲣⲑⲉⲛⲟⲥ ✣
ⲛⲉⲙ ⲓ̄ⲥ̄ ⲡⲉϣⲏⲣⲓ ✣ ⲙ̄ⲡⲁⲧⲟⲩⲙⲓⲥⲓ ⲙ̄ⲙⲟϥ ✣
Παρεπρωc ⲉ̄ρⲟϥ ✣ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ✣

Ⲓⲥ ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ✣ ⲁϥⲟⲩⲱⲛϥ ⲛⲁϥ[2] ⲉ̄ϧⲟⲗ ✣
ⲉⲑⲃⲉ ⲡⲓⲛⲁⲩ ⲉⲧ ⲁⲩϫⲟϥ ✣ ⲛ̄ⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ✣
× Fo. 33 *verso* ×ⲁϥⲥⲁⲥⲓ ⲛⲉⲙ ⲓⲱⲥⲏϥ ✣ ⲭⲉ ϣⲉⲛ ⲧⲉⲕⲥⲩⲓⲙⲓ ⲉ̄ⲣⲟⲕ ✣
ϥⲏ ⲅⲁⲣ ⲉ̄ⲧ ⲉⲥⲛⲁⲙⲁϥ ✣ ⲙⲟⲩ† ⲉ̄ ⲡⲉⲩⲣⲁ(ⲏ) ⲭⲉ ⲓ̄ⲥ̄ ✣
Παρεπρωc ⲉ̄ρⲟϥ ✣ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ✣

[1] ? read ⲁⲣⲓϫⲱⲣⲉⲩⲓⲛ ⲛⲉⲙⲁⲛ. [2] ⲛⲁⲛ, *MS.*

4 David the Prophet, exult with us (crying): "Out of Sion shall God appear in perfect beauty"—even the Lord of Hosts with the sound of a trump.[1]

With the Angels let us praise Him!

5 When there came forth a decree from the King that all the world should be enrolled,[2] that each should go to Bethlehem to write his name and his father's name;

With the Angels let us praise Him!

6 Straightway the righteous Joseph arose, he and Mary, the pure Virgin, and went to Bethlehem to write their names; the Virgin being with child with Our Savior.[3]

With the Angels let us praise Him!

7 While the righteous Joseph was writing a mystery . . . in that (?) he wrote: "I am Joseph, with Mary my wife, and my son Jesus."

With the Angels let us praise Him!

8 Assemble all ye today, behold this great marvel so amazing, in that he wrote his name and the name of the Virgin and (the name of) Jesus his son ere yet He was born.

With the Angels let us praise Him!

9 Lo, the mystery! The Angel revealed it unto him touching the vision, which he uttered, and spake with Joseph: "Take unto thee thy wife; for He Whom she shall bear,—call Him Jesus."[4]

With the Angels let us praise Him!

1 Cp. *Psalm* L, 2 and XLVII, 5.
2 Cp. *Luke* II, 1.
3 Cp. *Luke* II, 5.
4 Cp. *Matth.* I, 21.

Ⲕⲉ ⲅⲁⲣ ⲁⲧⲙⲟⲩ ⲉⲃⲟⲗ ⳿ ⲛ̄ⲧⲁⲉ ⲡⲓⲉⲣⲟⲟⲩ ⳿
ⲉⲟⲣⲉ ϯⲡⲁⲣⲑ(ⲉⲛⲟⲥ) ⲙⲓⲥⲓ ⳿ ⲙ̄ⲡⲉⲛⲥⲱⲧⲏⲣ ⳿
ⲡⲉϫⲁⲥ ⲛ̄ⲓⲱⲥⲏⲫ ⳿ ⲁⲉ ⲁⲣⲓⲃⲟⲏⲑⲉⲓ ⲉⲣⲟⲓ ⳿
ⲁⲉ ⲫⲏ ⲉⲧⲱⲟⲩⲛ ϩⲉⲛ ⲧⲁⲡⲉϫⲓ ⳿ ⲟⲩⲱⲥ ⲉ ⲓ ⲉⲃⲟⲗ ⳿
Ⲡⲁⲣⲉⲡϩⲱⲥ ⲉⲣⲟϥ ⳿ ⲡⲉⲙ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⳿

Ⲗⲟⲓⲡⲟⲛ ⲉⲧⲁϥⲛⲁⲩ ⳿ ⲛ̄ⲧⲁⲉ ⲡⲓⲱⲙⲏ ⲓⲱⲥⲏⲫ ⳿
ⲉ ⲡⲓⲡⲓⲱϯ ⲛ̄ϩⲙⲟⲧ ⳿ ⲉⲧϫⲏ ϩⲉⲛ ⲡⲉϩⲣⲟ ⳿
* * *
× Fo. 34 *recto* ×[. . . . ⲛ]ⲁⲓⲥ[. . . . .]
[ⲁⲩ]ⲙⲓⲥⲓ ⲡⲱⲧⲉⲛ [ⲙ̄ⲫⲟⲟⲩ ⳿ ⲛ̄ⲟⲩⲥⲱⲧⲏⲣ ϩⲉⲛ ϯⲏ[ⲑⲗⲉ]ⲉⲙ ⳿
Ⲡⲁⲣⲉⲡϩⲱⲥ ⲉⲣⲟϥ ⳿ ⲡⲉⲙ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⳿

Ⲡⲉϫⲉ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⳿ ⲛ̄ⲧⲙⲁⲛⲉⲥⲱⲟⲩ ⳿
ⲁⲉ ⲧⲱⲟⲩⲛⲟⲩ ⲙⲁϣϣⲉ ⲡⲱⲧⲉⲛ ⳿ ⲉⲣϩⲓ ⲉ ϯⲏⲑⲗⲉⲉⲙ ⳿
ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ ⲡ̄ⲟ̄ⲥ̄ ⳿ ⲉⲧ ⲁⲧⲙⲁϥ ⲛϩⲏⲧⲥ ⳿
ⲉϥϫⲏ ϩⲉⲛ ⲟⲩⲟⲡϩ ⳿ ⲛ̄ⲧⲉ ϩⲁⲛⲧⲉϯⲡⲱⲟⲩⲓ ⳿
Ⲡⲁⲣⲉⲡϩⲱⲥ ⲉⲣⲟϥ ⳿ ⲡⲉⲙ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⳿

× Fo. 34 *verso* Ⲣⲁϣⲓ ⲟⲩⲛⲟϥ ⲙ̄ⲙⲱⲧⲉⲛ ×[. .
[. . . . .]
[. . . . .]
[ⲁⲧⲭⲓ]ⲙⲓ ⲙ̄ⲡⲉⲛⲥⲱⲧⲏⲣ ⳿ ⲟⲩⲟϩ ⲁⲧⲟⲩⲱϣⲧ ⲙ̄ⲙⲟϥ
Ⲡⲁⲣⲉⲡϩⲱⲥ ⲉⲣⲟϥ ⳿ ⲡⲉⲙ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⳿

Ⲥⲱⲧⲉⲙ ⲉ ⲡⲓⲙⲁⲩⲟⲥ ⳿ ⲉⲧⲣⲁⲓϣ ϩⲉⲛ ⲟⲩⲱⲛϩ ⳿
ⲙ̄ⲡⲭⲓⲥⲧⲟⲥ ⳿ ⲛ̄ϩⲉⲛ ⲓⲗⲏⲙ ⳿
ⲁⲉ ⲁⲩⲱⲟⲩⲛ ⲫⲏ ⲉⲧ ⲁⲧⲙⲁϥ ⳿ ⲡⲟⲩⲣⲟ ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲁⲁⲓ ⳿
ⲁⲛⲛⲁⲩ ⲉ ⲡⲉϥⲥⲓⲟⲩ ⲁⲛⲓ ⲁⲉ ⲛ̄ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̄ⲙⲟϥ ⳿
Ⲡⲁⲣⲉⲡϩⲱⲥ ⲉⲣⲟϥ ⳿ ⲡⲉⲙ [ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⳿]
* * *

10 And lo, the days were accomplished that the Virgin should bear Our Savior. She said unto Joseph: "Help me; for He Who is in my womb would come to birth."

With the Angels let us praise Him!

11 Then when the righteous Joseph saw the great grace which was in her countenance...[1]

* * * * * *

15 ...unto us is born today in Bethlehem a Savior.

With the Angels let us praise Him!

16 The Angel spake unto the shepherds: "Arise, go ye down to Bethlehem: ye shall see the Lord Who is born therein, lying in a manger of cattle."

With the Angels let us praise Him!

17 Rejoice ye and be glad...[2] They found Our Savior and worshipped Him.

With the Angels let us praise Him!

18 Harken to the Wise Men proclaiming openly the coming of the Christ in Jerusalem! "Where is He Who is born the King of the Jews? We have seen His star and are come to worship Him."

With the Angels let us praise Him!

[*The remaining six stanzas are lost.*]

III. FRAGMENT FROM AN APOCRYPHAL GOSPEL

Parchment. A single leaf (Cairo, no. 23), 26.5 × 20 cm., without page or folio number. The height is nearly but not quite complete: at the lower left-hand corner a piece of parchment, stitched on to complete a defective sheet, has become detached and lost. Guide-lines are ruled for every alternate line of the text: the only stop used is - (black). For the somewhat peculiar hand see Plate I B.

1 The latter part of Stanza 11 with the whole of 12–14 (occupying one leaf) and part of 15, is lost.

2 Two and a half verses are lost.

The text is a fragment from the story of the Crucifixion[1] as related in an Apocryphal Gospel, or possibly in a discourse embodying apocryphal material. On the *recto* the Good Thief addresses the people, declaring his faith in Christ, and begs the Lord to remember him. Jesus promises that the thief shall be with Him in His Kingdom, whereupon the second thief, Gestas, reviles his companion. On the *verso* the narrator (apparently), after pausing to execrate Gestas, explains Pilate's purpose in setting up an inscription over the cross of Jesus.

It is no doubt only accidental that here, as in the *Gospel of Saint Peter*,[2] the Good Thief remonstrates with the bystanders at the Crucifixion. Rather the fragment is similar in level to certain of the fragments collected by Revillout in his *Évangile des xii Apôtres*.[3] Possibly it belongs to the same cycle as Frag. xv of that collection (pp. 57 f.) where it is asserted that the body of the thief was found in Christ's tomb. Revillout conjectures (*ib.* p. 58, note) that in the sequel the Thief arose and gave his testimony concerning Christ: if this is so, then the Thief may be the undefined narrator in our fragment. It is not apparent whether or no the Gospel to which the leaf belonged had any definite doctrinal tendency.

(Cairo, no. 23.)

ⲙⲁⲧⲟⲓ ⲕⲱϯ ⲉⲣⲟϥ ⲟⲩ-
ⲭⲉ ϫⲁⲓ ⲣⲟⲡⲗⲟⲛ=
Ⲥⲛⲛⲉ ϫⲁⲱⲓ ⲛⲉⲛ ⲧⲉⲧⲉ(ⲛ-)
ⲙⲛϯ ⲱ ⲛⲁⲥⲟⲛⲓ[1]=ⲙ̄ⲫⲣⲛϯ
ⲡⲟⲩⲁⲓ ⲙⲡⲉⲧⲉⲡⲣⲛϯ
ⲁⲛⲟⲕ ϯⲭⲱ ⲙⲙⲟⲥ=ⲁⲛ ⲉ̄ ⲟⲩ-
ⲙⲉⲧⲟⲩⲣⲟ ⲫⲣⲟⲥ ⲟⲩⲥⲛ-
ⲟⲩ=ⲁⲗⲗⲁ ⲟⲩⲙⲉⲧⲟⲩⲣⲟ
ⲱϣ ⲉ̄ⲡⲉⲣ=ⲣⲟⲧⲁⲛ ⲁϥⲱϣ(ⲛ-)
ⲧⲱⲛϥ ⲉⲃⲟⲗⲛⲉⲛ ⲛⲏ ⲉⲑ-
ⲙⲱⲟⲩⲧ=ϥⲛⲁⲉⲣⲟ[ⲩⲟ]ⲩ-
ⲣⲟ ⲣⲓϫⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲛⲏ ⲉⲧⲟⲛϩ ⲛⲉⲙ ⲛⲏ ⲉⲑⲙⲱ-
ⲟⲩⲧ
Ⲉⲑⲃⲉ ⲫⲁⲓ ⲣⲱ ⲁⲓϫⲟⲥ ⲭⲉ ⲡⲁ-
ⲟⲥ̄ ⲁⲣⲓⲡⲁⲙⲉⲓ ⲁⲕⲱⲁⲛⲓ̄
ⲛⲉⲛ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲁϥ-
ⲉⲣⲟⲩⲱ ⲛ̄ⲧⲁⲉ ⲓ̄ⲥ̄ ⲭⲉ ⲫ̣ⲟ-
ⲟⲩ] ⲭⲛⲁⲱⲟⲩⲛ ⲛⲉⲙⲛⲓ ⲛⲉ(ⲛ)
ⲧⲁⲙⲉ]ⲧⲟⲩⲣⲟ
Ⲧⲟⲧⲉ] ⲡⲓⲁⲥⲉⲃⲏⲥ ⲧⲉⲥ-
ⲧⲁⲥ] ⲁⲩⲟⲧⲟⲣⲉⲙ
[ ]ⲛⲉϥⲱⲫⲣ
[ⲉϥ]ϫⲱ ⲙ̄ⲙⲟⲥ=ⲭⲉ
[. .]ⲛⲟⲏⲓ ⲁⲛ
[. . .]ⲛⲉ ⲙ̄
* * *

[1] ⲛⲓⲥⲟⲛⲓ, *MS.*

ⲁⲙⲏⲛ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲱ-
ⲧⲉⲛ ⲭⲉ ⲁ̣ ⲡⲁⲓ ⲕⲉⲟⲩⲁⲓ
ⲱⲉ ⲛⲁϥ ⲁⲫⲟⲓ ⲛ̄ⲧⲧⲟⲓ ⲛ-
ⲧⲉ ⲓⲟⲩⲁⲁⲥ=ⲉ̄ⲃⲣⲏⲓ ⲣⲉⲛ
ⲁⲙⲉⲛϯ
Ⲡⲓⲗⲁⲧⲟⲥ ⲟⲩⲛ ⲉ̄ⲧⲁϥⲛⲁⲩ
ⲭⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲏⲛⲥ̄ ⲛ̄ⲗⲁ-
ⲟⲥ ⲱⲟⲛ ⲣⲉⲛ ⲓ̄ⲗⲏⲙ=ⲙⲡⲓ-
ⲥⲛⲟⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ=ⲉⲃⲟⲗ-
ⲣⲉⲛ ⲱⲗⲟⲗ ⲛⲓⲃⲉⲛ ⲛⲉⲙ
ϫⲱⲣⲁ ⲛⲓⲃⲉⲛ=ⲁⲩⲟⲧⲟⲛϥ
ⲓ̄ⲥ̄ ⲛⲱⲟⲩ ⲉⲃⲟⲗ ⲭⲉ ⲡⲟⲩ-
ⲣⲟ ⲛ̄ⲧⲉ ⲛⲓⲟⲩⲁⲁⲓ ⲛⲉ
ⲁⲩⲥϧⲁⲓ ⲛ̄ⲟⲩⲧⲓⲧⲗⲟⲥ
ⲙⲛⲁⲓ ⲣⲏϯ=ⲣⲓϫⲉⲛ ⲛⲓϥ̣ⲉ
ⲁⲩⲥϧⲏⲧϥ ⲙⲙⲉⲧⲉⲃⲣⲉ-
{ⲣⲉ}ⲟⲥ=ⲉⲃⲏⲉ ⲛⲓⲟⲩⲁⲁⲓ
ⲉⲧϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲛⲉⲙ ⲛⲓ-
ⲕⲉⲱⲉⲙⲙⲱⲟⲩ=ⲉⲑⲣⲟⲩ
ⲱⲱϥ ⲙⲙⲟϥ[1]=ⲁⲩⲱⲁⲛ-
ⲧⲱⲛϥ ⲭⲉ ⲣⲓⲙⲁ ⲛ̄ⲧ[ⲟⲩ-
ⲱⲧⲉ(ⲙ)ⲭⲟⲗϥ ⲉⲃⲟ[ⲗ
ⲁⲩⲥϧⲁⲓ ⲙⲙⲉⲧⲣ[ⲱⲙⲉ-
ⲟⲥ ⲉⲑⲃⲉ ⲡⲓⲣ[ⲱⲙⲉ-
ⲟⲥ ⲉⲧⲭⲏ [ϧⲉⲛ ⲓⲉ-
ⲣⲟⲩⲥⲁ[ⲗⲏⲙ
ⲡⲉ[. . .
Ⲓ[. . . .
* * *

[1] ⲛ̄ⲙⲙⲟϥ, *MS.*

Recto [He did not resist when the] ˣsoldiers sought Him, nor did He take weapons. Lo, He hangeth in your midst, O my brethren, like one of your own kind. I speak not of a kingdom for a season, but of a kingdom for ever: when He shall have arisen from the dead, He shall reign over all, the living and the dead. For this same cause I say: My Lord, remember me when Thou shalt come in Thy kingdom." Jesus answered: "Today shalt Thou be with Me in My kingdom."

Then the impious Gestas rebuked his companion, saying: "[If He were ?] not a sinner (?) . . ."

* * * * * *

1 I do not know whether *Cod. Tisch.* XXVI, 10 (see Leipoldt *ap.* Vollers, *Kat.*, p. 409) belongs to the same MS. as our leaf.

2 ed. Swete, § 4.

3 = *P.O.* II, 173 ff.

THE DESCENT INTO AMENTI

×Verily I say unto you that this one (Gestas) also departed and received the portion of Judas in Amenti. × *Verso*

Pilate, therefore, when he saw that there was in Jerusalem at that time a multitude of people from every nation and every country, showed forth Jesus unto them as the King of the Jews. He wrote an inscription in this manner (and placed it) upon the cross. He wrote it in Hebrew because of the Jews who were in the city and the strangers also; that they might read it when he should have raised it up, that they might not deny it. He wrote in Latin because of the Romans who were in Jerusalem. . .

* * * * * *

NOTES

Recto.

ll. 16–17 = *Luke* XXIII, 42 (with ⲃⲉⲛ "*in* thy Kingdom," as usual in the Coptic version and most Greek MSS.).

ll. 19–20 = *Luke* XXIII, 43, save that our text has "in my Kingdom," instead of "in Paradise" (which is read both in the Greek *Acta Pilati*, ed. Tischendorf, X *ad fin.*, and in the Coptic, ed. Revillout, *Apocryphes Coptes*, p. [121]).

ll. 21 ff. Cp. *Luke* XXIII, 39. In the Greek *Acta Pilati* the two thieves are named Dysmas and Gestas; in the Coptic Demas and Kestas (*ll. c.*).

Verso.

ll. 1–5. Apparently a comment by the narrator.

ll. 6 ff. Cp. *John* XIX, 19 f., the only one of the Four Gospels which directly ascribes this action to Pilate and uses the word ⲧⲓⲧⲗⲟⲥ: both features occur in the Greek and Coptic *Acta Pilati*.

ll. 7–11. Possibly a reminiscence of *Acts* II, 5.

l. 16. The explanation is not wholly clear. Probably the meaning is that by writing in three languages Pilate clearly proclaimed the identity of Jesus to every nationality present at the Crucifixion.

l. 19. The 'strangers' are Jews from foreign lands who had come to Jerusalem for the Feast.

IV. THE DESCENT INTO AMENTI

Parchment. Four fragments derived from two distinct MSS.

Frag. 1 (Cairo, no. 61. i), 29.5 × 23 cm., is a nearly complete leaf, numbered on the *recto* $\overline{\text{ιθ}}$. The upper left-hand corner is detached. The hand (see Plate XIII B) is a medium-sized, well-formed uncial. No stops are visible. The written column is 14.5 cm. wide: horizontal guide-lines are ruled for every alternate line of the text, and there is a vertical guide-line to the left of the column. Line 1 of the *recto* is in large characters indicating the commencement of the work. The space above is left blank, possibly for an illuminated heading or formal title: in the midst are the beginnings of two lines in minute lettering, presumably a make-shift title.

Frag. 2 (Cairo, no. 61. ii), 16 × 22 cm., is the upper portion of a leaf numbered —$\overline{\text{λη}}$: the written column averages 12 cm. in width. The script is identical with that of Frags. 3–4.

Frag. 3 (Cairo, no. 61. iii), 22 × 20 cm., is an imperfect, much-stained, and decomposing leaf in the same script. It has however been identified by W. E. Crum as belonging, not to the *Descent*, but to S. John Chrysostom *On Psalm VI*. The complete Coptic text of that work is extant in the unpublished *Cod. Vat. Copt.* LVIII (brought by Assemani from the Monastery of S. Macarius), our fragment answering to folios 136vo l. 2—137vo l. 14.

Frag. 4 (*Cod. Tisch.* XXVI, 18[1]), measuring 26 × 20 cm. and numbered —ⲛ̅, is by the same hand as Frags. 2 and 3, and contains the conclusion of the whole work.

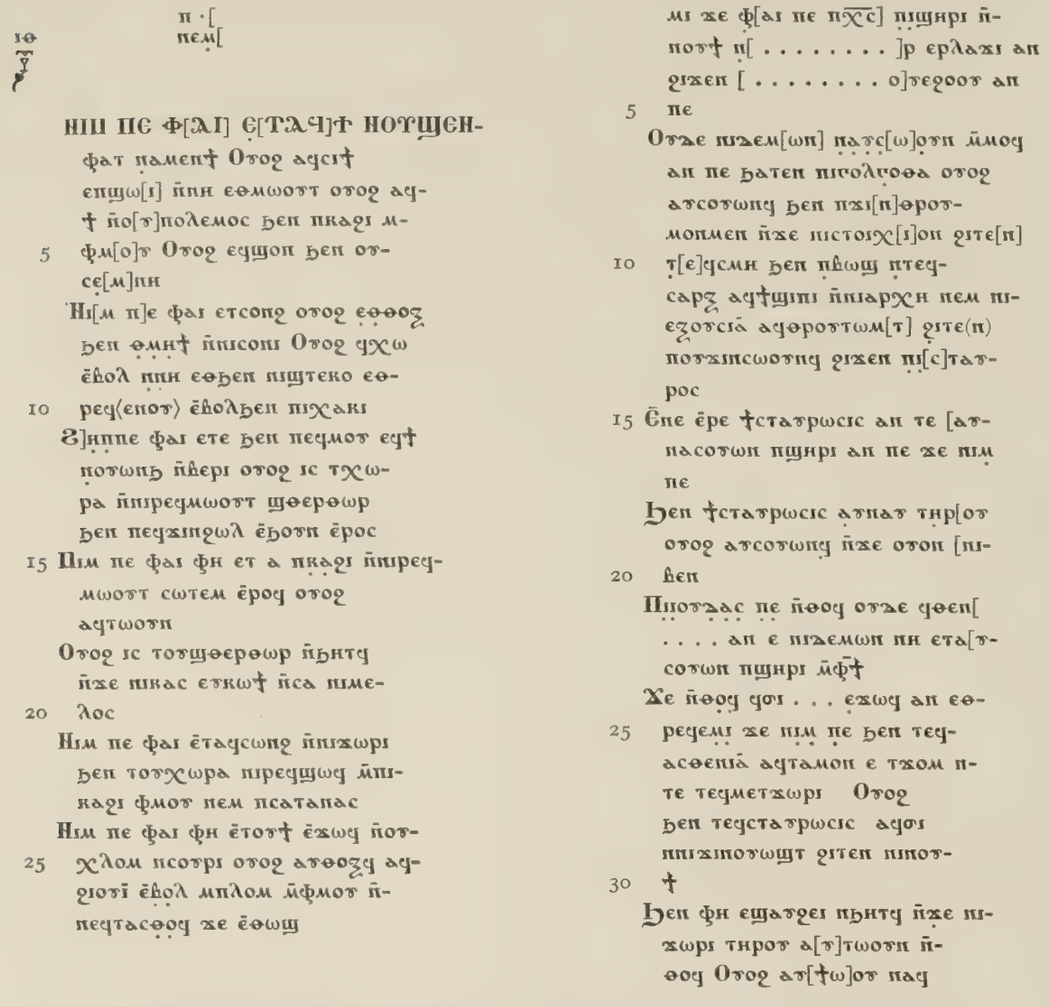
All three fragments are concerned with the Descent into Amenti or Preaching of Christ in Hades. Frag. 1 contains the exordium of such a work, and in Frag. 2 we have the appeals of various souls to Christ for deliverance. Frag. 4 shows the conclusion of a discourse pronounced by Christ, briefly records the raising up of Adam and Eve with certain others from Amenti, and concludes with a brief peroration and ascription of praise to the Trinity.

A Discourse on the Descent into Amenti by Mark III (?), Patriarch of Alexandria, is extant,[2] but to this, as Professor Hyvernat informs me, our fragments do not correspond.

1 See Leipoldt *ap.* Vollers, *Kat.*, pp. 411 ff.

2 *Cod. Vat. Copt.* LXV, 1.

Frag. 1 (Cairo, no. 61. i).



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ⲛⲓⲏ ⲡⲥ ⲫ[ⲁⲓ] ⲉ[ⲧⲁϥ]ϯ ⲛⲟⲩϣⲉⲛ-
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ⲉⲡϣⲱ[ⲓ] ⲛⲛⲏ ⲉⲙⲱⲟⲩⲧ ⲟⲩⲟϩ ⲁϥ-
ϯ ⲛⲟ[ⲩ]ⲡⲟⲗⲉⲙⲟⲥ ϩⲉⲛ ⲡⲕⲁϩⲓ ⲙ-
ϥⲙ[ⲟ]ⲩ Ⲟⲩⲟϩ ⲉⲩϣⲟⲛ ϩⲉⲛ ⲟⲩ-
ⲥⲉ[ⲙ]ⲛⲏ
Ⲛⲓ[ⲙ ⲡ]ⲉ ϥⲁⲓ ⲉⲧⲥⲟⲛϩ ⲟⲩⲟϩ ⲉⲟⲟⲩϩ
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ⲣⲁ ⲛⲓⲧⲣⲉϥⲙⲱⲟⲩⲧ ϣⲟⲉⲣⲟⲱⲣ
ϩⲉⲛ ⲡⲉϥϫⲓⲣⲱⲗ ⲉϧⲟⲩⲛ ⲉⲣⲟⲥ
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ⲕⲁⲓ ⲫⲙⲟⲩ ⲛⲉⲙ ⲛⲥⲁⲧⲁⲛⲁⲥ
Ⲛⲓⲙ ⲡⲉ ϥⲁⲓ ϥⲛ ⲉⲧⲟⲩϯ ⲉϫⲱϥ ⲛⲟⲩ-
ϫⲗⲟⲙ ⲛⲥⲟⲩⲣⲓ ⲟⲩⲟϩ ⲁⲩⲟⲟⲩϩ ⲁϥ-
ⲣⲓⲟⲩⲓ ⲉϧⲟⲗ ⲙⲡⲗⲟⲙ ⲙ̄ⲫⲙⲟⲩ ⲛ-
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ⲥⲁⲣⲝ ⲁϥⲧⲱⲙⲛⲓ ⲛ̄ⲛⲓⲁⲣⲭⲏ ⲛⲉⲙ ⲛⲓ-
ⲉ̄ϩⲟⲩⲥⲓⲁ ⲁⲉⲉⲣⲟⲩⲧⲱⲙ[ⲧ] ⲣⲓⲧⲉ(ⲛ)
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Ⲭⲉ ⲛ̄ⲟⲟϥ ϥⲟⲓ . . . ⲉϫⲱϥ ⲁⲛ ⲉⲉ-
ⲣⲉϥⲉⲓ ⲭⲉ ⲛⲓⲙ ⲛⲉ ϩⲉⲛ ⲧⲉϥ-
ⲁⲥⲟⲉⲛⲓⲁ ⲁϥⲧⲁⲙⲟⲛ ⲉ ⲧϫⲟⲙ ⲛ-
ⲧⲉ ⲧⲉϥⲙⲉⲧϫⲱⲣⲓ Ⲟⲩⲟϩ
ϩⲉⲛ ⲧⲉϥⲥⲧⲁⲩⲣⲱⲥⲓⲥ ⲁϥⲟⲓ
ⲛⲛⲓϫⲙⲟⲩⲱⲱⲧ ⲣⲓⲧⲉⲛ ⲛⲓⲙⲟⲩ-
ϯ

Ϩⲉⲛ ⲫⲛ ⲉⲑⲁⲩⲣⲉⲓ ⲛϧⲏⲧϥ ⲛⲁϩⲉ ⲛⲓ-
ϫⲱⲣⲓ ⲧⲏⲣⲟⲩ ⲁ[ⲩ]ⲧⲱⲟⲩⲛ ⲛ̄-
ⲟⲟϥ Ⲟⲩⲟϩ ⲁⲩ[ϯ]ⲱⲟⲩ ⲛⲁϥ

[*Recto*

[Who is This Who hath trodden down Amenti and hath brought up the dead, and hath made war in the land of Death, and is in state?[1] Who is This Who bindeth and maketh fast in the midst of the brethren, and releaseth them that are in the prison that He may bring them forth from darkness? Lo, This is He Who by His death giveth new life, and, behold, the country of the dead is troubled at His entering into it. Who is This Whom the land of the dead heard and arose, and, lo, the bodies therein were troubled, seeking after their limbs?[2] Who is This Who hath bound the strong ones in their country, the destroyers of the land of Death and Satan? Who is This Who weareth on His head a crown of thorns and is pierced? He hath cast off the corruption of Death. He will not return...

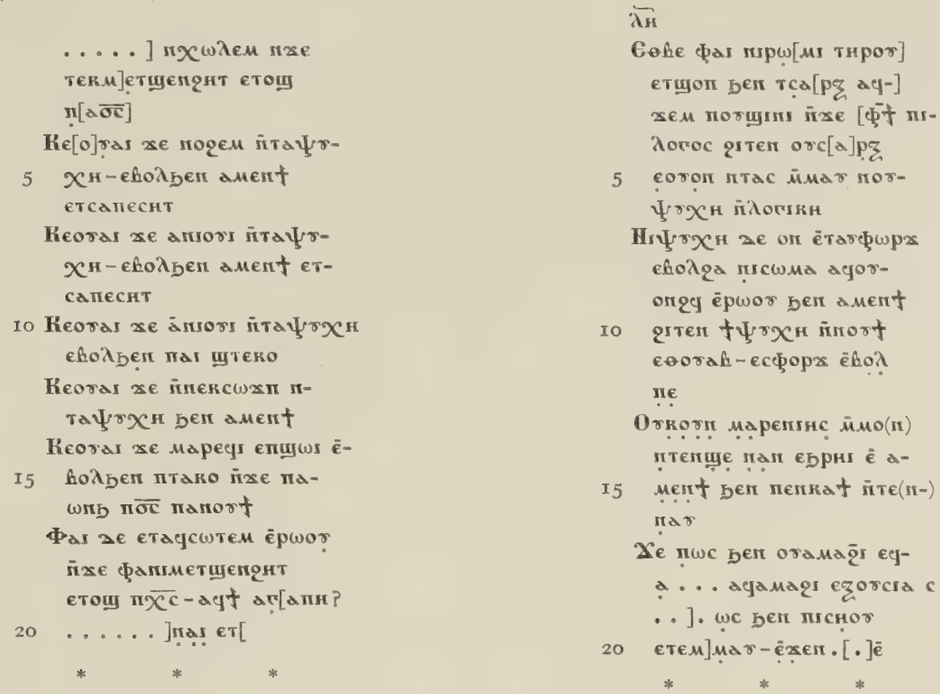
Verso [Be ashamed, O Death, and know that This is the Christ, the Son of God... (l. 6) Not even the demons failed to know Him upon Golgotha, and the elements knew Him when they quaked at His voice. By the unveiling of His flesh He hath confounded powers and authorities and astounded them in that they knew Him upon the Cross. Had it not been for the Crucifixion, they would not have known the Son, Who He was; but at the Crucifixion they all beheld and knew Him, every one. Judas himself not even... the demons who knew the Son of God. For he did not take... upon himself to know Who it was Who in His weakness showed us the power of His mightiness, and at His Crucifixion received the adoration of the Gods. On that (*sc.* the Cross) whereby all the strong ones are laid low they raised Him up and glorified Him...

1 For these interrogations cp. the *Descensus Christi ad Infernos*, ch. VI (ed. Tischendorf, *Evang. Apocr.*, p. 399).

2 *sic.*

THE DESCENT INTO AMENTI

Frag. 2 (Cairo, no. 61. ii).



. . . . .] ⲛϫⲱⲗⲉⲙ ⲛⲁⲉ
ⲧⲉⲕⲙ]ⲉⲧⲯⲉⲣⲟⲛⲧ ⲉⲧⲟⲯ
ⲛ̣[ⲁⲥ̅ⲥ̅]
Ⲕⲉ[ⲟ]ⲩⲁⲓ ⲁⲉ ⲛⲟⲉⲙ ⲛ̄ⲧⲁⲯⲩ-
ϫⲏ-ⲉⲃⲟⲗϧⲉⲛ ⲁⲙⲉⲛϯ
ⲉⲧⲥⲁⲡⲉⲥⲛⲧ
Ⲕⲉⲟⲩⲁⲓ ⲁⲉ ⲁⲛⲓⲟⲩⲓ ⲛ̄ⲧⲁⲯⲩ-
ϫⲏ-ⲉⲃⲟⲗϧⲉⲛ ⲁⲙⲉⲛϯ ⲉⲧ-
ⲥⲁⲡⲉⲥⲛⲧ
Ⲕⲉⲟⲩⲁⲓ ⲁⲉ ⲁⲛⲓⲟⲩⲓ ⲛ̄ⲧⲁⲯⲩϫⲏ ϧⲉⲛ ⲁⲙⲉⲛϯ
Ⲕⲉⲟⲩⲁⲓ ⲁⲉ ⲙⲁⲣⲉϥⲓ ⲉⲡⲯⲱⲓ ⲉ̄-
ⲃⲟⲗϧⲉⲛ ⲡⲧⲁⲕⲟ ⲛ̄ⲁⲉ ⲡⲁ-
ⲱⲛϧ ⲛ̄ⲟ̄ⲥ̄ ⲡⲁⲛⲟⲩϯ
Ⲫⲁⲓ ⲁⲉ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̄ⲣⲱⲟⲩ
ⲛ̄ⲁⲉ ⲫⲁⲛⲓⲙⲉⲧⲯⲉⲣⲟⲛⲧ
ⲉⲧⲟⲯ ⲡϫ̄ⲥ̄-ⲁϥϯ ⲁⲩ[ⲁⲡⲓ?
. . . . .]ⲛ̣ⲁⲓ ⲉⲧ[

* * *

ⲁ̄ⲏ
Ⲥⲟⲃⲉ ⲫⲁⲓ ⲡⲓⲣⲱ[ⲙⲓ ⲧⲓⲣⲟⲩ]
ⲉⲧⲯⲟⲛ ϧⲉⲛ ⲧⲥⲁ[ⲣⲝ ⲁϥ-]
ⲁⲉⲙ ⲡⲟⲩⲯⲓⲛⲓ ⲛ̄ⲁⲉ [ⲫ̄ϯ ⲡⲓ-
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ⲯⲩϫⲏ ⲛ̄ⲗⲟⲩⲓⲕⲏ
Ⲏⲯⲩϫⲏ ⲁⲉ ⲟⲛ ⲉ̄ⲧⲁⲩⲫⲱⲣⲝ
ⲉⲃⲟⲗϧⲁ ⲡⲓⲥⲱⲙⲁ ⲁⲩⲟⲩ-
ⲟⲛⲣϥ ⲉ̄ⲣⲱⲟⲩ ϧⲉⲛ ⲁⲙⲉⲛϯ
ⲣⲓⲧⲉⲛ ϯⲯⲩϫⲏ ⲛ̄ⲛⲟⲩϯ
ⲉⲑⲟⲩⲁⲃ-ⲉⲥⲫⲟⲣⲝ ⲉ̄ⲃⲟⲗ
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ⲛ̣ⲧⲉⲡⲱⲉ ⲛ̣ⲁⲛ ⲉϧⲣⲏⲓ ⲉ̄ ⲁ-
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. .]. ⲱⲥ ϧⲉⲛ ⲡⲓⲥⲛⲟⲩ
ⲉⲧⲉⲙ]ⲙⲁⲩ-ⲉ̣ϫⲉⲛ .[.]ⲉ̄

* * *

[(The souls in Amenti cry out to Christ) . . . And another said: "Let] ˣThine abundant mercy [come] speedily unto me, my Lord."[1] ˣ *Recto*

Another (said): "Deliver my soul from the depths of Amenti."[2]

Another: "Bring my soul out from the depths of Amenti."

Another: "Bring my soul out of this prison."[3]

Another: "Thou wilt not leave my soul in Amenti."[4]

Another: "Let my life come up from destruction, O Lord my God."[5]

Now when Christ Whose compassion is abundant[6] heard them, He saluted (?) . . .

* * * * * *

ˣFor this cause God the Word visited all men who were in the flesh through the medium of flesh, there being therein (*sc.* in the flesh) a reasonable soul. But as for the souls which were separated from their bodies, He appeared unto them in Amenti through the medium of the holy divine soul which is separate (from the body). Therefore let us haste to go down to Amenti in our understanding that we may behold how with . . . might He seized authority . . . at that time . . . ˣ *Verso*

1 *Ps.* CXIX, 41.
2 *id.* LXXXVI, 13.
3 *id.* CXLII, 9.
4 *id.* XVI, 11.
5 *id.* XXX, 3 ?
6 Cp. *id.* LXIX, 17, LXXXVI, 15.

Frag. 3 (Cairo, no. 61. iii).

ⲛⲉⲙ ⲭⲟⲩⲟ ⲉ ⲫⲏ[ⲉⲧ ⲉⲥⲕⲱⲧ[1]
ⲛⲥⲱⲩ ⲁⲣⲣⲓ[ⲙⲓ ⲛⲁⲉ ⲡⲉⲧ-
ⲣⲟⲥ ⲁⲭⲉⲣⲉⲧⲓⲛ[ⲛⲟⲩϫⲱ
ⲉⲃⲟⲗ [ⲉ]ϩⲟⲗⲣⲓⲧ[ⲟⲧⲕ
Ⲏⲁⲟⲕ ⲍⲉ ⲁⲕϯ ⲱ[ⲟⲱ]ⲧ [ⲛⲁⲩ
ⲛ̄ⲧⲉ ϯⲉⲕⲕⲗ[ⲏⲥⲓ]ⲁ [ⲛ]ⲧ[ⲉ ⲡⲏ ⲉⲧⲃ]ⲉ(ⲡ)
ⲟⲙⲉⲧⲟⲩⲣⲟ ⲡⲛⲓϥⲏⲟⲩⲓ̈
Ⲟⲩⲛⲁⲓⲣϯ ⲅⲁⲣ ⲡⲉ ⲡⲉⲕ[ⲟ]ⲁⲙⲓⲟ
ϩⲉⲛ ⲡⲏ ⲉⲧ ⲁⲣⲣⲓⲁ ⲧⲟ[ⲧ]ⲟⲩ
ⲛⲥⲱⲟⲩ ⲓⲥⲭⲉⲛ ⲱⲟⲣⲡ
ⲛⲉⲙ ϩⲉⲛ ⲡⲏ ⲉⲧⲉ ⲙⲙⲟⲛ
ⲧⲱⲟⲩ ⲙⲙⲁⲩ ⲛ̄ⲣⲉⲗ[ⲓ][2] ⲛ̄-
ⲣⲉⲗⲡⲓⲥ ⲛⲟⲩϫⲁⲓ ⲛ̄ϩ[ⲏ]ⲧⲕ
ⲛⲉⲙ ϩⲉⲛ ⲡⲏ ⲉⲧ ⲁⲧⲫⲟⲉ
ⲙⲙⲁⲧⲁⲧⲟⲩ ⲉ ⲡⲕⲁⲣⲓ ⲛ̄ⲁ-
ⲙⲉⲛϯ
ⲉⲓⲧⲉⲛ ⲫⲛⲟⲩⲓ ⲉ̄ⲁⲕⲟⲩⲱⲛⲉ
ⲛⲱⲟⲩ ⲉϩⲟⲗ ⲛ̄ⲑⲉⲙⲉⲧⲛⲓⲱϯ
ⲛⲧⲉ ⲧⲉⲕⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ
Ⲉⲟϩⲉ ⲫⲁⲓ ⲟⲛ ϯϫⲱ ⲙ̄ⲙ[ⲟⲥ
ⲟⲧⲟⲉ ϯⲛⲁⲕⲛⲏ ⲁⲛ ⲉ[ⲓϫⲱ ⲙ-
ⲙⲟⲥ ⲍⲉ ⲙⲁⲧ[ⲁⲛϩⲟⲓ ⲉⲟϩⲉ
ⲡⲉⲕⲛⲁⲓ ⲍⲉ [ⲙⲙⲟⲛ ⲫⲏ ⲉⲧ
ϩ]ⲉⲛ ⲫⲙⲟⲩ ⲉ[ⲩⲙⲉⲓⲧ ⲉⲣⲟⲕ
Ⲏⲓⲙ ⲡ]ⲉ ⲉⲟⲛⲁⲱ[ⲟⲩⲱⲛⲉ ⲛⲁⲕ ⲉ-
ϩⲟⲗ] ϩⲉⲛ ⲁⲙⲉⲛϯ
Ⲉⲟϩ]ⲉ ⲫⲁⲓ ϯⲓⲛⲥ ⲉⲟϩ[ⲉ ⲫⲁⲓ
ϯⲥ]ⲉϩϯ[ⲱ]ⲧ ⲉ[ⲟϩⲉ ⲫⲁⲓ ϯϩⲟⲥⲓ
ⲉⲓ]ⲉⲙⲓ [ⲍⲉ ⲁⲩ-
ϩ]ⲱ]ⲛⲧ [ⲉϩⲟⲩⲛ ⲉⲣⲟⲓ

[1] =*Cod. Vat. Copt.* LVIII fo. 136[vo], l. 21.
[2] So *Cod. Vat.*: ϩⲉⲛ, ⲣⲉⲗⲓ, *MS.*

[..] ⲓ̄ⲥ ⊛ ⲡ̄ⲭ̄ⲥ̄ [..]
ⲡⲁⲉ ⲡⲁⲱ]ⲕ ⲙⲡⲱⲛϩ ϯ-[1]
ⲛⲁⲉⲣⲉⲍⲟ]ⲙⲟⲗⲟⲩⲓⲛ ⲉ ⲡ-
ⲧⲏⲣⲩ ⲙ]ⲫ̄ϯ ϩⲉ[ⲛ] ⲁⲙⲉⲛϯ
. . . . .] . . ⲁⲛ [. . .] ⲧⲉⲛ
. . . . ⲙ]ⲙⲟⲛ ⲭⲱ ⲉϩⲟⲗ
ⲙⲉⲡⲉⲛⲥⲁ]ⲫⲙⲟⲩ ⲙ̄ⲙⲟⲛ
ⲁⲓⲛ]ⲭⲱ ⲉϩⲟⲗ ϩⲉⲛ ⲡⲓⲙ-
ⲣⲁⲩ
Ⲟⲩⲱⲁⲓ ⲅⲁⲣ ⲡⲉ ⲛⲁϩⲓⲟⲥ ⲫⲱⲓ
ⲟⲩⲟⲩ ⲉⲫ ⲟⲥⲟⲛ ⲁ ⲡⲓⲁⲁ-
ⲛⲏⲥⲧⲏⲥ[2] ⲟⲩⲱⲧⲉϩ ⲙ̄ⲙⲟ(ⲛ)
ⲣⲁ[ⲓ ⲉⲑ]ⲛⲁⲱⲉⲣⲱⲱ . . ⲟⲩⲟⲩ ⲛ̄-
ⲧⲉ[ⲩ]ⲟⲓ ⲭⲁⲟⲙ ϩⲉⲛ ⲡⲓⲙⲁ ⲉ-
ⲧⲉⲙⲙⲁⲩ ⲉⲫ ⲟⲥⲟⲛ ⲁⲩ-
ⲧⲁⲣⲟⲓ ⲛ̄ⲧⲉ ⲡⲓⲉ̄ⲭⲱⲣⲣ ⲙⲡⲁ-
ⲧⲉ ⲥⲟⲧⲱⲛⲣ ⲉϩⲟⲗ [ⲛ̄ⲧⲉ] ϯ-
ⲁⲧⲟⲣⲁ ⲛⲉⲙ ⲡⲓⲣⲏ-
ⲟⲩ
Ⲥ[ⲱ]ⲧⲉⲙ ⲍⲉ ⲟⲩ ⲡⲉ ⲉⲧⲉ ϯⲧⲣⲁ-
ⲫⲏ] ⲍⲱ ⲙⲙⲟⲩ ⲉⲟϩⲉ ⲣⲱ-
ⲙⲓ ⲛⲓ]ϩⲉⲛ ⲉⲧⲁⲩⲭⲉⲕ ⲡⲟⲩ-
ϩⲓⲟⲥ ⲉϩⲟ]ⲗ[3] ⲍⲉ ⲫⲙⲟⲩ ⲅⲁⲣ
] ⲛⲓⲣⲱⲙⲓ [. . . .
]ⲙ̣ⲱⲓⲧ ⲁ[
]ⲙⲟⲩ .[
]..ⲧⲁⲛ [

(slight remains of four more lines)

[1] =*Cod. Vat. Copt.* LVIII fo. 137[ro], l. 19.
[2] *sic* (? = ⲡⲓⲁⲣⲱⲛⲓⲥⲧⲏⲥ): ⲥⲁⲁⲧⲓⲟⲛ (=ⲥⲧⲁⲁⲓⲟⲛ), *Cod. Vat.*
[3] *Cod. Vat.* adds ⲛ̄ⲕⲁⲗⲱⲥ.

[x] *Recto* . . .[x]and more than she sought. Peter wept and asked forgiveness of Thee, and Thou gavest him the keys of the Church of them who are in the Kingdom of Heaven. For such is Thy . . .[1] upon them who have been cast away from of old, and upon them who had not there any[2] hope of salvation in Thee, and upon them who came alone unto the land of Amenti by reason of sin, in that Thou hast revealed unto them the greatness of Thy love for man.[3] For this cause I say and will not cease to say: "Quicken me for Thy mercy's sake.[4] For in death there is none that remembereth Thee. Who shall be able to show Thy praise in Amenti?"[5] For this cause I hasten, for this cause I prepare, for this cause I labor, knowing *Verso* that there draweth nigh unto me [x]the end of my life. Shall I confess God at all in Amenti? . . . There is no deliverance after death, there is no deliverance in the grave. For my life is a . . . ; and while its course (?) passeth, there is none to contend (?) . . . and to gain the crown in that place; while the night taketh hold on me ere yet the market with its goods is opened. Harken unto that which the Scripture saith concerning all men who end their lives (well): "For death . . ."

1 Some word like 'mercy,' 'compassion' is required by the context.
2 As the text stands, "*in* any hope."
3 The meaning is obscure.
4 Cp. *Ps.* CXLIII, 11.
5 *Ps.* VI, 5.

Frag. 4 (*Cod. Tisch.* XXVI, 18).

ⲭⲥⲉⲃⲧⲱⲧ ⲛⲁⲉ ⲡⲙⲁⲡⲣⲉ-
ⲗ[ⲉ]ⲧ ⲭⲥ[ⲉⲃ]ⲧⲱⲧ ⲛⲁⲉ
ⲡⲓⲏⲣⲏⲓ ⲉ[ⲧ ⲁⲩ]ⲥⲉⲃ[ⲧ]ⲱⲧⲟⲩ
ⲉ ⲡⲓⲣⲟⲛ ⲥⲉⲥ[ⲉ]ⲃⲧⲱⲧ ⲛ-
ⲁⲉ ⲡⲓⲥⲕⲏⲛⲏ ⲛⲉⲙ ⲡⲓⲙⲟ-
ⲛⲏ ⲛⲉⲛⲉⲩ
Ⲥⲉⲟⲩⲛ ⲛⲁⲉ ⲡⲓⲁⲣⲱⲣ ⲛ̄-
ⲧⲉ ⲡⲓⲁ̀ⲅⲁⲑⲟⲛ ⲥⲉⲣⲱⲟⲣⲡ
ⲛⲥⲉⲃⲧⲱⲧ ⲛⲁⲉ ⲧⲙⲉⲧⲟⲩ-
ⲣⲟ ⲛ̈ⲉⲛⲉⲩ ⲛ̈ⲧⲉ ⲡⲓⲫⲛⲟⲩⲓ
Ⲥⲉⲟⲩⲓ ⲉⲩⲭⲟⲩⲱⲧ ⲉⲃⲟⲗ
ⲛ̈ⲁⲉ ⲡⲓⲁ̀ⲅⲁⲑⲟⲛ ⲏⲁϫⲉⲛ
ⲡⲓⲣⲱⲙⲓ
Ⲛⲁⲓ ⲁⲉ ⲛⲉⲙ ⲛⲓ ⲉ̈ⲧⲟⲡⲓ ⲙ̄ⲙⲱ-
ⲟⲩ ⲉⲩϫⲱ ⲙⲙⲱⲟⲩ {ⲛ̄-}
ⲛ̈ⲁⲉ ⲡⲓⲁⲉⲥⲡⲟⲁⲥⲓⲥ ⲙⲙⲏ
ⲡ̄ⲭ̄ⲥ̄ ⲁⲩⲧⲟⲩⲡⲟⲥ ⲁⲁⲁⲙ
ⲫⲏ ⲉⲧⲁⲩⲉⲣⲟⲩⲁⲓ ⲛⲉⲙⲁⲩ
ⲟⲩⲟⲩ ⲁⲩⲧⲟⲩⲡⲟⲥ ⲉⲩⲁ̀
ⲛⲉⲙⲁⲩ
Ⲟⲩⲟⲩ ⲁⲩⲧⲟⲩⲡⲟⲥ ⲭⲁⲛⲕⲉ-
ⲙⲛⲧ̈ ⲛ̈ⲥⲱⲙⲁ ⲛ̈ⲧⲉ ⲡⲛ ⲉⲑ-
ⲟⲩⲁⲃ-ⲉⲧⲁⲩⲉⲡⲕⲟⲧ ⲓⲥ-
ⲭⲉⲛ ⲛⲉⲛⲉⲩ ⲟⲩⲟⲩ ⲁⲩ-
ⲉⲡⲟⲩ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲙ̄-
ⲭⲁⲩ
Ⲥⲧⲁⲩⲣⲱⲓⲧ ⲛ̈ⲧⲁⲛⲁⲥⲧⲁ-
ⲥⲓⲥ

ⲛ̄
ⲛⲧⲉ ⲡⲓⲁⲉⲥⲡⲟⲁⲥⲓⲥ ⲙⲉ-
ⲛⲉⲡⲥⲁ ⲧ̄ ⲡ[ⲉ]ⲭⲣⲟⲟⲩ ⲑⲁⲓ ⲉ̈-
ⲧⲁⲥⲱⲟⲩ ⲉ̈ⲣⲟⲛ ϩⲉⲛ
ⲟⲩⲣⲁⲱⲓ ⲉ ⲁⲡⲟⲛ ϩⲁ ⲡⲓⲡⲓⲥ-
ⲧⲟⲥ ⲉⲁⲡⲛⲁⲩ ⲉ̈ⲣⲟⲥ ⲁⲛ-
ⲉⲣ ⲁⲙⲁⲗⲏⲭ ⲉ̈ⲣⲟⲥ
Ⲡⲁⲣⲉⲡⲉⲣϫⲱⲣⲉⲩⲓⲛ ⲁⲉ
ϯⲛⲟⲩ-ⲛⲉⲙ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ
ⲙⲁⲣⲉⲡⲉⲣⲱⲁⲓ ⲛⲉⲙ ⲡⲓⲁⲣ-
ϫⲁⲅⲅⲉⲗⲟⲥ
Ⲟⲩⲟⲩ ⲛ̈ⲧⲉⲛϯⲱⲟⲩ ⲛⲉ-
ⲙⲱⲟⲩ ⲉⲩⲥⲟⲡ-ⲙ̄ⲫⲏ ⲉ̈-
ⲧⲁⲥⲱⲟⲩⲡⲟⲥⲧⲉⲛ ⲉⲃⲟⲗ-
ϩⲉⲛ ⲡⲧⲁⲕⲟ ⲡϫ̄ⲥ̄
Ⲫⲁⲓ ⲉⲧⲉ ⲫⲱⲥ ⲛⲉ ⲡⲓⲱⲟⲩ
ⲛⲉⲙ ⲡⲓⲁ̀ⲙⲁⲣⲓ ⲛⲉⲙ ⲛⲉⲩ-
ⲓⲱⲟⲩ ⲛ̈ⲁⲓⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̄ⲡ̄ⲁ
ⲉ[ⲑ]ⲟⲩⲁⲃ ⲛ̈ⲣⲉⲩⲧⲁⲙϩⲟ ϯ-
ⲡⲟⲩ ⲛⲉⲙ ⲛ̈ⲥⲛⲟⲩ ⲡⲓⲏⲉⲛ
ⲛⲉⲙ ⲱⲁ ⲉⲛⲉⲩ ⲛ̈ⲧⲉ ⲡⲓⲛⲉⲛⲉⲩ
ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ

×"Prepared is the bride-chamber, prepared are the victuals made ready for the marriage-feast, the tabernacles and the everlasting habitations are prepared. Opened are the treasuries of good things, already prepared is the everlasting Kingdom of the Heavens. The good ones stand looking down upon men." × *Recto*

While the true Potentate, Christ, was speaking these and such like words, He raised up Adam whom He had reconciled with Himself; and He raised up Eve together with him. And He raised up also many bodies of the Saints who slept from of old,[1] and He brought them forth from the tombs. And they preached the Resurrection ×of the Lord after three days;[2] the which took place to the joy of us,[3] the faithful; and when × *Verso* we beheld it, we welcomed it.

And now let us exult with the Angels and hold festival with the Archangels. Let us give glory with them unto Him Who hath raised us up from destruction, even Christ.

To Whom belongeth glory and might together with His good Father and the Holy Spirit, the Giver of Life, now and at all times and throughout all ages. Amen.

1 Cp. *Matth.* XXVII, 52 f.

2 According to the *Descensus Christi* (ch. XI) the revived dead were forbidden to speak with any man until special permission should be given them, though Leucius and Carinus, the narrators of the *Descent*, were permitted to pass three days in Jerusalem "to celebrate the Pascha of the Lord with our parents in testimony of the Resurrection of the Lord Christ."

3 Possibly one (or more) of the Apostles is here the narrator rather than Carinus and Leucius.

V. FRAGMENTS OF AN APOCALYPTIC GOSPEL

Parchment. Five leaves (ten pages) from a single manuscript.

The hand is a medium-sized, squarish, but decidedly rough uncial (see Plate II A, B), probably of the early tenth century.

Frag. 1 (Cairo, no. 7–8^{Add}) is a single leaf numbered —$\overline{\text{p[ı]}}$, and measuring 27.8 × 17.6 cm. (the inner or left edge is broken away). The written column is 20.9 cm. high by 12–13 cm. wide. Frag. 2 (Cairo, no. 8) is a sheet of two consecutive leaves, foliated on the *versos* $\overline{\text{pıc}}$, $\overline{\text{pıζ}}$: each leaf measures 28 × 20.4 cm., all the margins except the upper, which is slightly cropped, being complete. Owing to damp there is a certain amount of 'cross-printing' from opposed pages making decipherment difficult though rarely impossible. The column measures 20.5 × 12–13 cm. Frag. 3 (Cairo, no. 7) is again a sheet comprising leaves $\overline{\text{pλ}}$ and $\overline{\text{pμ}}$.[1] Each leaf is 24.5 cm. high by 16.6 cm. wide, the lower and outer margins having been cropped:[2] the written column here measures 20.2 × 12–13 cm.

These five leaves come from an Apocalyptic Gospel which may well have occupied the whole of the original MS. For we can plausibly conjecture what preceded Frag. 1, and such matter may well have occupied the lost folios 1–111. The following reconstruction may therefore be suggested.

The Apostles, assembled after the Resurrection[3] either in Galilee or on the Mount of Olives,[4] are warned by Christ that He must shortly ascend up into Heaven,[5] but are consoled with the promise of His Second Coming to establish His Kingdom on earth for the 'Thousand Years' (Millennium). They would then ask to be told the sign or signs of the Parousia or Second Coming.[6] Beginning with a general warning against deceivers, Our Lord (we may suppose) would reveal to them the tribulations which must precede the Advent, the appearance of anti-Christ, his miracles, his deception of the people, and his conflict with Enoch and Elias, the 'two witnesses'[7] sent to refute his pretensions.

The narrative would then pass on to the actual Coming of Christ. In fo. 112 we have the close of the 'blessing' to be pronounced by God the Father immediately before the Son descends to earth: then Christ will be acclaimed by the host of Heaven. The missing folios 113–115 doubtless developed the latter theme, and must have contained a question[8] of the disciples: "Who will be upon the earth at the time of the Parousia ?," together with the beginning of Christ's reply. Fo. 116 opens with the assertion of a resurrection in the flesh for those who are to partake in the Kingdom, and of their assumption to meet the Lord. With these Christ will descend in view of the sinners. To the question, Where, then, shall the sinners dwell ?, Christ replies that while the saints will be with him, the sinners will be swept away by the Angel of Wrath. A Judgment (fo. 117), over which the Apostles are to preside, will then be held in Amenti, and anti-Christ with his following will be cast into chains of fire. Enraged at this, the 'Great Devil' will establish himself in Chorazin and Bethsaida and lead many astray; though Enoch[9] will deny his pretensions. At this point the loss of fourteen folios (118–131) breaks the thread of the narrative. Possibly the missing pages told of a conflict between the Devil and Enoch (with Elias ?) in which the former was overcome with the help of the angels and consigned to the bottomless pit.[10] The condign punishment of Chorazin and Bethsaida (see below) also may have been foreshadowed here.

On fo. 132 Christ relates how, long ago, God the Father refused to spare Sodom and Gomorra, the cities of the Devil's own choice—and that despite the intercession of the righteous. How is this to be connected with the foregoing ? In all probability the Apostles, hearing the doom of Chorazin and Bethsaida, had interceded for them; but were informed that as of old the Devil's favored cities were not spared, so would it be with his resort in the last days.

With fo. 141 (?) the situation again changes. A speaker (apparently Mary) tells the Apostles of the effect

1 The second numeral is so indistinct as to be practically conjectural.

2 The upper margin, however, is intact.

3 This is made clear in fo. 141.

4 The setting of the *Pistis Sophia* is the Mt. of Olives; of the Ethiopic *Testament in Galilee* (Guerrier, *Le Test. en Galilée*, § 2), Galilee.

5 Again see fo. 141.

6 As in *Matth.* XXIV, 3, the pseudo-Clementine *Second Coming* (*R.O.C.* XV, 208), the *Testament in Galilee* (*ed. cit.* § 4), and the Syriac *Testament of Our Lord*, § 11 (ed. Rahmani, p. 5).

7 See *Rev.* XI, 3 ff.

8 This is directly implied in fo. 116^a, ll. 24 ff.

9 For the appearance of Enoch at this stage see Notes (p. 26).

10 Cp. *Rev.* XX, 1–3.

of a potent prayer uttered by a second person (surely Christ Himself) in Chorazin, and bids them apply to "him" for further particulars. The Apostles then hasten to the Lord and declare their desire to hear none but Him, since He is so soon to be parted from them. Christ replies that even after His Ascension He will appear to reveal to them whatsoever they may wish to ask.

Two questions now arise. First, what was the occurrence (related as past, not predicted) in Chorazin and its connexion with the preceding fragment ? We can only conjecture that, moved by the entreaties of the Apostles, Christ had gone down (accompanied by Mary) to Chorazin in a last effort to convert its people and to save them from their doom, and that the miraculous prayer and the miracles mentioned were signs intended to break down their unbelief. Secondly, was the remainder of the Gospel much or little in extent ? The tone of Christ's reassurance on fo. 141 (?) distinctly suggests that the conclusion of the work is near: very possibly the whole was rounded off, after a repetition of the "prayer in Chorazin," with a narrative of the Ascension.[1]

The essential theme of the whole Gospel—certainly of the extant fragments—was therefore Chiliastic, *i.e.* it dealt with the establishment of Christ's reign upon earth for the "Thousand Years:" to this the episodes of anti-Christ's tyranny and the insurrection of the Devil were really subsidiary, however largely they may have bulked in the narrative. The main points in the development of belief in a millennial reign of Christ on earth may be briefly stated.[2] It originated in the later Jewish Apocalyptic literature which consoled the chosen people in their affliction with the promised coming of a Messiah, who should deliver them from intolerable oppression and himself reign over them. At first this Kingdom—which was to be a period of marvelous fertility[3]—was to be "an everlasting Kingdom;"[4] but its duration was subsequently reduced. In iv *Esdras* vii, 26 ff. the reign of Messiah is estimated at four hundred years, after which both Messiah and his people will die and the world pass away. But ultimately the Messianic period was reckoned at a Thousand Years, and that on the following grounds. In six days God created all things and rested on the seventh day. But since one day is with God as a thousand years,[5] after six thousand years of labor the world will enjoy a Sabbath-rest of one thousand years under the Messiah. In this later form the belief was taken over by Christianity,[6] Messiah being identified with Christ, and the oppressor who is to precede His Coming with anti-Christ (at first recognized in the Emperor Nero).

The early Christian, then, believed that in "the last times" a false Christ would appear, leading very many astray; that he would persecute the remnant of true believers, and would be opposed and ultimately overthrown by Enoch and Elias;[7] and that finally Christ would descend to earth, raise up in the flesh the faithful dead, and reign over them for a thousand years. By the simple, unsophisticated and hard-living Christians of the early centuries—and even by others[8]—this period could only be pictured as one of material ease, luxury, and sensuous delight.[9]

The Gospels and Pauline Epistles give no direct support to this belief in an earthly kingdom,[10] though they accept as axiomatic a Second Coming to be preceded by the appearance of one or many false Christs.[11] On the other hand it finds explicit expression in *Revelation* xx, 1–7 where it is stated that the Devil will be imprisoned at the beginning of the Thousand Years, and that the souls of those who have resisted the Beast (anti-Christ) will enjoy the First Resurrection and reign with Christ for a thousand years. In post-Apostolic literature it occupies a prominent place. It was accepted by Papias[12] and by 'Barnabas:'[13] Justin[14] regarded Chiliasm as an orthodox belief, though one not universally held. Cerinthus, according to Eusebius,[15] taught

1 Exactly as does the *Testament in Galilee* (ed. Guerrier, § 62; Schmidt, *Gespräche Jesu*, § 51).

2 See especially von Harnack's article *Millennium* in the *Encycl. Brit.*, the article in Hastings' *Dict. of the Bible* &c.

3 See *Apoc. of Baruch* (trans. Charles) xxix, 5 ff., and cp. Papias *ap.* Irenaeus v, 33, §§ 3–4.

4 *Daniel* vii, 13 ff.

5 *Psalm* xc, 4 (cp. ii *Peter* iii, 18): the argument is set forth in the *Epistle of Barnabas* xv.

6 Doubtless through the medium of Jewish converts.

7 So in *Apoc. of Elias* (ed. Steindorff), p. 105.

8 *e.g.* Cerinthus, Irenaeus and Nepos (see below).

9 Especially drinking and feasting: this was probably inferred from such passages as the Parable of the Great Supper (*Luke* xiv, 15 ff.). There is no need to suppose that the ideal was otherwise sensual. The Egyptian *fellah* would have been incapable of forming any other than a material picture of the Kingdom; just as at the end of the iv century the Egyptian monks could not conceive of a God without body, parts, and passions (see Cassian, *Coll.*, x, 2).

10 Yet i *Cor.* xv, 25 ff. ("For he must reign till he hath put all enemies under his feet") seems to imply a protracted but terminable reign of Christ; and *Luke* xxii, 30, if literally understood, can mean only that the Kingdom is to be a period of feasting.

11 *e.g. Matth.* xxiv, 5, 23–26; ii *Thess.* ii, 2–12.

12 *ap.* Irenaeus v, 33, 3–4.

13 *Epist.* xv.

14 *Dial.* 80.

15 *Hist. Eccl.* vii, 25.

that there was to be an earthly Kingdom of feasting and good cheer, as also did Irenaeus.[1] In the latter half of the second century the fanaticism of the Montanists discredited belief in the earthly Millennium, and it was sapped by the allegorizing teaching of Origen at Alexandria. The belief also finds expression in the *Apocalypse of Paul*—whatever be the date of that work—; though 'a new earth' or mystic 'land of inheritance' is to be the scene of the Thousand Years' reign.[2] But while Alexandria and other intellectual centers might philosophize and spiritualize, the simple and illiterate peasantry of Egypt retained the material beliefs which alone were intelligible to them. Before 260 A.D. an Egyptian bishop, Nepos, led a reaction in the Arsinoite nome against the Origenistic school, teaching belief in the Thousand Years as a period of bodily luxury and delight.[3] The movement was formidable enough to call for the intervention of the Archbishop, Dionysius, who in confuting it impugned (as others had done) the authenticity of the *Revelation*, the corner-stone of the Chiliastic doctrine. Very possibly the opinion, though outwardly silenced, remained unshaken in the country villages; but it never again found an articulate champion in Egypt.[4] Methodius of Tyre (early fourth century) and Apollinarius of Laodicea (*c.* 368 A.D.) were the latest exponents of Chiliasm in the Near East,[5] but do not seem to have been connected with Egypt.

Now our fragments certainly represent an attempt to express in authoritative form the Christianized belief in the Millennium, and, as was usual, the belief has been embodied in a 'Gospel' or 'Revelation.' To produce such a work the compiler has selected passages or episodes from the Johannine *Revelation*,[6] and after working them up to suit his purpose, has made them the backbone of his narrative. But—perhaps because the *Revelation* was open to challenge—he has also worked in strands from unimpeachable sources: such are the resurrection of the righteous and their assumption to meet the Lord (fol. 116ro),[7] the Coming of Christ in full view of the sinners[8] and the severance of the wicked from the just[9] (fol. 116ro-vo), and the introduction of Chorazin and Bethsaida[10] (fol. 117vo). Further instances will be found in the Notes.

Other elements are apparently either invented—*e.g.* the 'blessing' pronounced by the Father (fo. 112)—or are derived from Old Egyptian beliefs, the Judgment in Amenti (fo. 117ro) being a notable instance of the latter.[11] The presence of this typical Egyptian belief suggests that the 'Gospel' is Egyptian in origin, or at least extensively worked over by Egyptians; and the play (if it is deliberate) on the words ⲥⲱϩⲧ—ⲥⲉϩⲧⲱⲧ (fo. 117ro ll. 9f.) points in the same direction.

If this is so, we have here fragments of an Apocryphon of local origin upholding a definite belief not known to have been publicly championed *in Egypt* after the second half of the third century. Though our leaves contain nothing distinctly pointing to this period, neither (I think) do they show marks of later date. Possibly, therefore, the 'Gospel' is to be connected with the anti-allegoristic movement headed by Bishop Nepos in the Arsinoite Nome. Conjecturally, but only conjecturally, we can go a step further and identify the original work with the apocryphal book ascribed to Nepos and entered on the black list in the Decree of Gelasius.[12] If so, the fragments assume something of historic importance.

The 'Gospel' was doubtless attributed to some venerated name by those who used it, but on whom it was fathered we cannot tell. In fo. 116ro Bartholomew is introduced, but quite without significance; nor does the only other definite personal reference (to Mary, fo. 141vo) furnish any clue to the authorship.

1 *l. c.* Irenaeus argues from *Matth.* XXVI, 29 that in the Kingdom wine is to be drunk and that this postulates a resurrection in the flesh.

2 Budge, *Misc. Copt. Texts*, p. 562 (=Latin in James, *Apocr. Anecd.*, p. 22).

3 Eusebius, *H.E.* VII, 24: Νέπως ἦν ἐπίσκοπος τῶν κατ' Αἴγυπτον, Ἰουδαικώτερον τὰς ἐπηγγελμένας τοῖς ἁγίοις... ἐπαγγελίας ἀποδοθήσεσθαι διδάσκων, καί τινα χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος. δόξας γοῦν οὗτος ἐκ τῆς Ἀποκαλύψεως Ἰωάννου τὴν ἰδίαν κρατύνειν ὑπόληψιν Ἔλεγχον Ἀλληγοριστῶν, λόγον τινὰ περὶ τούτου συντάξας ἐπέγραψεν. Cp. Jerome, *de Viris Illustr.*, LXIX.

4 How far back the references to the Thousand Years in Coptic Literature (see note on fo. 112 *recto*, ll. 19–21) extend it is not easy to decide. But since one of these passages is from a Martyrdom under Diocletian, the belief must still have been held by some after (probably long after) 300 A.D.

5 We are not here concerned with Chiliasm in the West, or in medieval and modern times.

6 See Notes *passim*.

7 Cp. i *Thess.* IV, 14 ff.

8 *Matth.* XIII, 41, 49; XXIV, 5.

9 *Ib.*

10 Based upon *Matth.* XI, 20 ff.; XIII, 58.

11 To an Egyptian there would be nothing inappropriate in making the Apostles appear (as judges) in Amenti. Another possible indication of Egyptian origin is the identification of the West as the place of punishment and death; but this (see Notes) is not exclusively Egyptian.

12 See Preuschen, *Analecta*, p. 153: "Liber qui appellatur Nepotis." This is clearly an apocryphal book and not the doctrinal treatise mentioned by Eusebius VII, 24 (quoted above): it is "apocryphus;" *i.e.* it masquerades in the guise of Scripture.

Frag. 1 (Cairo, 7–8^{Add}).

.]..ⲉ ⲉⲕⲉⲉⲣⲫ[ⲙ]ⲉⲧⲣ
ⲛⲧⲁⲁⲫⲉ ⲛⲉⲙ ⲧⲁⲁⲓⲁ
ⲛⲟⲩⲓⲏⲁⲙ ⲛⲧⲉⲕⲁⲟⲥ ⲁⲉ
ⲭⲥⲙⲁⲣⲱⲟⲩⲧ ⲛⲁⲉ ⲛⲁⲓ-
ⲱⲧ ⲉⲧⲃⲉⲛ ⲡⲓⲫⲛⲟⲩⲓ
ⲁ]ⲉ ⲟⲩⲛⲓ ⲉⲣⲉ ⲟⲩⲟⲛ ⲡⲓⲃⲉ(ⲛ)
ⲛⲁⲁⲟ]ⲥ ⲁⲉ ⲁⲛⲟⲕ ⲛ[ⲉⲙ]ⲁⲕ
ⲁⲛⲟⲛ] ⲟⲩⲁⲓ ⲛⲟⲩ-
ⲱⲧ]
Ⲭⲉ ⲛ]ⲫⲟⲕ ⲛⲉ ⲡⲥⲙⲟⲧ ⲛⲧⲉ
ⲧⲁ]ⲙⲉⲑⲛⲟⲩϯ ⲡⲃⲁⲣⲁⲕ-
ⲧⲏ]ⲣ ⲛⲧⲉ ⲧⲁⲟⲩⲥⲓⲁ ⲛⲉⲙ
ⲧⲁ]ⲭⲟⲙ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲟⲩ-
ⲣⲟ] ⲛⲟⲩⲱⲧ ⲛⲉⲙ ⲟⲩⲙⲉⲧ-
ⲟⲥ] ⲛⲟⲩⲱⲧ ⲛⲉⲙ ⲟⲩⲉⲣ-
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Ⲧⲟⲧ]ⲉ ⲁⲕⲯⲁⲛⲣⲱⲗ ⲉⲡⲉ[ⲥ]ⲏⲧ
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ⲡⲯ]ⲟ ⲛⲣⲟⲙⲡⲓ ⲛⲧⲉ ⲧⲉⲕ-
ⲕⲗⲏ]ⲣⲟⲛⲟⲙⲓⲁ
Ⲏⲥⲉⲡ]ⲛⲟⲩ ⲯⲁⲣⲟⲕ ⲛⲁⲉ ⲡⲓⲁⲩ-
ⲉ]ⲗⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲓⲯϯ ⲛ-
ⲭⲟ]ⲙ ⲛⲧⲉ ⲡⲓⲫⲛⲟⲩⲓ ⲉⲧ-
..] ⲛⲧⲟⲩⲉⲣⲉϩⲟⲟⲩ ⲛⲁⲩⲁ-
ⲑⲟ]ⲛ ⲧⲉⲕⲟⲩⲛⲟϥ ⲙⲙⲟⲕ
ⲛⲉ]ⲙ ⲛⲏ ⲉⲑⲟⲩⲁϩ ⲛⲧⲁⲕ ⲣⲓⲭⲉ(ⲛ)
ⲛⲕⲁⲣ[ⲓ]

l. 20 $\overline{\text{ⲟⲥ}}$] is an equally possible restoration.

$\overline{\text{ⲣ[ⲓ]ϩ}}$~ⲓⲏⲥ~⊗~[ⲡ$\overline{\text{ⲭ}}$ⲥ~..]

Ⲡⲓⲣⲟ ⲛⲧⲉ ⲡⲓⲫⲏ[ⲟⲩⲓ ⲛⲁ-
ⲣⲉⲙⲥⲓ ⲉⲩⲟⲩ[ⲛⲏ] ⲉⲣⲉ ⲛ[ⲓ-
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ⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ [ⲉ]ϩⲟⲗϧⲉ[ⲛ
ⲏⲛ ⲉⲧⲟⲟⲥⲓ ⲁⲉⲭⲁⲥ ⲉⲩ[ⲉ-
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ⲁϩ ⲙⲛ ⲉⲑⲛⲁⲟⲩⲱⲙ ⲉⲃ[ⲟ]ⲗ ⲛ[ϩⲏ-
ⲧⲟⲩ
Ⲏⲥⲉⲉⲙⲓ ⲁⲉ ⲉⲩⲥⲁⲡⲱ[ⲱⲓ ⲛⲙⲓ-
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Ⲟⲩⲟϩ ⲙⲉⲡⲉⲛⲥⲁ ⲟⲣⲉ ⲡⲁⲓⲱ[ⲧ
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ⲛⲟⲥ ⲉⲓⲧⲟⲛ ⲙⲙⲟⲓ ⲉⲩ[ϫⲱ ⲙ-
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Ⲭⲉ ⲡⲓⲁⲩⲉⲗⲟⲥ ⲣⲁϣⲓ [ⲛⲉⲙ
ⲡⲓⲫⲛⲟⲩⲓ ⲉⲣϣⲁ[ⲓ] ϫ[ⲉ
ϯⲙⲉⲧⲟⲩⲣⲟ ⲑⲁⲡⲟ$\overline{\text{ⲥ}}$
ⲛⲉⲙ ⲡⲉⲩ$\overline{\text{ⲭⲥ}}$

l. 7 ⲉⲑⲟⲩⲱⲕ, *MS.*

× "'. . .Thou shalt remember My head and My right hand,[1] that Thou mayest say: "Blessed be My Father Which is in the Heavens." For lo, every one shall say that I and Thou together are one. For Thou art the form of My Godhead, the express image of My essence and My might, with one kingdom, one dominion and one power. × *Recto*

When Thou shalt go down upon the earth that Thou mayest hold festival with the righteous in the Thousand Years of Thine inheritance, there shall come unto Thee the angels and the great powers of the Heavens. . . that they may spend good days (?), that Thou mayest delight Thyself with Thy holy ones upon the earth.

×The door of the Heavens shall stand open, while good things come down upon the world from them who are on high, that they may remain with them, (even with) the saints who shall eat of them. They shall know how far above the good things of earth are those of My kingdom.' × *Verso*

And after that My Father shall have blessed Me, hear the manner in which I shall come. Michael and Gabriel and Raphael shall sound the trumpet before Me at the command of My Father. Then shall the host of Heaven crown themselves, they shall raise a chant before Me, saying: 'Ye angels rejoice, and ye Heavens hold festival; for the Kingdom is of the Lord and of His Christ.'. . ."

1 On this passage see Notes (p. 24). God the Father is addressing Christ.

Frag. 2 (Cairo, no. 8).

нем напарθенос єθοτ-
аⲃ̀ нем пієткратнс
єтаγхωк єⲃ̀ол ⲛ̀єп от-
тоγⲃ̀о ⲛ̀сєⲃ̀ωⲗ єратоγ
ⲉ̀ре поγψγχн ϣоп п-
ⲛ̀нтоγ ⲉ̀ⲃ̀рнⲓ ⲛ̀єп от-
отпоγ поγ-
ωγ
Нтєцсолсєⲗ ⲙ̀ⲙωоγ
тнроγ ⲛ̀хє пιаγγєлос
ⲛ̀тє пιпросωпон ⲛ̀-
тєцталωоγ єхєп пι-
ϩарма нтє пιхєроγⲃ̀ιм
ⲛ̀тєцоторпоγ єрнⲓ
ⲉ̀ тфє єθроγмоϣⲓ
нємнⲓ ⲛ̀єп поγсарⲍ
ϩιхєп пισнπι ⲛ̀тє
тфє-
Исєпаγ єроⲓ нємωоγ ⲉ̀ι-
пноγ єпеснγ єⲃ̀ολⲛ̀є(п)
пιпγλн ⲛ̀тє пιφноγⲓ
ⲛ̀хє пιрєцєрноⲃⲓ пн є-
таγωп є пιантιχρс ⲉ̀-
ре паⲓ не пн єθпаϣωпι
ϩιхєп пιкаϩι ⲛ̀пιєроот
нтє тапарнсια
Ацєроγὼ ⲛ̀хє ⲃ̀арθоλо-
мєос пєхаϥ хє паⲟⲥ

l. 26 *sc.* тапароγсια: so also in *verso* l. 3.

рις

..отωϣ ϩιπа ⲛ̀тє т...
.є ⲛ̀єп пιєроот нтє
тєкпарнсια єре пιаⲓ-
кєос ϩιхєп пιкаϩι мпι-
ϣо ⲛ̀промпι єре пι-
рєцєрноⲃⲓ паϩємсⲓ п-
θωп мн сєпаωпⲃ̀
нем пιаⲓкєос нтє
тєккλиропо-
мια
Ацєроγω ⲛ̀хє пісωтнр
пєхаϥ хє ⲛ̀єп пιєро-
от ⲉ̈ⲓпноγ ϩιхєп пισн-
пє ⲛ̀тє тфє єре пн єθ-
от]аⲃ̀ тнроγ нємнⲓ іс-
хєп адам
нем аⲃ̀раам
нем ісаак
нем іакωⲃ̀
нем пιаⲓкєос тнроγ
ϯпаоγорпоγ сатϩн м̄-
моⲓ
Оγоϩ містранλ пιаγγє-
λос ⲛ̀тє пхωпт ϥпа-
θωоγϯ ⲛ̀пιрєцєрноⲃⲓ
тнроγ є пса пємєнт
мпιкаϩι тнрϥ нтєϥолоγ
є пιхωра єтсаⲃ̀ол ⲉ̀ пι-
мωιт єтє ⲛ̀аптιχρс

l. 29 єθє, *MS.*

[x] *Recto* "[I will raise up the bodies of My martyrs...], [x]and My pure virgins, and the continent who finished (their course) in purity. They shall stand upon their feet, their souls returning into[1] them in a moment. The Angel of the Presence shall comfort them all: he shall take them up upon the Chariot of the Cherubim: he shall carry them up to Heaven, that they may walk with Me in their flesh upon the clouds of Heaven.

They shall behold Me with them as I come down from the gates of the Heavens—even the sinners who were numbered with the anti-Christ: these are they who shall be upon the earth in the days of My Appearing."

[x] *Verso* Bartholomew answered and said: "My Lord, [x]wilt Thou that...[2] in the days of Thine Appearing? If the righteous shall be upon the earth for the Thousand Years, where shall the sinners dwell? Surely they will not live with the righteous of Thine inheritance?"

The Savior answered and said: "In the day when I come upon the clouds of Heaven, all the pure ones shall be with Me from Adam, and Abraham, and Isaac and Jacob, and all the righteous: I will set[3] them before My face. And Mistrael, the Angel of Wrath, shall gather together all the sinners to the western part of the whole earth, that he may[4] remove them to the regions which are without, unto the place which is anti-Christ's.[5]

1 Lit. 'being in them.'
2 The text is partly illegible and the restoration baffling.
3 Lit. 'send.'
4 Or, "(and) he shall remove them."
5 There is no break between the texts of fos. рις and рιζ.

Frag. 2 (Cairo, no. 8).

Οτοπ οτστ'λος ποτωι-
ni ⲙ̄ⲫⲣⲏ† ⲛ̄ⲟⲩⲣⲁⲧ ⲛⲁ-
ϣⲱⲡⲓ ϩⲉⲛ ⲧⲁⲙⲉⲛ†
†ⲙⲉⲑⲣⲱⲙⲓ ⲧⲏⲣⲥ ⲉⲧⲟ[ϣ
5 ⲛⲁⲉⲛⲥ ⲉ ⲡⲓⲙⲁ ⲛ̄†-
ⲣⲁⲛ
Ⲏⲱⲧⲉⲛ ⲁⲉ ⲉⲣⲉⲧⲉⲛ ⲣⲓϫⲉ(ⲛ)
ⲛⲉⲧⲉⲑⲟⲣⲟⲛⲟⲥ ⲥⲁϩⲟⲩⲛ
ⲙⲡⲓⲥⲟϩ̀ⲧ ⲉⲣⲉⲧⲉⲛⲥⲉϩ̀-
10 ⲧⲱⲧ ⲉ †ⲣⲁⲛ ⲛⲕⲉⲥⲱϫⲛ
ⲁⲉ ⲛⲛⲓⲟⲙⲛⲓ ⲛⲓⲛ ⲉⲧⲉ ⲛⲥⲉ-
ⲛⲁϣⲫⲟⲣ ⲁⲛ ⲉ ⲡⲓϣⲓ ⲛ̄†ⲣⲁⲛ
ⲥⲉⲛⲁⲣⲉⲙⲥⲓ ⲣⲓϫⲉⲛ ⲟⲩⲥⲧⲥ-
ⲗⲟⲥ ⲛⲟⲩⲱⲓⲛⲓ ⲛ̄[ⲥⲉ]ⲉⲣⲟⲉ-
15 ⲟ̄ⲣⲓⲛ ⲛⲓⲛⲓ ⲉⲧ†ⲣⲁⲛ ⲙⲉⲙ
ⲛⲓⲛ ⲉⲧⲟⲩ†ⲣⲁⲛ ⲉⲣⲱ-
ⲟⲩ
Ⲏⲉⲛ ⲡⲓⲉⲣⲟⲟⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ
ⲡⲓⲁⲩⲧⲉ̀ⲗⲟⲥ ⲛ̄ⲧⲉ ⲡϫⲱⲛⲧ
20 †ⲛⲁⲑⲣⲟⲩⲣⲱⲗ̀ ⲉϩⲟ̀ⲗ ϩⲉ́(ⲛ)
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̄ⲥⲉⲙⲟⲩⲣ ⲙ-
ⲡⲓⲁⲛⲧⲓⲭ̄ⲣ̄ⲥ̄ ⲙⲉⲙ ⲙⲛ ⲉⲑ-
ⲙⲉⲙⲁϥ ⲛⲥⲉⲉⲛⲟⲩ ⲉ̄ϩⲟⲩ(ⲛ)
ϩⲉⲛ ⲣⲁⲛⲣⲁⲗⲧⲥⲓⲥ ⲛ̄ϫⲣⲱⲙ
25 {ϫⲣⲱⲙ}
Ⲏⲉⲛ †ⲟⲩⲛⲟⲩ ⟨ϥ⟩ⲛⲁϫⲱⲛⲧ
ⲛϫⲉ ⲡⲓⲁⲧϣⲓⲛⲓ ⲛⲁ-
ⲧⲱⲟⲩϥ ⲛ̄ϫⲉ ⲡⲓⲛⲓϣ† ⲛ̄ⲁⲓ-
ⲁϩⲟⲗⲟⲥ

l. 1 οτστϫος, *MS.* (and so in ll. 13–14).

ⲡⲧⲉϥⲟⲩⲟⲛϥ ⲉϩⲟ̀ⲗ ϩⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲧⲉⲩⲣⲓ ⲛ-
ⲣⲁⲙⲉⲧⲡⲗⲁⲛⲟⲥ ⲛ̄ⲧⲉϥ-
ⲉⲣⲡⲗⲁⲛⲏ ⲛ̄ⲛⲓⲙⲏϣ ⲁⲉ ⲁ-
5 ⲛⲟⲕ ⲛⲉ ⲫ̄† ⲙⲙⲟⲛ ⲛⲉⲟⲩ-
ⲁⲓ ⲉϩⲛⲁ ⲉⲣⲟⲓ
Ⲥⲛⲁⲣⲱⲗ ⲉ̄ⲣⲣⲏⲓ ⲉ ⲛⲁⲡⲟⲗⲓⲥ
ⲛⲏ ⲉⲧ ⲁⲓ̄ⲣⲓ ⲛ̄ϩⲛⲧⲟⲩ ⲛ̄ⲛⲁ
ϫⲟⲙ ⲟⲩⲟϥ ⲙⲡⲟⲩⲛⲁϥ†
10 ⲉⲣⲟⲓ ϫⲟⲣⲁⲍⲓⲛ ⲛⲉⲙ
ϩⲛⲧ ⲥⲁⲓⲇⲁ ⲥⲛⲁⲓⲛⲓ ⲉϩⲟ̀ⲗ
ⲛⲟⲩⲙⲛ̀ϣ ⲉⲧⲟⲩⲟϥ ⲛⲥⲱϥ
ⲉⲧⲱϣ ⲉϩⲟ̀ⲗ ϫⲉ ⲛⲁⲟⲕ ⲛⲉ
ⲫ̄† ⲛⲉⲡϫ̄ⲣ̄ⲥ̄ ⲟⲩⲟϥ
15 ⲛⲉⲛⲟⲩ-
ⲣⲟ
Τοτε ⲉⲡⲱϫ̄ ⲛⲁϫⲟⲥ ⲛⲱ-
ⲟⲩ ϩⲉⲛ ⲡⲓⲉⲣⲟⲟⲩ ⲉ̄ⲧⲉⲙ-
ⲙⲁⲩ ϫⲉ ⲫⲁⲓ ⲁⲛ ⲛⲉ ⲫ̄†
20 ⲙ̄ⲡⲉⲣⲛⲁⲣ† ⲉⲣⲟϥ ⲁ̀ⲗⲗⲁ
ⲫⲁⲓ ⲛⲉ ⲡⲱⲛⲣⲓ ⲛ†ⲁⲛⲟ-
ⲙⲓⲁ
Ⲫⲁⲓ ⲛⲉ ⲡⲓⲁⲓⲁϩⲟⲗⲟⲥ ⲫⲛ
ⲉⲧⲥⲱⲣⲉⲙ ⲙ̄ⲡⲓⲣⲱⲙⲓ
ⲓⲥϫⲉⲛ ϣⲟⲣⲡ ⲥⲁϩⲟⲗ ⲙ̄ⲡⲟⲩ-
25 ⲱⲛϩ ⲓⲥ ⲡⲭ̄ⲥ̄ ϩⲉⲛ ⲡⲕⲁ-
ⲣⲓ ⲛ†ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉϥ-
ⲛⲁ†ⲣⲁⲛ

1 Lit. 'prepare.'
2 *i.e.* those whose virtues are not high enough to qualify them to act as judges.
3 The Coptic has "my."
4 Lit. 'out of their life.'

×"There shall be a Pillar of Light, like unto silver, in Amenti: all the multitudes of mankind shall be brought unto the Place of Judgment. But ye upon your thrones within the wall shall order[1] the judgment. But the rest of the righteous—they who shall not be able to attain unto the measure of the judgment[2]—shall sit upon a Pillar of Light, that they may behold them who do judgment and them who have judgment done upon them. ×*Recto*

In that day I will cause the Angels of Wrath to go forth in the whole world, that they may bind the anti-Christ and them that are with him and cast them into chains of fire. Straightway the Shameless One shall wax wroth, the Great Devil shall arise: ×he shall show himself forth in the world, he shall cause error, he shall make the multitudes to err, (saying): 'I am God; there is none other save me.' He shall go up unto the[3] cities, wherein I did My mighty works and they believed not on Me, Chorazin and Bethsaida: he shall lead forth a multitude following after him and crying out: 'Thou art God, our Christ and our King.' ×*Verso*

Then Enoch shall say unto them in that day: 'This is not God: believe not on him! But this is the Son of Iniquity: this is the Devil, who from the beginning hath led men astray from life.[4] Lo, in the land of the Inheritance shall the Christ do judgment'..."

Frag. 3 (Cairo, no. 7).

ⲛⲉⲙ ⲉⲛⲱⲥ
ⲛⲉⲙ ⲛⲱⲉ
ⲛⲉⲙ ⲓⲁ̈ⲫⲉⲧ
ⲛⲉⲙ ⲙⲉⲗⲓⲁ̈ⲗⲉⲛⲁ̈ⲗ
ⲁϥϣⲟⲣⲡⲟⲣⲓ ⲉⲣⲁⲧⲟⲩ ⲙ-
ⲡⲉϥⲙⲟⲟ ⲉⲃⲟⲗ ϧⲉⲛ ⲑⲙⲏ[†]
ⲡⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲱⲟⲩ
ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲱ-
ⲟⲩ
Ⲭⲉ ϩⲛⲛⲉ ⲁⲧⲁϣⲁⲓ ⲛ̈ⲁⲉ ⲡⲓ-
ϩⲏⲛⲟⲩ ⲛ̈ⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ
ϧⲉⲛ ⲥⲟⲇⲟⲙⲁ ⲛⲉⲙ ⲅⲟⲙⲟⲣ-
ⲣⲁ ⲁⲧⲁϣⲁⲓ ⲛ̈ⲁⲉ ⲛⲉϥⲥⲱϥ
ⲛϧⲛⲧⲥ
Ⲟⲩ ⲛⲉ ⲉⲧⲉⲧⲉⲛⲟⲩⲱϣ ⲛ̈-
ⲧⲁⲁⲓϥ ⲛⲱⲟⲩ ⲱ ⲛⲁⲑⲙⲏ
ϯⲛⲁϩⲟⲩ ⲉϫⲱⲟⲩ ⲛ̈ⲟⲩ-
Ⲭϩⲱⲙ ⲛⲉⲙ ⲟⲩⲟⲏⲛ ⲛ̈ⲧⲁ-
ⲣⲟⲕϩⲟⲩ ϣⲁ ⲡⲟⲩⲥⲉⲡ-
†
Ⲧⲟⲧⲉ ⲁⲩⲣⲓⲙⲓ ⲛ̈ⲁⲉ ⲡⲓⲑⲙⲏ
ⲙ̄ⲡⲉⲙⲑⲟ ⲉⲃⲟⲗ ⲙⲡⲁⲓⲱⲧ
ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ϕ̄†
ⲟⲩⲟϩ ϕⲓⲱⲧ ⲛⲧⲉ ϯⲥⲟ-
ϕⲓⲁ̈ ⲡⲓⲁⲉⲥⲡⲟⲧⲏⲥ ⲛ̈ⲧⲉ
ⲡⲓⲁⲣⲉⲧⲏ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ̄ Ⲭⲱ
ⲛ̈ⲱⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲕ† ⲛⲱⲟⲩ
ⲙ̄ⲡⲓⲙⲱⲓⲧ

l. 4 *sic* apparently. l. 13 ⲁⲥⲁϣⲁⲓ, *MS.*
l. 14 ? read ⲛϧⲛⲧⲟⲩ. l. 16 ⲡⲱⲧⲉⲛ, *MS.*

S
ⲣⲗ̄ⲃ̄
ϩⲓⲛⲁ ⲛ̈ⲧⲉⲕⲧⲁⲥⲑⲱⲟⲩ ⲉ̈-
ⲣⲟⲕ ϫⲉ ⲁⲩⲥⲟⲣⲙⲟⲩ ⲛ̈ⲁⲉ
ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϧⲉⲛ ⲡⲉⲩϩⲏ-
ⲟⲩⲓ̈ ⲉⲧϩⲱⲟⲩ
Ⲡⲉϫⲁϥ ⲛⲁⲓⲱⲧ ⲡⲱⲟⲩ ⲉⲃⲟⲗ-
ϩⲓⲧⲉⲛ ⲟⲩⲥⲉⲣⲁⲫⲓⲙ ϫⲉ
ⲟⲩⲛⲓ ⲙⲙⲟⲛ ⲯϫⲟⲙ ⲉ ⲛⲁⲩ
ⲉ ⲛⲁⲓⲱⲧ ⲁⲗⲗⲁ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ
ⲉⲧⲟⲓ ⲛ̈ⲥⲟⲟⲩⲛⲓ ⲛⲁϥ ⲛⲉⲙ
ⲛⲓ ⲉⲑⲟⲩⲁⲃ ⲧⲛ-
ⲣⲟⲩ
Ϫⲁϥ ⲛ̈ⲧⲁⲉ ⲛⲁⲓⲱⲧ ϫⲉ ⲱ ⲛⲁ-
ⲥⲱⲧⲡ ⲛ̈ⲑⲙⲛⲓ ⲁ ⲡⲓⲥⲁⲓ
ⲡⲣⲟⲥⲓ̈ ⲉⲃⲟⲗϧⲉⲛ ⲣⲱⲓ ϫⲉ
ϯⲛⲁⲣⲟⲕⲣⲟⲩ ϯⲛⲁⲣⲟⲕⲣⲟⲩ
ϫⲉ ⲁ ⲡⲥⲁⲧⲁⲛⲁⲥ ⲥⲁⲥϥ ϧⲉ(ⲛ)
ⲛⲉϥⲉⲡⲉⲣⲡⲓⲁ̈ ⲉⲩϫⲱ ⲙ̄-
ⲙⲟⲥ
Ⲭⲉ ϕⲱⲓ ⲛⲉ ⲡⲕⲁⲣⲓ ⲧⲏⲣϥ
ⲡⲓⲙⲱⲓⲧ ⲉ ϯⲟⲩⲱϣ ⲉ ϣⲱ-
ⲡⲓ ⲛϧⲛⲧϥ ϯⲛⲁϣⲱⲡⲓ
ϩⲛⲛⲉ ⲁⲓⲥⲱⲧⲡ ⲛⲏⲓ ⲙ̄-
ⲡⲕⲁⲣⲓ ⲛ̈ⲥⲟⲇⲟⲙⲓⲧⲏⲥ
ⲁⲓϣⲱⲡⲓ ⲛ̈ϧⲛ-
ⲧϥ
Ϩⲛⲛⲉ ϯⲛⲟⲩ ϯⲛⲁⲣⲟⲕⲣⲟⲩ
ⲟⲩⲟϩ ⲡⲧⲁϣⲉⲣϣⲱⲣⲟⲩ
ϣⲁ ⲡⲟⲩⲥⲉⲡ†

l. 12 ϫⲁϥ *sic.*
l. 14 ⲡⲣⲟⲥⲓ̈ *sic.*

Recto "...*and Enôs and Nôe and Iaphet and Melialeêl. He[1] made them to stand up in His presence in the midst of the Angels of Glory, and said unto them: 'Lo, the works of the Devil increase in Sodom and Gomorra:' his abominations increase in them. What will ye that I should do unto them, O my righteous ones? I will cast upon them fire and brimstone that I may consume them to their foundations.'

Then the righteous wept in the presence of My Father, saying: 'O God and Father of Wisdom, the Lord *Verso* of Virtues and of Spirits, pardon them that Thou mayest show them the way, *that Thou mayest bring them back to Thee; because the Devil hath led them astray through his wicked works.'

My Father said unto them by the mouth of a Seraphim—for lo, it is not possible (for any) to behold My Father save the Cherubim who are His council, and all the pure ones—My Father said: 'O My chosen, the righteous, the word hath gone forth from My mouth: I will consume them, I will consume them; because Satan hath exalted himself in his workings, saying: "Mine is the whole earth: the place wherein I wish to be, (there) I will be. Lo, I choose for myself the land of Sodom: I am therein." Lo, now I will consume them and destroy them to their foundations'..."

1 *sc.* the Father. But the incident is narrated by Christ.

Frag. 3 (Cairo, no. 7).

ⲛ̄ⲛⲉⲛϫⲓϫ ⲉ̀ϩⲟⲗ ⲁⲛⲱⲗⲏⲗ
ⲟⲩⲟⲩ ⲁϥϫⲱ ⲡⲟⲩⲡⲣⲟⲥ-
ⲉⲩⲭⲏ ⲁ ⲡⲓⲕⲁⲣⲓ ⲕⲓⲙ ⲟⲩⲟⲩ
ⲁ ⲧⲡⲟⲗⲓⲥ ⲑⲏⲣⲥ ⲉⲣⲕⲧⲛⲉ-
ⲙ ⲉ ⲛⲁⲓ ⲥⲁ ⲛⲉⲙ
ϥⲁⲓ
Ⲟⲩⲟⲩ ⲉⲱⲱⲛ ⲧⲉⲧⲉⲡⲟⲩ-
ⲱⲱ ⲉ ⲥⲱⲧⲉⲙ ⲉ ⲧⲡⲣⲟⲥ-
ⲉⲩⲭⲏ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲛ ⲉ̄-
ⲧ ⲁϥϫⲟⲥ ⲥⲁⲃ̀ⲟⲗ ⲛ̄ϫⲟⲣⲁ-
ⲍⲓⲛ
Ⲧⲱⲟⲩⲛ ⲁ̄ⲣⲓⲁⲍⲓⲟⲛ ⲙⲙⲟϥ
ⲛ̄ⲧⲉϥⲟⲩⲱⲛϩ ⲙ̄ⲙⲟⲥ ⲉ̄-
ⲣⲱⲧⲉⲛ ⲛⲉⲙ ⲛⲓϫⲟⲙ ⲉⲧ ⲁϥ-
ⲁⲓⲧⲟⲩ ϧⲉⲛ ⲡⲓⲥⲱⲙⲁ ⲱⲁ-
ⲧⲉϥ ⲧⲟⲩⲛⲟⲥⲟⲩ ϫⲉ ⲣⲓⲙⲁ
ⲛ̄ⲧⲉⲧⲉⲛⲥⲱⲧⲉⲙ ⲛ̄-
ⲧⲉⲧⲉⲛⲉⲣⲱⲫⲛ-
ⲣⲓ
Ⲧⲟⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩ-
ⲧ ⲙⲡⲟⲩⲟⲓ ⲧⲏⲣⲟⲩ ⲉ ⲡⲉⲛ-
ⲥⲱⲧⲏⲣ ⲁⲩⲧϧⲓ ⲉ ⲡⲉϥ-
ⲭⲓϫ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲉ(ⲛ-)
ⲟ̄ⲥ̄ ⲟⲩⲟⲩ ⲛⲉⲡⲣⲉϥⲧⲥϧⲱ
ⲧⲉⲡⲟⲩⲱⲱ ⲁⲛ ⲉⲑⲣⲉ ⲣⲗⲓ
ⲥⲁϫⲓ ⲛⲉⲙⲁⲛ ⲓ̈ⲙⲛ̀ⲧ ⲛⲑⲟⲟⲕ
ϫⲉ ⲟⲩⲛⲓ ⲧⲉⲡⲟⲩⲱⲱ

l. 1 perhaps to be altered to ⲛ̄ⲛⲉϥⲭⲓϫ . . . ⲁϥⲱⲗⲏⲗ.

ⲣⲙⲁ̄
ⲉ ⲥⲱⲧⲉⲙ ⲉ ⲛⲉⲕⲗⲁⲥ ⲉⲧ-
ⲣⲟⲗϫ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ
Ⲡⲁⲣⲓ̀ⲁ ⲧⲉⲛⲥⲱⲙⲓ ⲧⲉⲛϫⲓ-
ⲙⲓ ⲙ̄ⲙⲟⲥ ⲛ̄ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ
ⲉⲑⲣⲉⲥⲥⲁϫⲓ ⲛⲉ-
ⲙⲁⲛ
ⲛⲑⲟⲕ ϫⲉ ⲕⲉⲉⲣⲟⲟⲩ ⲏ̄ ⲉ-
ⲧ ⲉⲕⲛⲁⲁⲓⲧⲟⲩ ⲃⲁⲧⲟⲧⲉⲛ
ⲱⲁⲧⲉⲥϫⲱⲕ ⲉ̀ϩⲟⲗ ⲛ̄ϫⲉ
ⲧⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ ⲙⲉⲡⲉ(ⲛ-)
ⲥⲱⲥ ⲛ̄ⲧⲉⲕⲣⲱⲗ ⲉⲣⲣⲏⲓ
ⲉ ⲛⲓⲫⲛⲟⲩⲓ̈ ⲉ̀ϩⲟⲗϩⲓⲧⲟ-
ⲧⲉⲛ
Ⲁⲩⲉⲣⲟⲧⲱ ⲛ̄ϫⲉ ⲡⲓⲥⲱⲧⲏⲣ
ⲡⲉϫⲁϥ ϫⲉ ⲱ̄ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ
ⲉⲣⲉⲧⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲓ-
ⲱⲁⲣⲣⲱⲗ ⲉ ⲛⲓⲫⲛⲟⲩⲓ̈ ⲧⲉ-
ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲙⲙⲟⲓ ⲁⲛ ⲟⲛ ⲉⲑ-
ⲣⲓⲥⲁϫⲓ ⲛⲉⲙⲱ-
ⲧⲉⲛ
Ⲁⲙⲏⲛ ⲧϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲱⲧⲉⲛ
ϫⲉ ⲛⲁⲧ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲧⲉⲛ-
ⲛⲁⲉⲣⲉⲧⲙ ⲛ̄ⲟⲩⲥⲁϫⲓ ⲣⲱⲃ̀
ⲛⲓⲃⲉⲛ ⲉ̄ⲧⲉⲧⲉⲛⲛⲁⲉⲣⲉ̄-
ⲧⲙ ⲙ̄ⲙⲟϥ ⲃⲉⲛ ⲡⲁⲣⲁⲛ
ⲛⲉⲙ ϥⲣⲁⲛ ⲙ̄ⲡⲁⲓⲱⲧ ⲧⲙⲛ-
ⲟⲧ ⲃⲉⲛ ⲧⲟⲩⲡⲟⲧ ⲛ̄ⲧⲁⲧⲁ-

l. 1 In the upper margin is the invocation ⲧⲡⲁⲥ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛⲁⲓ ⲛⲏⲓ ⲁⲙⲏⲛ.

l. 27 *sc.* ⲛ̄ⲧⲁⲧⲁ[ⲙⲟϥ ⲛⲱⲧⲉⲛ]

"[. . . spreading] ˣforth our hands we prayed, and He[1] uttered a prayer. The earth quaked and the whole city bowed to this side and to that. And if ye wish to hear that prayer which He uttered in Chorazin, arise and beseech Him to declare it unto you together with the mighty works which He wrought upon the (*sic*) bodies until He raised them up, that ye may hear and marvel." ˣ*Recto*

Then the Apostles all hastened to our Savior and kissed His hands, saying: "Our Lord and our Teacher, we would not that any man should speak with us, save Thee. For lo, we wish ˣto hear Thy sweet voice at all times. (As for) Mary, our sister, we find her at all times to speak with us; but (as for) Thee, there are two more days which Thou wilt spend among us ere the Pentecost[2] is completed, and after that Thou wilt go up into the Heavens from among us." ˣ*Verso*

The Savior answered and said: "O My disciples, though ye say that when I shall have gone up into the Heavens, ye will find Me no more to speak with you; verily I say unto you that every time that ye shall ask a question,[3] everything which ye shall ask in My name and the name of My Father, I will come straightway to declare [it unto you]. . ."

1 Probably Christ: the speaker seems to be Mary (see Notes, p. 26).

2 For the use of this term see Notes (p. 26).

3 Lit. 'ask a word.'

Fo. $\overline{\text{ріѣ}}^{\text{ro}}$

ll. 1–3. The passage is difficult; possibly the allusion is to an oath (sworn by the head), and to the might (symbolized by the right hand) of the Father.

l. 7. Cp. *John* x, 30 "I and My Father are one;" xvii, 21 ff.

ll. 10 ff. An almost verbal parallel is found below, No. ix, Frag. 1, p. 8, ll. 18 ff. and in the Coptic Paschal Letter of Damianus (*Mon. of Epiphanius* ii, pp. 333 f.). Cp. also *Hebr.* i, 3 "Who being the brightness of His glory and the express image (χαρακτήρ) of His person. . . ;" ii *Cor.* iv, 4 "Christ Who is the image of God;" *Phil.* ii, 6 "(Christ) Who, being in the form of God, thought it not robbery to be equal with God."

This passage is somewhat nearly related to the Ethiopic *Test. in Galilee* § 28 (ed. Guerrier, p. 60: cp. Carl Schmidt, *Gespräche Jesu*, pp. 58 f., and—for the Coptic text—p. 7*) "I am wholly in My Father and My Father in Me; for I am His image, (I am issued) from His likeness, His power, His perfection, His light: I am His perfect word;" and to a passage in the ps.-Clementine *Second Coming* (*R.O.C.* xv, 434) "I am one with My Father in Godhead; for I am come forth from His essence and His love."

ll. 19–21. The Thousand Years were, according to many Chiliasts (see Introductory Note), a time of festival and good living: cp. l. 27 where ⲛ̀ⲧⲉⲕⲟⲩⲛⲟϥ has the same connotation. This view was doubtless based upon a literal interpretation of *Luke* xxii, 30 "That ye may eat and drink at My table in My Kingdom, and sit upon thrones" &c. See also the Copt. *Death of Joseph* (*ed.* Lagarde, *Aegyptiaca*, pp. 30 f.) ⲁ̀ⲗⲗⲁ (ⲧⲉⲕⲥⲁⲣⲝ) ⲉⲥⲉ̀ⲃⲣⲓ ϧⲉⲛ ⲡⲉⲕⲥⲱⲙⲁ ϣⲁ ⲡⲉϩⲣⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲓⲡⲛⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϣⲟ ⲛ̀ϩⲣⲟⲙⲡⲓ ("But thy flesh shall remain upon thy body unto the day of the *Banquet* of the Thousand Years"). The festivities of the Thousand Years are also mentioned in the Martyrdom of Victor of Siût (*Synax.*, Kihak 5, ed. Basset, p. 305).

ll. 23 ff. For the part to be played by the Angels in the earthly kingdom cp. *Apoc. of Elias* (ed. Steindorff), p. 106.

Fo. $\overline{\text{ріѣ}}^{\text{vo}}$

ll. 23 f. Perhaps *Rev.* xiv, 3 is here echoed.

ll. 28 f. Cp. *Rev.* xi, 15 "And the seventh Angel sounded (his trumpet), and there were great voices in Heaven saying, 'The kingdoms of this world are become (the Kingdom) of our Lord and of His Christ.'" Note how our compiler reshapes the context.

Fo. $\overline{\text{ріс}}^{\text{ro}}$

ll. 1–8. For the First Resurrection (in which the Saints alone participate) see *Rev.* xx, 4–5: the Second or General Resurrection is deferred until the end of the Thousand Years. The Resurrection of the saints was not a purely Christian belief: it is found in the *Apoc. of Baruch* xxx, 2 "Then shall all who have fallen asleep in hope of Him (the Jewish Messiah) rise again." Saint Paul, ignoring the alleged earthly kingdom, states that "the dead in Christ shall rise first. Then we which are alive. . . shall be caught up *together with them* in the clouds to meet the Lord in the air, and so shall we ever be with the Lord" (i *Thess.* iv, 16). No reference is made to a Second Resurrection of the mass of mankind.

Noteworthy is the prominent place in the First Resurrection assigned to the virgins and the continent. This is Encratism indeed, but not necessarily heretical Encratism. Yet Aphraates the Syrian held that "strict continence is the way to secure the physical efficiency of Baptism for a good Resurrection on the Last Day" (F. C. Burkitt, *Early Eastern Christianity*, p. 153): see *Nicene and post-Nicene Fathers* xiii, 367. In the *Apoc. of Elias* (pp. 104, 106) Christ descends to 'bring the Thousand Years' accompanied by 'all the pure ones' (ⲙ̀ⲡⲛⲉⲧⲟⲩⲁⲁⲃⲉ ⲧⲏⲣⲟⲩ).

ll. 10–11. The "Angel of the Presence:" Gabriel (see *Luke* i, 19).

l. 13. The "Chariot of the Cherubim" frequently appears in Coptic works, *e.g.* Theodosius, *Death of the Virgin*, § viii (ed. Robinson, *Copt. Apocr. Gosp.*, pp. 120 f.). The conception is based on *Ps.* xvii (xviii), 10; lxviii (lxix), 17.

ll. 15 ff. For the Assumption of the Righteous cp. i *Thess.* iv, 16 (quoted above). For their descent with Christ see *id.* 14 "Them also which sleep in Jesus will God bring with Him;" and *Apoc. of Elias* l.c.

ll. 21 ff. Based on *Matth.* xxiv, 30 "And they shall see the Son of Man coming in the clouds of Heaven with power and great glory;" cp. also *id.* xxvi, 64.

l. 24. Clearly the Apostles had previously inquired who should be on earth at the time of the Second Coming (see Introductory Note).

Fo. $\overline{\text{ріс}}^{\text{vo}}$

ll. 13–15. Again cp. *Matth.* xxiv, 30. For the association of the saints with the Lord, see i *Thess.* iv, 17 (*ad fin.*), and for the Old Testament worthies who are to appear with Christ cp. *Oracula Sibyllina* ii, 245 ff.

l. 24. The name Mistrael is quite clear but is probably an old-standing corruption of ⲡⲁⲥⲣⲁⲏⲗ (*i.e.* Azrael, with the definite article). For while 'Mistrael' is apparently unparalleled, in the ps.-Clementine *Second Coming* (*R.O.C.* xv, p. 212) we find a certain 'Ezrael, the Angel of Wrath.' The two names are surely to be regarded as identical.

'Angels of Punishment' appear in the *Book of Enoch* (trans. Charles) liii, 3, lxiii, 1. In the *Mysteries of S. John* (ed. Budge, *Copt. Apocr.*, pp. 65, 248) an anonymous 'Angel of Wrath' (ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲟⲣⲝⲏ) is introduced; elsewhere four 'Angels of Wrath' are mentioned (Budge, *Misc. Copt. Texts*, p. 1060 ϥⲧⲟⲟⲩ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲧⲟⲣⲝⲏ), and the undefined plural occurs below in our own text (fo. 117^{ro}, l. 19). They are doubtless equivalent to the οἱ κολάζοντες ἄγγελοι of the *Apocalypse of Peter* (ed. Harnack, § 21).

ll. 25 ff. For the separation of the wicked from the righteous see *Matth.* xiii, 41 "The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend"—clearly the source of our own passage. Stress is laid on this separation in the Apocrypha. Thus in the ps.-Clem. *Second Coming* (*R.O.C.* xv, 209) Peter says: "Christ made me to see. . . how the just and the sinners shall be separated."

l. 26. The wicked are driven away to the west—to an Egyptian the recognized region of Amenti. Yet the touch need not necessarily be Egyptian; for in the *Book of Enoch* also the west is the place of punishment: "And he will imprison those angels who have shown unrighteousness in

that burning valley which . . . Enoch had formerly shown me in the west" (trans. Charles, LXVII, 4: *cp.* XXIII, 1–4; XXVI, 4–XXVII, 2).

Fo. $\overline{\text{pιζ}}^{\text{ro}}$

ll. 1–6. In the *Apoc. of Elias* (ed. Steind. p. 100) Gabriel and Michael create a pillar of light (ⲡⲁ̄-ⲥⲧⲩⲗⲟⲥ ⲛ̄ⲟⲩⲁⲓ̄[ⲛⲉ]) to guide the faithful into the Holy Land (cp. *Exodus* XIII, 21). Here the function of the Pillar is not at first sight clear. Is it to lighten the gloom of Amenti, or to lead the souls to the place of judgment? Perhaps the compiler himself was not altogether clear on this matter; for in ll. 14 f. the Pillar is made to serve as a vantage-point for the undistinguished righteous. In the first instance the Pillar set up at the Judgment is paralleled (as Dr. M. R. James points out to me) by the 'great Pillar' at the Last Judgment in *Oracula Sibyllina* (ed. Geffcken) II, 238 ff.

ἠνίκα δ' ἀνστήσῃ νέκυας μοῖραν καταλύσας
καὶ καθίσῃ Σαβαὼθ 'Αδωναῖος ὑψικέραυνος
ἐς θρόνον οὐράνιόν τε μέγαν δέ τε κίονα πήξῃ.

In the second (ll. 14 f.), the compiler has reproduced a Manichaean belief (probably without being aware of its origin) that the souls of those who fell short of perfection (cp. ll. 11 f.) were placed in a 'pillar of glory' or 'pillar of light' to undergo purification: see A. B. Cook, *Zeus*, II, p. 44 and note, and Epiphanius, *Panarium*, II, 66, 26 there quoted.

It seems beyond doubt that the Judgment takes place in Amenti—a conception familiar to an Egyptian. But this Judgment is not the Last Judgment (which comes at the end of the Thousand Years), but a preliminary examination to determine who among the dead are to share in the Millennium; for (as we shall see on fo. $\overline{\text{pιζ}}^{\text{vo}}$) there are still "multitudes" on earth for the Devil to lead astray. This provisional judgment is probably derived from *Rev.* XX, 4: "And I saw thrones; and they sat upon them, and judgment was given unto them."

l. 7. For the Apostles as judges see *Matth.* XIX, 28: "Ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel" (cp. *Luke* XXII, 30).

l. 9. The function of the "wall" is not obvious. Perhaps we are to imagine a hall or basilica in which the judges sit at one end separated by a barrier from the arraigned. There can be no connexion with the twelve walls surrounding the city of Christ (Budge, *Misc. Copt. Texts*, pp. 1055, 1060).

l. 21 ff. The fate of anti-Christ is noteworthy. According to ii *Thess.* II, 8, "the Lord shall consume [him] with the spirit of His mouth, and destroy with the brightness of His Coming:" in the *Apoc. of Elias* (p. 104) he is to be slain by Enoch and Elias before the Second Coming. Here he is seized by the Angels of Wrath and put in chains of fire, as is the Devil in *Rev.* XX, 1–2. Probably our text is very freely following *Rev.* XIX, 19, where the Beast (anti-Christ) with the False Prophet makes war against "Him Who sitteth upon the Throne," and is cast into a lake of fire.

ll. 26 ff. This insurrection of the Devil occurs at the beginning of the Thousand Years; a second (see *Rev.* XX, 3) is to occur at the end of that period. Yet our passage is certainly colored by the account of the Second Insurrection (*Rev.* XX, 7 f.).

The epithets "Shameless One," "Son of Iniquity" (below, ll. 21 f.) here applied to the Devil are reserved for anti-Christ in the *Apoc. of Elias* (*ed. cit.*, p. 92: ⲱ ⲡⲁⲧⲱⲓⲡⲉ, ⲱ ⲡⲱⲏⲣⲉ ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ); though in one passage anti-Christ is identified with the Devil (*id.* p. 100: "what hast thou done unto us, O Son of Iniquity, saying 'I am the Christ,' whereas thou art the Devil?").

For the term "Shameless One" (*ἀναιδής*) see further the Greek text of Ephraem Syrus (ed. Assemani, III, p. 142).

Fo. $\overline{\text{pιζ}}^{\text{vo}}$

ll. 1–6. Here and in ll. 19 ff. there is verbal correspondence with *Apoc. of Elias*, p. 86: ϥⲛⲁⲟⲩⲱⲛⲉ ⲁⲃⲁⲗ ⲥⲉ ⲡⲱⲏⲣⲉ ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ, ⲉϥⲭⲟⲩ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲁⲛⲁⲕⲣⲓⲛⲉ ⲡⲛ̄ⲥ̄, ⲉⲛⲧⲁϥ ⲉⲛ ⲛⲉ ⲙⲡ̄ⲛ̄-ⲡⲓⲥⲧⲉⲩ=ⲉⲣⲁϥ. Cp. also the ps.-Clement. *Second Coming* (*R.O.C.* XV, 209): "In the last days there shall come false Messiahs. They shall say in their promises, 'I am Christ who am come into the world';" and *Ascension of Isaiah* (trans. Charles) IV, 6–8: "He (anti-Christ) will say: 'I am God, and before me there hath been none' . . . And all the people in the world will believe on him . . . saying, 'This is God, and beside him there is no other.'" These passages, which seem to spring from a common original, are ultimately based on ii *Thess.* II, 4: "So that he as God sitteth in the temple of God showing himself that he is God;" and *Matth.* XXIV, 5, 23: "For many shall come in My name, saying: 'I am Christ,' and shall deceive many;" "If any man shall say: 'Lo, here is Christ,' believe him not."

ll. 7 ff. The compiler here draws upon the Canonical Gospels. See *Matth.* XI, 20 ff.: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . For if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But . . . it shall be more tolerable for the land of Sodom in the day of Judgment than for thee:" cp. *id.* X, 15. The comparison of Chorazin and Bethsaida with Sodom in this passage affords a valuable clue to the connexion between our Fragments 2 and 3.

Chorazin and Bethsaida were consequently in bad odor, but they do not seem to be connected with eschatological legend elsewhere than in the *Book of the Bee*, ch. LV (ed. Budge, p. 129), which states that anti-Christ will be conceived in Chorazin, born in Bethsaida, and reared in Capernaum; in pseudo-Methodius (ap. *Mon. Patr. Orthodox.* I, pp. 98, Greek, 112 Latin), who affirms that anti-Christ is to be born in Chorazin and Bethsaida: *οὗτος γεννᾶται ἐν Χωραζῇ (sic) . . . καὶ Βηθσαιδά*—though Bousset (*The Anti-Christ Legend*, trans. Keen, p. 173) strangely proposes to read Chorasmia—; and in the Armenian *Revelation of Nerses*, which again assigns anti-Christ to Chorazin (*op. cit.*, p. 255).

ll. 13 ff. Cp. *Ascension of Isaiah* IV, 8 (quoted above on ll. 1–6).

l. 17. In ordinary tradition (see Bousset, *op. cit.*, pp. 203 ff.) Enoch (and Elias) are the opponents of *anti-Christ*, not of the Devil himself. In *Rev.* XI, 3 ff. the 'two witnesses' oppose and are slain by the Beast (anti-Christ), but are raised to life and taken up to Heaven. According to the *Descensus Christi* (ed. Tischendorf, § IX) Enoch and Elias after their translation were "reserved against the coming of

anti-Christ:" in the *Apoc. of Elias* (pp. 163, 169) they are again opposed to anti-Christ, by whom they are slain, and whom they in turn destroy after their Resurrection; and in the Bohairic *Death of Joseph* (ed. Lagarde, ch. xxxi) we have: "For the Anti-Christ shall slay these two men and shed their blood upon the earth for a pot of water (*sic*), because of the rebukes which they shall give him." [N.B. in the following chapter anti-Christ is alluded to as "the Son of Perdition;" cp. fo. 117 *recto*, ll. 26 ff.] Whether Enoch here reappears on earth to confront the Devil after a former contest with anti-Christ, and whether (in the lost sequel) Elias was associated with him—we can only conjecture. Quite possibly here as elsewhere the Devil and anti-Christ are confused.

ll. 19 ff. For verbal parallels see above on ll. 1–6. Add Ephraem Syrus *Discourse on anti-Christ* (Gk., ed. Assemani III, 142): Enoch and Elias cry out, πλάνος ἐστιν, ὦ ἄνθρωποι· μηδεὶς αὐτῷ πιστεύσειεν.

ll. 21 f. "The Son of Iniquity:" see note on fo. 117 *recto* 26 ff. The verbal expression is derived from ii *Thess.* II, 3, 8, where anti-Christ is alluded to as ὁ ἄνθρωπος τῆς ἀνομίας (*v.l.* ἁμαρτίας), ὁ υἱὸς τῆς ἀπωλείας...ὁ ἄνομος.

ll. 24 f. Cp. perhaps i *John* III, 8: "For the Devil sinneth from the beginning."

ll. 26 f. For the "Land of the Inheritance" compare the Coptic *Apocalypse of Paul* (ed. Budge, *Misc. Copt. Texts*, p. 562) ⲡⲕⲁϩ ⲛ̀ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ.

Fo. $\overline{\text{ρλⲃ}}^{\text{ro}}$

l. 4. In the Genealogy of Christ (*Luke* III, 37) the Coptic (ed. Horner) has ⲙⲁⲗⲉⲗⲉⲏⲗ: an uncollated MS. seen by the Editor at Dêr es Suriân (dated 1220 A.D.) has ⲙⲉⲗⲉⲗⲉⲏⲗ.

ll. 24 ff. For the titles here used compare *Enoch* LXIII, where we have "the Lord of Spirits" (*passim*), "the Lord of Wisdom" (*v.* 2). But the intercession of the righteous is probably reminiscent of the intercession of Moses and Aaron (see *Numbers* XVI, 22: "And they fell upon their faces and said: 'O God, the God of the spirits of all flesh...'").

Fo. $\overline{\text{ρλⲃ}}^{\text{vo}}$

ll. 7 ff. Cp. *Testament in Galilee* (ed. Guerrier, § 30 = Schmidt, *Gespräche Jesu*, § 19): "But they (the Angels) are not suffered to see the majesty of My Father;" and *Asc. of Isaiah* IX, 37: "And I saw the great glory...and I could not thereupon see, nor yet could the Angel who was with me, nor all the Angels whom I had seen."

For the Seraphim of the Council see the liturgical fragment No. XXXVIII, G, Frag. 8 (Fo. $\overline{\text{ⲥⲕⲃ}}$), where a *psali* begins ⲫϯ ⲫⲏ ⲉⲧⲁⲟⲣ ⲛ̀ⲉⲝⲟⲩⲥⲓⲁⲥⲧⲏⲥ-ⲟⲩⲟⲩ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲡⲓⲱϯ ⲛ̀ⲥⲟⲥⲏⲓ; and No. IX, E, Frag. 1 (fo. 2), ll. 4–5.

ll. 22 ff. The Devil's deliberate choice of Sodom furnishes a clue to the connexion of this Fragment with Fragment 2. Satan in days of old chose Sodom and Gomorra as his favorite domain; and their inevitable doom is here recalled. In the last days he will choose Chorazin and Bethsaida, and their fate cannot be different. Cp. *Matth.* X, 15, and see above on fo. $\overline{\text{ριζ}}^{\text{vo}}$, ll. 7 ff.

Fo. $\overline{\text{ρⲙⲁ}}^{\text{ro}}$

ll. 1–6. The speaker is presumably Mary (since in l. 3 of the *verso* the Apostles decline to hear her narrative). If the reading in l. 1 is not corrupt, the 1st person plural must indicate Mary and one or more companions, possibly Saint John. For convulsions resulting from magic prayers cp. Theodosius, *Dormitio Virginis*, §§ III–IV (Robinson, *Copt. Apocr. Gosp.*, pp. 102 f.): "Now when she had finished this prayer...behold there were thunderings and lightnings, and all the place was moved to its foundations." Possibly this earthquake was suggested by *Rev.* XI, 13.

ll. 10 f. The mention of Chorazin connects this leaf with fo. $\overline{\text{ριζ}}$. Since the events here narrated are past (not predicted), we can only conjecture that Christ (with Mary and possibly others) had gone down to Chorazin in an attempt to bring it to repentance (cp. p. 17 above).

l. 15. The (dead) bodies raised up can hardly be those of Enoch and Elias. They might be either the corpses of emissaries sent by Christ and slain by the people, or of undetermined persons raised to life in order to impress the people of Chorazin.

Fo. $\overline{\text{ρⲙⲁ}}^{\text{vo}}$

l. 3. "Mary our Sister," *sc.* the Virgin herself, cp. Theodosius, *op. cit.*, § VII (Robinson, pp. 118 f.) where the Jews cry out: "We will believe on Thee and on Thy Virgin-Mother; for she is our sister."

ll. 7–8. The time of the Revelation is here definitely shown to be post-Resurrectional, and as shortly preceding the Ascension, with an account of which the work may have concluded (cp. *Test. in Galilee*, ed. Guerrier, § 62 = Schmidt, *Gespräche Jesu*, § 5).

ll. 9 ff. Pentecost is here the period beginning with Easter and ending with the Ascension: see Schmidt, *Gespräche Jesu*, p. 605 and authorities there cited.

ll. 21 ff. In the main an adaptation of *John* XVI, 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name He will give it you." But the promise of Christ to appear whensoever the Apostles desire guidance seems to be extracted by a bold inference from *id.* 16: "A little while and ye shall not see Me, and again a little while and ye shall see Me...(22) I will see you again."

Addendum. The relatively early date of the Gospel suggested above (p. 18) is not unobjectionable. If in fo. $\overline{\text{ριζ}}$ *recto*, ll. 10–14 we have to deal with a doctrine *exclusively* Manichaean, it is hard to believe that Manichaean views can have been so quickly absorbed in Egypt. And in fo. $\overline{\text{ριⲃ}}$ *recto*, ll. 7–17 we seem to have an anti-Arian protest and perhaps an Athanasian formula. Yet this latter passage, if not the former, may well be interpolated.

VI. THE APOCRYPHAL ACTS OF THE APOSTLES

Cotton-paper. Thirty-nine leaves or seventy-eight pages (Cairo, nos. 5–6 + C.U.L. *Add.* 1886, 3), 25.8 × 17.5 cm. where intact. There is a single column (20 × 12 cm.) of twenty-one lines to the page. A guide-line is ruled for each line of the text. The script is a good-sized thirteenth century hand;[1] the ink is glossy and deep black; capitals and large letters (as ⲫ) in the body of the text are touched in with red. The stop ⳾ (marking pauses in reading) is uniformly used, generally in red ink but sometimes in silver-paint. The title to each of the main sections in the work is in small informal uncials and is preceded by a head-piece. The text opens with one line in enlarged ornate uncials followed by some lines in a formal vellum-hand (see Plate XVII, A–B). Diacritical markings are as usual, but there is a marked preference for the *grave* as against the horizontal form. Paragraphs are frequently emphasized by a sign, ⳾, in red placed below the enlarged initial letter. The numeration is by pages, though alternate (left-hand) pages or *versos* only are inscribed; but the first and last pages of each quire always bear both page- and quire-number, and are further distinguished by an abbreviated sacred motto, the words being divided by a small central ornament thus: ⲓ̅ⲥ̅ (Ornament) ⲭ̅ⲥ̅ | ⲩ̅ⲥ̅ (Ornament) ⲑ̅ⲩ̅, "Jesus Christ, the Son of God." The quire contained five sheets (ten folios or twenty pages): apparent irregularities may be explained on the supposition that each narrative was preceded by a full-page miniature of the Apostle whose adventures were recorded.[2]

Of the thirty-nine leaves preserved, thirty-eight were recovered in 1920–1 and are at Cairo. The remaining leaf (pp. 787–8 of the same MS.) was found by Tischendorf and is now at Cambridge. The MS. was therefore a large one containing, probably, close upon 800 pp.,[3] and doubtless covering the whole series of *Acta*. The remaining nine-tenths of the MS. may have perished, but not impossibly further portions survive in some other hiding-place within the Monastery.

Fragments of Sahidic and other versions of the *Acts* have been published by Guidi[4] and von Lemm;[5] but with the exception of the Vatican *Martyrdom of S. Luke*,[6] of possible fragments from the *Acts of Matthias* at Leipzig,[7] and the Cambridge leaf from our own MS.,[8] no portion of a Bohairic recension has hitherto emerged. From the Bohairic the *Acts* were translated into Arabic[9] and thence into Ethiopic.[10] A version of the *Martyrdom of S. Mark*, only very slightly abridged, is incorporated in the *History of the Patriarchs* by Severus of Ashmunên.[11]

Our fragments belong to the following sections in the collection: (A) The Journeyings of Saint John; (B) The Death of Saint John; (C) The Preaching of Saint Philip; (D) The Martyrdom of Saint Philip; (E) The Preaching of Saint Bartholomew; (F) The Martyrdom of Saint Matthias; (G) of Saint Mark; (H) of Saint Luke. The order of the narratives in the Coptic MS. was evidently the same as in the Arabic MS. at Dêr es Suriân edited by Mrs. Lewis: both versions (as also the Ethiopic) seem to represent the same recension (which, be it noted, is different from that of the Vatican MS.), the divergencies being relatively slight and due chiefly to translation.

In this edition of the Bohairic text the division into lines is ignored; but both the paragraphs and the punctuation of the original are retained. Where errors or omissions appear to be certain, attempt has been

1 Possibly identical with the hand of No. XXXVII, C (= Pl. XVII A) and closely contemporary with the hand of the Coptic Gospels at Dêr es Suriân (on which see *l. c.*, note), dated 1220 A.D. Occasional corrections (mostly the addition of letters accidentally omitted) are found. These are usually by the original hand; some are due to a second but contemporary hand, but very few are late.

2 Thus Quire ⲓⲏ̅ (18) is paged from p. ⲣⲁⲉ to ⲣⲓⲍ inclusive (*i.e.* it contained only 19 pp.). Doubtless a full-page picture of the Apostle was prefixed to the section.

3 Probably the *Martyrdom of S. Luke* was the last section in the volume (S. Mark and S. Luke are of course not Apostles, and so would take the last two places).

4 *Frammenti Copti* in *Atti della Accad. dei Lincei* III, i, 47 ff.; III, ii, 19 ff., 65 ff., 177 ff., 251 ff., 368 ff. (see also *Gli Atti Apocrifi degli Apostoli* in *Giorn. della Soc. Asiat. Ital.* II (1888), pp. 1 ff.).

5 *Koptische Apocryphe Apostelakten* in *Bull. de l'Acad. Imp. des Sciences de St. Pétersbourg* XXXIII, 509 ff.; XXXV, 233 ff.

6 *Cod. Vat. Copt.* LXVIII, 2 (publ. by Balestri, *Bessarione*, IX (1905), pp. 128 ff.). This MS. also came from Dêr Abû Makâr.

7 *Cod. Tisch.* XXVI, 2; XXVII, 3, 8 (cp. Crum in *P.S.B.A.*, XXIX, p. 303).

8 Published by S. Gaselee, *J.T.S.*, X, 52 f.

9 Edited (mainly from a MS. at Dêr es Suriân) by Mrs. Lewis, *Arabic Version of the Acta Apocr. Apost.* (Text), and *Mythological Acts of the Apostles* (Translation) = *Horae Semiticae* III and IV.

10 S. C. Malan, *Conflicts of the Holy Apostles*; E. A. Wallis Budge, *Contendings of the Apostles*.

11 Ed. B. Evetts, pp. 43 ff.

made to rectify the text with the help of the Arabic and Ethiopic versions;[1] but since these have not been closely compared, nothing like a complete *apparatus criticus* is possible. The divergencies of our own text from that of *Cod. Vat. Copt.* LXVIII, 2 in the *Martyrdom of S. Luke*, have, however, been noted. In the margin of the translation references to the Arabic and Eth. versions are indicated by the signs L. (= Lewis, *Myth. Acts of the Apost.*) and B. (=Budge, *The Contendings of the Apostles*, vol. II).

× (ϥϑ) ×ϩⲁⲡⲭⲣⲏⲙⲁ ⲛ̄ⲁⲙⲟⲥⲓⲟⲛ ⸗
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Ⲁϥⲭⲁⲧ ⲇⲉ ⲉ̀ⲃⲟⲗ ⸗ ⲟⲩⲟϩ ⲣⲓⲧⲉ(ⲛ) ⲙ̄ ⲛ̄ⲉⲣⲟⲟⲩ ⸗ ⲁⲓⲫⲟⲣ ⲉ̀ ϯⲁ̀ⲥⲓⲁ̀ ⲟⲩⲟϩ ⲁⲓⲓ̈ ⲣⲓⲙⲉⲛ ⲟⲩⲕⲟⲓ ⸗ ⲉ ⲡⲉⲥⲣⲁⲓ ⲛⲉ ⲙⲁⲣⲙⲁⲣⲉ-
ⲱⲛ ⸗ ⲟⲩⲟϩ ⲑⲁⲓ ⲛⲁⲥⲭⲏ ⲣⲓⲙⲉⲛ ⲫⲓⲟⲙ ⲛⲉ ⸗
Ⲏⲉⲛ ⲡⲓⲭⲓⲙⲟⲣⲓⲣⲉⲙⲥⲓ ⲇⲉ ⲣⲓⲙⲉ(ⲛ) ⲟⲩⲗⲁⲕⲣ ⸗ ⲉϥⲭⲏ ⲣⲓⲙⲉⲛ ⲫⲓⲟⲙ ⲉⲃⲣⲏⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲓ ⲛ̄ⲟⲩⲕⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲡⲁⲣⲟⲭ-
ⲣⲉⲭ ⸗ ⲛⲉⲙ ⲡⲁⲙⲕⲁⲣ ⲛ̄ⲣⲏⲧ ⸗ ⲁ̀ ⲡⲓⲣⲏⲙⲓⲙ ⲧⲁⲣⲟⲓ ⸗
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× ϥϑ ⲉⲩⲥⲱⲕ ×ⲟⲩⲟϩ ⲉⲩⲟⲓ ⲛ̄ⲛⲓⲱϯ ⸗ ⲁⲩⲥⲓϯ ⲛ̄ⲓⲱⲁⲛⲛⲏⲥ ⲉ̀ⲡⲏⲱⲓ ⸗
Ⲁ̀ⲛⲟⲕ ⲇⲉ ⲉⲧⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲩ ⲁⲓⲧⲱⲛⲧ ⲏⲉⲛ ⲟⲩⲭⲱⲗⲉⲙ ⸗ ⲉ̀ ⲯⲉⲛⲏⲓⲥⲓ ⲛⲉⲙⲁⲩ ⲣⲱⲥ ⲉ̀ⲧⲁⲓⲓ̈ ⲉ̀ⲃⲟⲗ ⲣⲱ ⸗ ⲏⲉⲛ ⲧⲁⲓ ⲟⲗⲓⲯⲓⲥ
ⲛ̄ⲧⲁⲓ ⲙⲁⲓ̈ⲏ ⸗
Ⲏⲁⲓⲥⲱⲟⲩⲛ ⲅⲁⲣ ⲁⲛ ⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉ ⸗ ⲁⲓⲯⲉ ⲛⲏⲓ ⲉⲑⲣⲓϯⲧⲟⲧ ⲛⲉⲙⲁⲩ ⸗ ⲏⲉⲛ ⲡⲓⲙⲏⲣⲓⲏⲱⲛⲧ ⲇⲉ ⲉⲏⲟⲩⲛ ⸗ ⲉ
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Ⲁⲩⲧⲱⲛⲩ ⲁⲩⲉⲣⲯⲟⲣⲡ ⲉⲣⲟⲓ ⲟⲩⲟϩ ⲉⲧⲁⲡⲉⲣⲁ̀ⲙⲁⲗⲏⲭ ⲉ̀ ⲡⲉ(ⲛ)ⲉⲣⲛⲟⲩ ⲁⲡⲣⲓⲙⲓ ⸗ ⲟⲩⲟϩ ⲁⲡⲯⲉⲡϩⲙⲟⲩ ⲛ̄ⲧⲟⲧⲩ ⲙ̄ⲫϯ
Ⲟⲩⲟϩ ⲏⲉⲛⲛⲁⲓⲧⲟⲣⲉⲡⲙ̄ⲧⲟ(ⲛ) ⲙ̄ⲙⲟⲛ ⲛ̄ⲟⲩⲕⲟⲩⲁⲓ ⸗ ⲛ̄ⲧⲉ ⲡⲣⲏⲧ ⲛ̄ⲓⲱⲁⲛⲛⲏⲥ ⲓ̈ ⲉⲣⲟⲩ ⸗ ⲁⲛⲁⲱ ⲛ̄ⲛⲓⲛ ⲉⲧⲁⲩⲯⲱⲛⲓ

Two folios (four pages) missing.

× (ϥζ) ×[ⲛ]ⲉⲕⲥⲱⲙⲁ ⸗ ⲛⲉⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲁⲥ ⲅⲉ ⲥⲉ ⸗
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ⲡⲉϫⲁⲥ ⲡⲁⲩ ⸗ ⲅⲉ ⲛⲁⲓ ⲛⲉⲟⲩⲁⲓ ϯⲉⲣⲭⲣⲓⲁ̀ ⲙ̄ⲙⲟⲩ ⸗ ⲉ̀ ⲡⲣⲱⲃ ⲛ̄ϯⲙⲉⲧⲡⲉⲣⲉϧⲓⲧⲏⲥ ⸗ ⲟⲩⲟϩ ⲁⲥⲥⲓⲧⲉⲛ ⲉ̀ ϯⲥⲉⲓ̈ⲱⲟⲩⲛⲓ ⸗
Ⲓ ⲱⲁⲛⲛⲏⲥ ⲙⲉⲛ ⲁⲥⲑⲁⲱⲕ ⲉⲃⲣⲉϥⲑⲱⲕ ⸗ ⲁ̀ⲛⲟⲕ ⲫⲱ ⲁⲥⲁⲓⲧ ⲙ̄ⲡⲉⲣⲉϧⲓⲧⲏⲥ ⸗ ⲛⲁⲥϯ ⲛⲁⲓ ⲅⲉ ⲛ̄ⲧ̄ⲛ̄ ⲗⲓⲧⲣⲁ ⲛ̄ⲱⲓⲕ ⲙ̄ⲙⲏⲛⲓ ⲡⲉ
Ⲏⲉⲛ ⲡⲓⲙⲁⲣ ⲋ̄ ⲅⲉ ⲛ̄ⲉ̀ⲣⲟⲟⲩ ⸗ ⲙ̄ⲡⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲙⲓ ⲛ̄ⲱⲱⲕ ⲉ̀ ϯⲥⲉⲓ̈ⲱⲟⲩⲛⲓ ⸗ ⲁⲥⲁ̀ⲙⲟⲛⲓ ⲙ̄ⲙⲟⲩ ⸗ ⲁⲥⲣⲁϧⲧⲩ ⲉ̀ϧ-
ⲣⲏⲓ ⸗ ⲁⲥⲭⲓⲟⲩⲓ̈ ⲉⲣⲟⲩ ⲛ̄ⲕⲁⲕⲱⲥ ⸗ ⲏⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲉⲛⲁⲓ
Ⲟⲩⲟϩ ⲁⲥⲭⲱ ⲛ̄ⲛⲁⲓⲥⲁⲥⲓ ⲛⲁⲩ ⲡ[ⲉ]

A. *The Travels of Saint John.*

[S. John, appointed by lot to preach in Asia, takes ship at Joppa accompanied by Prochorus. His prophecy that they will suffer great hardships at sea is fulfilled; for the ship is wrecked. John disappears, but Prochorus with the crew is cast ashore at Seleucia. The sailors attribute the disaster to the arts of their passengers and bring Prochorus before the magistrate on a charge of sorcery. He is saved by the intervention of an imperial official visiting the city on public business.]

× p. 291 (= B., p. 228; L., p. 40) . . . ×affairs of state. When he heard me speaking in the presence of the *politarch*, he bade him let me go. And he let me go; and in forty days I reached Asia, and came unto a plain called Marmareôn. And this was by the sea.

Now as I was sitting upon a headland which was by the sea, that I might rest a little from my affliction and sorrow, sleep took hold on me. Afterwards, when I opened my eyes, lo, there was coming in from the sea

× p. 292 a rolling wave; and by means of a rolling ×and great wave it (*sc.* the sea) cast up John. Now when I saw him, I arose in haste to help him, since I also was escaped from affliction of this same sort: for I did not know that he was John. I went to give him my hand. But as I drew near to reach out my hand to catch him and raise him up, he was before me and arose. And when we had embraced one another, we wept and straightway gave thanks unto God. And while we were resting a little that John might recover his spirit, we spake of those things which had come to pass.

[John and Prochorus go to Ephesus. Outside the city they meet Romanna, keeper of a bath-house, who invites them to enter her service.]

× p. 297 (= B., p. 230; L., p. 41) (She said: ". . . I will give thee wages and necessaries for) ×thy body." And he said unto her: "Certainly." She looked towards me, and said unto me: "What sayest thou?" John said unto her: "He is my brother." She said unto him: "I have need of him also for the work of a bath-man." And she took us to the bath-house. As for John, she set him to fire (the furnace); me also she made bath-man. Now she used to give us three pounds of bread a day.

But on the fourth day John forgot to fire the bath: she seized him, thrust him within, and beat him sorely

× p. 298 without mercy. And she spake these words unto him: × "O thou who art fled from thine own country, that dost

1 In all other respects the orthography of the original is unaltered.

ⲭⲉ ⲱ ⲫⲏ ⲉⲧⲁⲩϥⲱⲧ ⲉⲃⲟⲗϧⲉⲛ ⲧⲉϥⲡⲟⲗⲓⲥ ⲫⲏ ⲉⲧⲙⲡⲱⲁ ⲛⲱⲟⲩ ⲁⲛ ⳾ ⲓⲥⲭⲉ ⲙⲙⲟ(ⲛ) ⲯⲁⲟⲙ ⲙⲙⲟⲕ ⲉ ⲉⲣⲭ(ⲣⲥⲓⲙⲉⲧⲓⲛ) ⲉ ⲟⲩⲣⲱϩ ⳾ ⲓⲉ ⲉⲃⲏ ⲟⲩ ⲁⲕ† ⲙⲡⲉⲕⲟⲩⲟⲓ ⲉⲣⲟϥ ϧⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⳾ ⲁⲛⲟⲕ ⲉⲟⲛⲁϧⲱⲗ ⲉϧⲟⲗ ⲛⲧⲉⲕⲙⲉⲧⲣⲉϥⲉⲣϩⲁⲗ ⳾ ⲙⲛ ⲉⲧⲁⲓ ⲉⲙⲛⲁⲓ ⲛⲑⲟⲟⲕ ⲉ ⲥⲱⲡⲓ ⲡⲣⲱⲙⲁⲛⲛⲁ ⳾ ⲑⲁⲓ ⲉⲧ ⲁ ⲡⲉⲥⲥⲱⲓⲧ ⲫⲟϥ ⲯⲁ ⲣⲱⲙⲏ ⳾ ⲭⲛⲁⲯⲭⲱⲛ ⲉⲣⲟⲓ ⲁⲛ ⳾ ⲉⲃⲏ ⲉ ⲛⲑⲟⲟⲕ ⲛⲁϧⲱⲕ ⳾ ⲉⲕⲟⲧⲱⲙ ⲉⲕⲥⲱ ⲯⲁⲕⲟⲧⲛⲟϥ ⲙⲙⲟⲕ ⳾ ⲉ ⲉⲣⲣⲱϩ ⲉ ⲯⲁⲕⲉⲣⲥⲉⲛⲛⲉ ⳾ ⲱ ⲫⲁⲛⲓⲥⲙⲟⲧ ⲉⲧⲣⲱⲟⲩ ⳾ ⲯⲓϧ† ⲛⲧⲉⲕⲩⲡⲱⲙⲛ ⳾ ⲛⲧⲉⲕⲯⲉⲙⲯⲓ ⲡⲣⲱⲙⲁⲛⲛⲁ ⳾ ⲁⲛⲟⲕ ⲉ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲉ ⲛⲁⲓ ⳾ ⲉⲥⲭⲱ ⲙⲙⲱⲟⲩ ⲛⲓⲱⲁⲛⲛⲏⲥ ⳾ ⲉ ⲁⲥ† ⲛⲁϥ ⲛⲣⲁⲛⲛⲓϯ† ⲛϯⲙⲛⲧ ⳾ ⲁⲓⲯⲱⲡⲓ ϧⲉⲛ ⲟⲩⲛⲓϯ† ⲛⲉⲙⲕⲁⲣ ⲛⲣⲏⲧ ⲛⲉⲙ ⲟⲩⲣⲏⲓ ⳾ ⲡⲉⲭⲁϥ ⲉ ⲛⲓ ⲛⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ ⳾ ⲉ ⲡⲁⲩⲛⲣⲓ ⲡⲣⲟⲭⲱⲣⲟⲥ ⳾ ⲉⲃⲏ ⲟⲩ ⲁⲕⲉⲣⲣⲏⲧ ⲉ̄ ⳾ ⲕⲥⲱⲟⲩⲛ ⲅⲁⲣ ⲉ ⲉⲧⲁⲣⲣⲱⲗ ⲛⲉⲥⲓⲉ̄ ϧⲉⲛ ⲫⲓⲟⲙ ⳾ ⲟⲩⲟϩ ⲛⲁⲟⲕ ⲕⲟⲓ ⲛⲉⲙⲕⲁⲣ ⲛⲣⲏⲧ ⲉϧⲉⲛ ⲟⲩϣⲉⲛⲕⲟⲩⲣ ⲛⲟⲩⲱⲧ ⲛⲧⲉ ⲟⲩⲥⲣⲓⲙⲓ ⳾ ⲛⲉⲙ ⲟⲩⲕⲟⲩⲱⲓ ⲛϫⲱⲛⲧ ⳾ ϩⲱⲗ ⲉ ⲡⲣⲱϩ ⲉⲧ ⲁⲧⲟⲁϣⲕ ⲉⲣⲟϥ ⲟⲩⲟϩ ⲛⲧⲉⲕⲁⲓϥ ϧⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⳾ ⲡⲉⲛⲥ̄ⲥ̄ ⲅⲁⲣ ⲓⲏⲥ̄ ⲡⲉ(ⲛ)ⲣⲉϥⲟⲁⲙⲓⲟ̄ ⳾ ⲁⲩ†ⲕⲟⲩⲣ ⲛⲁϥ ⲁⲩⲣⲓⲟⲁϥ ϧⲉⲛ ⲡⲉⲩⲣⲟ ⲁⲩⲣⲙⲁⲥⲧⲓⲥⲟⲛ ⲙⲙⲟϥ ⳾ ⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲙⲓⲛ ⲙⲙⲟϥ ⳾ ⲁⲛⲟⲛ ⲉ ⲁⲛⲟⲛ ⲡⲉϥⲟⲁⲙⲓⲟ̄ ⲁϥⲙⲟⲛⲧⲉⲛ ϧⲉⲛ ⲡⲉⲩⲥⲛⲟϥ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⳾ ⲟⲩⲟϩ ⲁⲛⲟⲛ ×ⲩⲓⲛⲓ ⲙⲙⲟⲛ ϧⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⳾ ×ⲧ̄ ⲃⲁⲇⲉⲣⲙⲟⲣⲛ ⲛⲁⲱ ⲛⲁⲛ ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ⳾ ⲁⲗⲗⲁ ϧⲉⲛ ⲧⲉϥⲣⲩⲡⲟⲙⲟⲛⲏ ⳾ ⲉⲛⲛⲁϫⲫⲟ ⲛⲛⲉⲛⲯⲩⲭⲏ ⳾ ⲛⲁⲓ ⲁⲉ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛⲏⲓ ⲁⲓⲱⲉ ⲛⲏⲓ ⳾ ⲁⲓⲉⲣⲣⲱϩ ⲉ ⲡⲓⲣⲱϩ ⲉⲧⲁⲧⲟⲁϣⲧ ⲉⲣⲟϥ ⳾ ⲉⲃⲟⲗϧⲓⲧⲉⲛ ⲣⲱⲙⲁⲛⲛⲁ ⳾ ⲛⲫⲛⲁⲩ ⲁⲉ ⲙⲡⲓⲟⲩⲱⲙⲓ ⲙⲡⲉⲧⲣⲁϥ† ⳾ ⲁⲥⲓ ⲛⲁⲉ ⲣⲱⲙⲁⲛⲛⲁ ⲯⲁ ⲓⲱⲁⲛⲛⲏⲥ ⳾ ⲟⲩⲟϩ ⲡⲉϫⲁⲥ ⲛⲁϥ ⲙⲛⲁⲓ ⲣⲏ† ⲉ ⲉⲯⲱⲟⲛ ⲕⲉⲣϫⲣⲓⲁ ⲛⲕⲉⲣⲗⲓ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ †ⲛⲁⲧⲏⲓϥ ⲛⲁⲕ ⳾ ⲙⲟⲛⲟ[1] ⲙⲁⲣⲉⲛⲕ ⲉ ⲡⲓⲣⲱϩ ⲛⲕⲁⲗⲱⲥ ⳾ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ ⳾ ⲉ ⲧϫⲣⲓⲁ ⲙⲡⲓⲥⲱⲙⲁ ⲣⲱⲯⲓ ⲉⲣⲟⲓ ⳾ ⲟⲩⲟϩ ⲡⲓⲕⲉⲣⲱϩ ⲧⲉⲡⲛⲁ†ⲣⲱⲙⲛ ⲉⲣⲟϥ ⲡ]ⲉϫⲁⲥ ⲛⲁϥ ⳾ ⲉ ⲓⲉ ⲉⲃⲏ ⲟⲩ ⲥⲉ-

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×ϧⲉⲛ ⲛⲁⲓ ⲙⲁ ⳾ ⲟⲩⲁⲉ ⲣⲱⲗⲱⲥ †ⲟⲩⲱⲯ ⲁⲛ ⲉⲑⲉⲣⲉⲕⲯⲉⲙⲯⲓ ⲙⲙⲟⲓ ⲛⲕⲉⲥⲟⲛ ⳾ (×ⲧⲧ̄)

ⲓⲱⲁⲛⲛⲏⲥ ⲁⲉ ⲉⲧⲁⲩⲉⲙⲓ ϧⲉⲛ ⲡⲓⲛⲛⲁ ⲁⲉ ⲟⲩⲁⲉⲙⲱⲛ ⲛⲉ ⲁⲩⲧⲱⲃϩ ⲙⲫⲣⲁⲛ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲯⲏⲣⲓ ⳾ ⲛⲉⲙ ⲡⲓⲛⲛⲁ ⲉⲑⲟⲟⲩⲁϧ ⳾ ⲟⲩⲟϩ ⲛ†ⲟⲩⲛⲟⲩ ⲁ ⲡⲓⲁⲉⲙⲱⲛ ⲫⲱⲧ ϧⲉⲛ ⲟⲩⲯⲓⲛⲓ

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[1] ⲙⲙⲟ(ⲛ), *MS.*

not deserve to live! If thou canst not serviceably perform a task, then why didst thou undertake it eagerly, leaving me to undo your carelessness? Art thou come hither to mock Romanna, her whose fame reaches unto Rome? Thou shalt not be able to escape me; for thou art my servant. In eating and drinking thou delightest thyself, but for doing work thou art remiss. O thou ill-favored one, †change thy disposition, that thou mayest serve Romanna." † (B., p. 231)

Now when I heard these things which she said to John dealing him sore blows the while, ×I was in great sorrow of heart and grief. But John said unto me: "My son, Prochorus, wherefore art thou perplexed? For thou knowest that we set out boldly on the sea, and art thou grieved in heart at a single buffet from a woman and a little anger? Get thee to the work assigned thee, and perform it cheerfully. For our Lord Jesus, our Maker, was buffeted: they spat in His face, they scourged Him, they crucified Him. Us, even us, His handiwork, He Himself hath redeemed with His blood, and gladly ×became like unto us: and He told us all these things beforehand. But in His patience let us possess our souls." × p. 299 × p. 300

Now when he had thus spoken unto me, I went my way and toiled at the task appointed me by Romanna. And when the morning of the next day appeared, Romanna came to John and spake unto him in this wise: "If thou needest aught else for the body, I will give it thee: only give heed to thy work properly." John said unto her: "I have enough for the needs of the body; and as for the work, we will attend to it." She said unto him: "Then why do many (complain of thy neglect?").

[John explains that he is unused as yet to his task. A demon in the guise of Romanna appears threatening and reviling John.]

("...depart) ×from this place.[1] I by no means wish that thou shouldest serve me more." But John knowing through the Spirit that it was a demon, prayed in the Name of the Father and of the Son and of the Holy Spirit. And straightway the demon fled away ashamed. × p. 303 (= B., p. 232; L., p. 42)

Now on the morrow Romanna came saying unto John: "Many tell me concerning thee that thou payest no due heed to thy work. But thou doest thus of thy perverse wish that I may release thee from this place. And

1 The demon is speaking.

×ϯϛ Ⲁⲕϣⲁⲡⲟⲧⲱϣ ⲉ ⲣⲱⲗ ⲛ̀ⲧⲟⲧ ϯⲡⲁⲭⲁ ⲟⲩⲁⲓ ⲁⲛ ϩⲉⲛ ⲡⲉⲕⲙⲉⲗⲟⲥ ⲉⲫⲟⲧⲟⲕ ⳿ ⲟⲩⲟⲣ ϩⲉ(ⲛ)×ⲛⲁⲓ ⲧⲏⲣⲟⲧ ⲙ̀ⲡⲉⲫⲟⲧⲱ-
ⲣⲉⲙ ⲟⲩϧⲛⲥ ⲛ̀ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ

Ⲥⲧⲁⲥⲉ̈ⲙⲓ ⲁⲉ ⲉ̀ ⲧⲉⲣⲣⲩⲡⲟⲙⲟⲛⲏ ⳿ ⲛⲉⲙ ⲧⲉⲕⲙⲉⲧⲣⲉⲙⲣⲁⲧϣ ⲁⲥⲟⲩⲛ ⲛⲁⲣⲣⲁⲥ ⳿ ⲁⲉ ⲟⲩⲓ̈ⲁⲓⲱⲧⲏⲥ ⲡⲉ ⳿ ⲟⲩⲟⲣ ⲡⲁⲥⲥⲁⲭⲓ
ⲛⲉⲙⲁⲩ ⳿ ϩⲉⲛ ⲟⲩϫⲓⲡⲥⲁⲭⲓ ⲉⲥⲡⲁϣⲧ ⳿ ⲉⲥⲥⲁⲧⲓ̈ⲧⲉⲛ ⲉ̀ⲣⲟⲩ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⳿

Ⲁⲉ ⲙⲏ ⲛ̀ⲑⲟⲟⲕ ⲛⲁϩⲱⲕ ⲁⲛ ⲱ ⲫⲁ ⲡⲓⲥⲙⲟⲧ ⲉⲧⲣⲱⲟⲧ ⳿ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲧ ⳿ ⲙⲏ ⲕⲉⲣⲟ̄ⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ⲧⲉⲕⲙⲉⲧϩⲱⲕ
ⲁⲛ ⳿ ⲁ̀ⲣⲓⲟⲧⲱ̀ ⲙⲏⲓ ⳿

Ⲓⲱⲁⲛⲛⲏⲥ ⲁⲉ ⲡⲉϫⲁⲩ ⲛⲁⲥ ⲁⲉ ⲁ̀ⲣⲁ ⲁ̀ⲛⲟⲕ ⲡⲉϩⲱⲕ ⲁ̀ⲛⲟⲕ ⲉⲧⲟⲱⲕ ⳿ ⲟⲩⲟⲣ ⲡⲣⲟϫⲱⲣⲟⲥ ⲡⲉ ⲡⲓⲡⲉⲣⲉϫⲓⲧⲏⲥ ⳿

×(ϯϵ) Ⲣⲱⲙⲁⲛⲛⲁ ⲁⲉ ⲟⲛ ⲟⲛ ⲉⲧⲥⲉⲟⲧⲟⲣⲧ ⳿ ⲛⲉ ⲟⲧⲟⲛ ⲛ̀ⲧⲁⲥ ⲛⲟⲧϣⲫⲏⲣ ⳿ ⲉ̀ ⲟⲩⲁ̀ⲫⲉ ⲡⲉ ϩⲉⲛ ×ⲡⲣⲉⲥϯⲣⲁⲛ ⳿ ϩⲉⲛ ⲡⲛ
ⲉ̀ⲧⲟⲧⲙⲟⲩϯ ⲉ̀ⲣⲱⲟⲧ ⲁⲉ ⲥⲭⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⳿ ⲁⲥϣⲉ ⲛⲁⲥ ϣⲁⲣⲟⲩ ⲁⲥⲥⲁⲭⲓ ⲛⲉⲙⲁⲩ ⳿ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ

Ⲁⲉ ϩⲱⲕ ⲃ̄ ⲛ̀ⲧⲉ ⲛⲁⲓⲟϯ ⲉ̈ⲧ ⲁⲧⲭⲁⲩ ⲡⲛⲓ ⳿ ⟨ⲁⲧⲫⲱⲧ⟩ ⲓⲥϫⲉⲛ ⲟⲩⲙⲛϣ ⲛ̀ⲣⲟⲙⲡⲓ ⳿ ϯⲛⲟⲩ ⲁⲉ ⲉ̈ⲧⲁⲩⲓ̈ ⲣⲁⲣⲟⲓ ⲥⲉⲉⲣⲟ̄ⲙⲟⲗⲟⲅⲓⲛ
ⲁⲉ ⲁ̀ⲛⲟⲛ ⲛⲉϩⲱⲕ ⳿ ⲟⲩⲟⲛ ϣⲁⲟⲙ ⲙ̄ⲙⲟⲓ ⲟⲛ ⲉ̀ ⲥⲉⲙⲛⲓ ⲛ̀ⲕⲉⲡⲣⲁⲥⲓⲥ ϩⲁⲣⲱⲟⲧ

Ⲡⲓⲥⲭⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⲁⲉ ⲡⲉϫⲁⲩ ⲛⲁⲥ ⳿ ⲁⲉ ⲁⲩϣⲁⲛϫⲟⲥ ⳿ ⲁⲉ ⲁ̀ⲛⲟⲛ ⲛⲉϩⲱⲕ ⲓⲥϫⲉⲛ ⲛⲉⲓⲟϯ ⳿ ⲟⲩⲟⲛ ϣⲁⲟⲙ ⲙ̄ⲙⲟ
ⲉⲱⲣⲉⲧⲁⲣⲟ ⲛ̄ⲛ̄ ⲙ̄ⲙⲉⲑⲣⲉ ⲉ̀ⲣⲁⲧⲟⲩ ⲉⲧⲛ̀ⲣⲟⲩ ⳿ ⲛ̀ⲧⲉⲥⲉⲙⲛⲓ ϩⲉⲛ ⲟⲩⲧⲁϫⲣⲟ ⲛ̀ⲧⲟⲩϫⲓⲡϯ ⲉ̀ϩⲟⲗ

·ϯϵ Ⲓⲱⲁⲛⲛⲏⲥ ⲁⲉ ⲁⲫⲉ̈ⲙⲓ ϩⲉⲛ ⲡⲓⲛ̄ⲛ̄ⲁ ⳿ ⲟⲩⲟⲣ ⲡⲉϫⲁⲩ ⲛⲏⲓ ⲁⲉ ⲁ̀ⲣⲓⲉ̈ⲙⲓ ⲛⲁⲕ ⲡⲁϣⲛⲣⲓ ×ⲁⲉ ⲉ̀ⲣⲉ ⲧⲁⲓ ⲥⲣⲓⲙⲓ ⲟⲩⲱϣ
ⲉⲱⲣⲉⲡⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲛⲁⲥ ⳿ ⲁⲉ ⲁ̀ⲛⲟⲛ ⲛⲉⲥϩⲱⲕ ⳿

Ⲗⲟⲓⲡⲟⲛ ⲙⲡⲉⲛⲟⲣⲉⲛⲉⲣ ⲙ̄ⲕⲁⲣ ⲛ̀ⲣⲏⲧ ϩⲉⲛ ⲛⲁⲓ ⲣⲱϩ ⳿ ⲁⲗⲗⲁ ⲣⲁϣⲓ ⲛ̀ⲟⲟⲩ ⲛ̀ⲣⲟⲩⲟ̄ ⳿ ⲟⲩⲟⲣ ⲙⲁⲣⲉⲛⲓⲣⲓ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⳿ ⲁⲉ
ⲣⲓⲙⲁ ⲉ̀ϩⲟⲗⲣⲓⲧⲉⲛ ⲛⲁⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲥ̄ⲧ ⲓ̄ⲏ̄ⲥ̄ ⲛ̀ⲭ̄ⲥ̄ ⲧⲁⲙⲉ ⲧⲁⲓ ⲥⲣⲓⲙⲓ ⳿ ⲁⲉ ⲁ̀ⲛⲟⲛ ⲣⲁⲙⲙⲁⲑⲏⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲓⲙ ⳿

Ⲛⲁⲓ ⲁⲉ ⲉ̈ⲧⲁϥⲭⲟⲧⲟⲩ ⲛ̀ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ ⳿ ⲁⲥⲓ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲭⲉ ⲣⲱⲙⲁⲛⲛⲁ ⳿ ϩⲉⲛ ⲟⲩⲛⲓϣϯ ⲙ̄ⲙⲉⲧⲥⲁⲥⲓⲣⲏⲧ ⳿ ⲟⲩⲟⲣ ⲁⲥⲉⲣϣⲟⲣⲡ
ⲛ̀ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⳿

Ⲭⲉ ⲱ̀ ⲡⲓϩⲱⲕ ⲛ̀ⲣⲉϥⲫⲱⲧ ⳿ ⲉⲟϩⲉ ⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ ⲉ̀ ϣⲁⲣⲉ ⲧⲉⲕⲥ̄ⲧ ⲓ̈ ⲉ̀ϧⲟⲩⲛ ⳿ ⲙ̄ⲡⲁⲕⲓ̈ ⲉ̀ϧⲟⲗ ϧⲁϫⲱⲥ ⲛ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲙ̄ⲙⲟⲥ ⳿

One folio (two pages) missing.

×(ϯϑ) ×ⲓ̈ⲱⲟⲩⲛⲓ [ⲡⲁⲉ ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ] ⲛⲁϥ̈ⲧ ⲛ̀ⲣⲉϩⲛ[ⲏ ⲡⲉ ⲉ ⲡⲓⲉ]ⲣⲟⲟⲩ ⲉ̀ ϣⲁⲣⲉ ⲛⲁ[ⲓ ϣⲱⲡⲓ] ⲛ̀ϧⲏⲧⲏ ⳿ ⲫⲁⲓ ⲁ[ⲉ ⲟⲩⲟⲛ] ⲛ̀ⲧⲁⲩ
ⲙ̄ⲙⲁⲩ ⲡⲉ ⲛⲟⲩϣⲛ[ⲣⲓ] ⲉⲩϫⲙ ϩⲉⲛ ⲓ̄ⲏ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⳿ ⲛⲉ ⲟⲩⲥⲁⲓⲉ ⲁⲟⲛⲱ[1] ⲡⲉ ϩⲉⲛ ⲡⲉⲩⲥⲙⲟⲧ ⳿ ⲉ̀ ⲡⲉⲩⲣⲁⲛ ⲡⲉ ⲁⲟⲙⲡⲟⲥ

Ⲟⲩⲟⲣ ⲛⲁⲭ̈ⲣⲉⲣ ⲉ̀ⲣⲟⲩ ⲡⲉ ⲛ̀ⲓⲡⲉⲣⲟⲟⲩ ⲉ̀ⲣⲉ ⲡⲓⲧⲁⲕⲟ ⲛⲁϣⲱⲡⲓ ⲛ̀ϧⲏⲧⲟⲩ ⳿ ⲟⲩⲟⲣ ⲛⲁⲩϫⲱ ⲙⲙⲟⲩ ⲁⲛ ⲡⲉ ⲉ̀ ⲣⲱⲗ ⲉ̀ ⳾ⲥⲉⲓ̈ⲱⲟⲩⲛⲓ
ⲙ̄ⲡⲓⲉ̈ⲣⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⳿

[1] =ⲧⲟⲡⲱ

† (=B., p. 233) thou canst not depart again out of my hand. If thou shouldest seek to escape from me, I will not leave †one
× p. 304 of thy members whole." And in ×all this, John did not answer her. But when she perceived his patience and gentleness, she thought to herself that he was a simpleton, and spake unto him with harsh speech, reviling him and saying unto him: "Art not thou my slave, O ill-favored one? What sayest thou? Dost thou not admit thy slavery? Answer me!" And John said unto her: "Verily I am thy slave, I the fire-man, and also Prochorus the bath-man."

× p. 305 Now Romanna that accursed woman had a friend who was chief among ×the judges, among them who are called *scholastici*. She betook herself unto him and spake with him saying: "Two slaves of my parents,
† (=L., p. 43) whom they bequeathed unto me, ⟨ran away⟩ many years ago; †and now they are come (back) to me, confessing, 'We are thy slaves.' Is it possible for me to establish afresh the sale of them?" The *scholasticus* said to her: "If they say: 'We are thy slaves since the time of thy parents,' thou mayest take three trusty witnesses unto them, in order to establish securely the fact of their purchase."

× p. 306 But John through the Spirit was aware of this and said unto me: "Know, my son, ×that this woman desireth us to admit to her that we are her slaves. Now let us not be grieved at this thing, but rejoice the more, and let us do so (as she bids); that by these means Our Lord Jesus the Christ may show this woman whose disciples we are."

† (=B., p. 234) †When John had so spoken, Romanna came in in great triumph and straightway seized upon John, saying: "O runaway slave, why when thy mistress entereth in dost thou not come forth unto her to do obeisance to her?"

[John and Prochorus admit that they are the slaves of Romanna. The bath-house is haunted by a demon who thrice a year strangles the first person to enter.]

× p. 309 (Now the owner of the) bath-house, Dioscorides, used to observe the day on which these things
† (=B., p. 235) occurred. This man had a son, eighteen years old, very †comely in form, named Domnus. And he used to keep guard over him on the days when the mischief was to occur, and would not allow him to go to the bath-house on that day. So then after we had spent three months at the bath-house, the son of Dioscorides entered

Πεπενca ⲟρεπῖρι ⲟⲩⲛ ⲛ̄ⲛ̄ ⲛ̀ⲁⲃⲟⲧ ϩⲉⲛ ϯⲥⲉⲓ̈ⲱⲟⲩⲛⲓ ✣ ⲁ̀ ⲡⲱⲛⲣⲓ ⲛ̀ⲗⲁⲟⲥⲕⲟⲣⲓⲧⲏⲥ ⲱⲉ ⲛⲁⲩ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ϯⲥⲉⲓ̈ⲱⲟⲩⲛⲓ ⲙ̄ⲙⲁⲧⲁⲩ ✣ ⲉⲃⲣⲉⲫϫⲱⲕⲉⲙ ⲟⲩⲟϥ ⲁⲓⲱⲉ ⲛⲏⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲣⲉ ⲡⲓⲥⲕⲉⲩⲟⲥ ⲛ̀ⲧⲟⲧ ✣ ⲉⲓⲱⲉⲙⲱⲓ ⲙ̄ⲙⲟϥ ✣ ⲟⲩⲟϥ ⲛ̀ϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲁ×[ⲭⲉⲣⲱⲟⲣⲡ ⲉ̀ⲣⲟⲓ ⲉ]ⲧⲁϥⲱⲉ ⲉ̀[ϩⲟⲩⲛ ⲁ ⲡⲓⲁⲉ]ⲙⲱⲛ ⲟⲩϫⲉϥ × [ⲧⲓ]

[ⲉⲧⲁⲩⲉⲙⲓ ⲛ]ⲉϥⲁ̀ⲗⲱⲟⲩⲓ̈ ⲁⲉ [ⲁⲩⲓ̈ ⲉ]ⲛ̀ϩⲟⲗ ⲉⲧⲣⲓⲙⲓ ✣ ⲉⲧⲭⲱ ⲙ̄[ⲙⲟ]ⲥ ✣ ⲱⲉ ⲁⲡⲡⲁⲉⲣ ⲟⲩ[1] ✣ ⲱⲉ ⲁ̀ ⲡⲉⲛⲟ̄ⲥ̄ ⲙⲟⲩ ✣

Ⲥⲧⲁⲥⲥⲱⲧⲉⲙ ⲁⲉ ⲛ̀ⲧⲁⲉ ⲣⲱⲙⲁⲛⲛⲁ ✣ ⲁⲥⲥⲓϯ ⲙ̄ⲡⲉⲥⲉⲣⲫⲱⲛ ⲣⲓⲭⲉⲛ ⲡⲓⲕⲁⲣⲓ ✣ ⲟⲩⲟϥ ⲁⲥⲥⲱⲗⲡ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲁ ⲡⲓϥⲱⲓ ⲛ̀ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ ✣

Ⲁⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲁ̀ⲛⲟⲕ ϩⲁ ϯⲧⲁⲗⲉⲡⲱⲣⲟⲥ ✣ ⲁⲓⲡⲁⲉⲣ ⲟⲩ ⲓⲥⲭⲉⲛ ⲡⲁⲓⲛⲁⲩ ✣ Ⲏⲉⲛ ⲁⲫ ⲛ̀ⲣⲟ ⲁⲓⲡⲁϫⲟⲧⲫⲧ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲡⲓⲣⲟ ⲛ̀ⲗⲁⲟⲥⲕⲟⲣⲓⲧⲏⲥ ✣ ⲓⲉ̄ ⲁⲓⲡⲁⲉⲣⲟⲧⲱ ⲛⲁϥ ⲁⲉ ⲟⲩ ✣ ⲁ̀ⲛⲟⲕ ϩⲁ ϯⲉ̀ⲃⲓⲛ(ⲡ) ✣ ⲁⲗⲗⲁ ⲡⲕⲉⲏⲟⲟⲩ ⲣⲱϥ ✣ ⲁⲫⲫⲁⲛⲥⲱⲧⲉⲙ ⲁⲉ ⲁ̀ ⲡⲉⲫⲫⲏⲣⲓ ⲙⲟⲩ ✣ ⲫⲁⲙⲟⲩ ⲣⲱϥ ✣ ⲁⲉ ⲟⲩⲙⲟⲛⲟⲩⲉⲛⲛⲉ ⲛⲁϥ ⲛⲉ ⲛⲁⲟ̄ⲥ̄ ϫⲟⲙⲛⲟⲥ ✣

×Ϯⲛⲓϣϯ ⲛ̀ⲁⲣⲧⲉⲙⲓⲥ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓ ✣ ⲛ̀ⲧⲉ ⲟⲩⲱⲛϧ ϣⲱⲛⲓ ⲙ̄ⲡⲁⲓ ϩⲉⲗϣⲓⲣⲓ ϩⲉⲛ ⲧⲉϫⲟⲙ ⲧⲉⲡⲥⲱⲟⲩⲛ ⲥⲁⲣ ⲧⲏⲣⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓⲣⲓⲟ́ⲙⲓ ✣ ⲡⲓⲣⲉⲙⲫⲉⲫⲉⲥⲟⲥ ✣ ⲁⲉ ⲛ̄ⲑⲟ ⲡⲉⲧⲉⲣⲭⲉⲙⲓ ⲙ̄ⲡⲧⲏⲣϥ ✣ ϯⲧⲱⲃϩ ⲙ̄ⲙⲟ ⲉⲑⲣⲉⲧⲟⲩⲛⲟⲥ ⲡⲉϣⲱⲕ ϫⲟⲙⲛⲟⲥ ✣ ⲟⲩⲟϥ ⲛⲁⲥⲥⲱⲗⲡ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲛ̀ⲥⲁ ⲡⲓϥⲱⲓ ⲛ̀ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ ⲓⲥⲭⲉⲛ ⲁϫⲡ ⲛ̄ ⲙ̄ⲡⲓⲉ̀ⲣⲟⲟⲩ ϣⲁ ⲁϫⲡ ⲏ̄ ✣ ⲟⲩⲟϥ ⲡⲉ ⲙ̄ⲙⲟⲛ ⲱⲛϧ ϣⲟⲛ ⲡⲉ ⲙ̄ⲡⲓϧⲉⲗϣⲓⲣⲓ ✣ × (ⲧⲓⲁ)

Ⲏⲉ ⲁ̀ ⲟⲩⲛⲓϣϯ ⲙ̄ⲙⲛϣ ⲑⲱⲟⲩϯ ⲉⲑⲃⲉ ⲡⲓⲁ̀ⲗⲟⲩ ✣ ⲣⲁⲛⲟⲩⲟⲛ ⲙⲉⲛ ⲛⲁⲧⲉⲣϩⲏⲓ ⲉⲑⲃⲉ ⲡⲓⲁ̀ⲗⲟⲩ ✣ ⲣⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲁⲉ ⲛⲁⲧⲉⲣϣϥⲛⲓ ⲛ̀ⲣⲱⲙⲁⲛⲛⲁ ⲙ̄ⲡⲓⲣϩⲏ ⲉⲧⲉⲥⲟⲓ ⲙ̄ⲙⲟϥ ϩⲉⲛ ⲛⲉⲥⲛⲉⲣⲡⲓ ✣

Ⲓⲱⲁⲛⲛⲏⲥ ⲁⲉ ⲉ̀ⲧⲁϥⲓ ⲉ̀ⲃⲟⲗϩⲉⲛ ×ⲡⲓⲙⲁ ⲛⲑⲱⲕ ⲛⲉϫⲁϥ ⲛⲏⲓ ✣ × ⲧⲓⲏ̀

Ⲭⲉ ⲡⲁϣⲛⲓ ⲡⲣⲟϫⲱⲣⲟⲥ ✣ ⲟⲩ ⲛⲉ ⲛⲁⲓ ϣⲟⲟⲣⲧⲉⲣ ⲉⲧϩⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲙ̄ⲫⲟⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲧⲁⲓⲥⲉⲓⲙⲓ ✣

Ⲥⲧⲁⲥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲣⲱⲙⲁⲛⲛⲁ ⲉⲫⲥⲁϫⲓ ⲛⲉⲙⲏⲓ ✣ ⲁⲥⲥⲟⲩⲓ ⲁⲥⲁⲙⲟⲏⲓ ⲙ̄ⲙⲟϥ ✣ ⲛⲉϫⲁⲥ ⲛⲁϥ ⲱⲉ ⲱ̀ ⲡⲓⲙⲁⲩⲟⲥ ✣ ⲁⲧϫⲓⲙⲓ ⲛ̀ⲛⲉⲕⲙⲉⲧⲣⲉϥⲉⲣⲉⲓⲕ ✣ ⲉⲑⲃⲏⲧⲕ ⲅⲁⲣ ⲁ̀ ⲧⲁⲡⲟⲩϯ ⲣⲉⲛⲥ ⲥⲁϩⲟⲗ ⲙ̄ⲙⲟⲓ ✣

Ⲟⲩⲟϥ ⲁⲥϯ ⲛⲁϥ ⲛⲟⲩⲱⲉⲛⲕⲟⲩⲣ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ ✣ ⲡⲓⲃⲱⲕ ⲉⲧⲣⲱⲟⲩ ✣ ⲉ̄ⲧⲁⲕⲓ̄ ϯⲛⲟⲩ ⲉ̀ ⲥⲱⲓ ⲙ̄ⲙⲟⲓ ✣ ⲉ̀ⲕⲣⲁⲱⲓ ⲉ̀ϩⲉⲛ ⲫⲛ ⲉ̀ⲧⲁϥⲱⲟⲩⲛⲓ ⲙ̄ⲡⲁⲱⲏⲣⲓ ✣ ⲉⲕⲭⲱ ⲙ̄ⲙⲟⲥ ⲉ̀ⲃⲟⲗ ⲟⲩ ⲱ̀ ⲡⲓⲃⲱⲕ ⲛⲁⲧⲱⲁⲧ ✣

Ⲥⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ ⲛⲁⲓ ⲛ̀ⲁⲉ ⲓ̿ⲱ̿ⲁ̿ ⲛ̀ⲧⲟⲧⲥ ⲡⲣⲱⲙⲁⲛⲛⲁ ✣ ⲁϥⲱⲉ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ϯⲥⲉⲓ̈ⲱⲟⲩⲛⲓ ✣

Nine leaves (eighteen pages) missing.

×ⲡⲱⲟⲩ ⲁⲉ ⲱⲣⲕ ⲛⲏⲓ ⲛ̀ϯⲛⲓϣϯ ⲛⲁⲣⲧⲉⲙⲓⲥ ⲁⲉ ϩⲉⲛ ⲟⲩⲙⲟⲩ ⲛⲉⲙ ⲟⲩⲱⲛϧ ⲧⲉⲧⲉⲡⲛⲁⲓⲣⲓ ⲛⲉⲙⲏⲓ ✣ ⲟⲩⲟϥ ϯⲛⲁⲧⲁⲙⲱⲧⲉⲛ × (ⲧⲗⲁ)

Ⲏⲱⲟⲩ ⲁⲉ ⲁⲧⲱⲣⲕ ⲛⲁϥ ✣ ⲁⲉ ⲧⲉⲡⲛⲁⲟⲣⲓ ⲉⲣⲁⲧⲉⲛ ⲛⲉⲙⲁⲕ ϩⲉⲛ ⲣⲱⲏ ⲡⲓϧⲉⲛ ✣ ⲟⲩⲟϥ ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ ⲟⲩⲛⲓϣϯ ⲙ̄ⲫⲟⲣⲧⲟⲥ[2] ⲛ̀ⲛⲟⲩⲏ̀ ⲉⲫⲭⲱ ⲙ̄ⲙⲟⲥ ✣

[1] ⲁⲡⲡⲁⲣⲟⲩ, *MS.* [2] *sic*: perhaps a corruption of ⲫⲟⲣⲧⲟⲥ.

into the bath-house alone to bathe. And I went with him, having the utensils[1] in my hand and waiting on him. And straightway, when ×he had entered in before me, the demon strangled him. × p. 310

And when his servants knew of it, they came forth weeping and saying: "What shall we do? For our lord is dead." And when Romanna heard it, she cast her mantle upon the ground and tare the hair of her head, saying: "Woe is me, wretched that I am! †What shall I do henceforward? With what face shall I look upon the face of Dioscorides? Or how shall I answer him, miserable that I am? But as for him, if he shall hear that his son is dead, he too will die. For my lord Domnus was his only son. ×O great Artemis, help; that life may return unto this youth through thy power. For we know all, both men and women of Ephesus, that it is thou who reignest over all. I beseech thee raise up thy servant Domnus." And she kept tearing the hair of her head from the third hour of the day unto the ninth hour. And there was no life in the youth. † (=L., p. 44) × p. 311

†Now there was a great multitude assembled because of the lad, some lamenting for the boy, and others wondering at Romanna and the way she acted in her grief. And when John was come forth from ×the stoke-hole, he said to me: "Prochorus, my son, what is this tumult in the city today by reason of this woman?" But when Romanna saw him speaking with me, she rushed (upon him) and seized him, and said to him: "O wizard, thy sorceries are revealed! For because of thee my goddess hath withdrawn herself from me." And she dealt him a buffet, saying: "O wicked slave, that art come now to mock me! Dost thou rejoice over that which hath befallen my son? What sayest thou, O worthless slave?" † (=B., p. 236) × p. 312

When John had heard these things from Romanna, he departed into the bath-house.

[John restores the boy to life: Romanna, Dioscorides and others are consequently converted. A demon takes the form of an imperial official commissioned to arrest John and Prochorus, and bribes two of the city guards to aid him.]

(The demon said) ×unto them: "Swear to me by the great Artemis that in death and in life ye will work with me, and I will show you." And they sware unto him: "We will stand by thee in all things." And he showed them a great load[2] of gold, saying: "My comrades, do your utmost, and, lo, I these (monies) I have × p. 331 (=B., p. 244; L., p. 48 f.)

1 *i.e.* the appliances used in bathing.

2 *Eth.* 'something which was like unto a large purse filled with gold;' *Ar.* 'a false appearance...of many purses filled with dinars.'

Ⲭⲉ ⲡⲁϣϥⲏⲣ ⲁⲣⲓⲁⲛⲟⲡⲓϫⲉⲥⲑⲉ ⲟⲧⲟⲩ ⲓⲥ ⲛⲁⲓ ⲁⲓⲥⲉⲃⲧⲱⲧⲟⲩ ⲛⲱⲧⲉⲛ ⲃⲁ ⲡⲉⲧⲉⲛϧⲓⲥⲓ ⳾
Ⲏⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⳾ ⲇⲉ ⲙⲁⲧⲁⲙⲟⲛ ⲉ̀ ⲡⲉⲕⲣⲱϩ ⳾ ⲟⲧⲟⲩ ⲁⲣⲓⲁⲧⲣⲱⲟⲧϣ ⲛⲁⲕ ⳾
Ⲡⲉϫⲁϥ ⲛⲱⲟⲧ ⲇⲉ ⲁⲛⲟⲕ ⲃⲁ ⲡⲓⲉⲃⲓⲛⲓ ⳾ ⲁⲛⲟⲕ ⲟⲩⲣⲉⲙⲧⲕⲉⲥⲁⲣⲓⲁ ⲛ̀ⲧⲉ ⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ ⲛ̀ⲧⲉ ⲫⲡⲁⲗⲉⲥⲧⲓⲛⲏ[1] ⲁⲛⲟⲕ
× ⲧⲗⲏ ⲟⲩϧⲟⲓϩⲟⲟⲥ ⳾ ⲛ̀ⲕⲟⲙⲉⲛⲧⲁⲣⲓⲥⲓⲟⲥ ×ⲉⲧ ⲁⲩⲫ ⲛⲏⲓ ⲡⲣⲱⲙⲓ ⲛ̀ ⲙ̀ⲙⲁⲩⲟⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⳿ⲧⲗⲏⲙ ⳾ ⲫⲣⲁⲛ ⲛⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲉ
ⲓⲱⲁⲛⲛⲏⲥ ⳾ ⲟⲧⲟⲩ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲕⲉⲟⲩⲁⲓ ⲛⲉ ⲡⲣⲟⲭⲱⲣⲟⲥ ⳾
Ⲁⲛⲟⲕ ⲇⲉ ⲉⲧⲁⲓⲥⲓⲧⲟⲩ ⲁⲓⲣⲓⲧⲟⲩ ⲉ ⲡⲓϣⲧⲉⲕⲟ ⳾ ⲟⲧⲟⲩ ϧⲉⲛ ⲡⲓⲙⲁⲣ ⲋ ⲛ̀ⲉⲣⲟⲟⲩ ⳾ ⲁϥϣⲓⲛⲓ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ϩⲉ ⲡⲓⲁⲣⲭⲱⲛ ⳾
ⲟⲧⲟⲩ ⲇⲉ ⲁⲧⲟⲧⲱⲛϥ ⲉ̀ⲃⲟⲗ ⳾ ⲉⲁⲧⲓⲣⲓ ⲛ̀ⲣⲁⲛⲣⲙ̀ⲛⲧⲉ ⲉⲧⲣⲱⲟⲩ ⳾ ⲟⲧⲟⲩ ⲉⲩⲧⲁⲕⲛⲟⲩⲧ ⳾
Ⲟⲧⲟⲩ ⲉ̀ⲧⲁ ⲡⲓⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉ̀ ⲡⲁϣⲁⲓ ⲛ̀ⲛⲟⲩⲡⲉⲧⲣⲱⲟⲩ ⳾ ⲛⲁⲓ ⲉⲧ ⲁⲧⲟⲧⲱⲛϥ ⲉ̀ⲃⲟⲗ ⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲟⲛ ⲉ̀ ⲡⲓϣⲧⲉⲕⲟ ⳾ ϫⲉϫⲁⲥ
ⲣⲓⲧⲉⲛ ⲧⲉϥϫⲓⲡⲉⲣⲉ̀ⲝⲉⲧⲁⲍⲓ(ⲛ) ⲙ̀ⲙⲱⲟⲩ ⳾ ⲉ̀ⲫⲉⲉ̀ⲙⲓ ϧⲉⲛ ⲟⲩⲧⲁϫⲣⲟ ⳾ ⲉⲃⲏⲉ ⲛⲟⲩⲣⲏⲛⲟⲩⲓ̈ ⲉⲧⲣⲱⲟⲩ ⲉⲧⲟⲩⲓ̈ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⳾
× ⲧⲗⲉ Ⲥⲧⲁⲓⲟⲗⲟⲥ ⲟⲩⲛ ⲇⲉ ⲏⲧⲁⲣⲓⲧⲟⲩ ×ⲉ̀ ⲡⲓϣⲧⲉⲕⲟ ⳾ ⲁⲩⲫⲱⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁϫⲓϫ ⲣⲓⲧⲉⲛ ⲟⲩⲙⲁⲧⲓⲁ ⲉⲥⲣⲱⲟⲩ ⳾ ⲟⲧⲟⲩ ⲉⲧⲁⲓⲧⲁⲙⲉ
ⲫⲛ ⲉⲧⲭⲛ ⲣⲓϫⲱⲓ ⲉ̀ ⲡⲓⲣⲱϩ ⳾
Ⲥⲧⲁⲩϣⲉⲡⲣⲏⲧ ϧⲁⲣⲟⲓ ⲡⲉϫⲁϥ ⲛⲏⲓ ⳾ ⲇⲉ ⲣⲱⲗ ⲱ ⲡⲓⲉⲃⲓⲛⲓ ⲏⲧⲉⲕⲕⲱϯ ⲛ̀ⲥⲱⲟⲩ ⳾ ⲉ̀ϣⲱⲡ ⲇⲉ ⲏⲧⲉⲕϣⲧⲉⲙⲉⲡⲟⲩ ⲣⲁⲣⲟⲓ
ϫⲛⲁⲙⲟⲩ ⲛ̀ⲁⲕⲁⲕⲱⲥ ⳾ ⲟⲧⲟⲩ ⲉ̀ϣⲱⲡ ⲏⲧⲉⲕϣⲧⲉⲙϫⲉⲙⲟⲩ ⲙ̀ⲡⲉⲣⲕⲟⲧⲕ ⲣⲁⲣⲟⲓ ⲇⲉ ⳾
ϯⲥⲱⲟⲩⲛ ⲅⲁⲣ ⲙ̀ⲡϫⲱⲛⲧ ⲙ̀ⲡⲓⲁⲣⲭⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲓ ⳾ ⲟⲧⲟⲩ ⲛⲁϥⲧⲁⲙⲟ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ ⲟⲩⲥⲓⲥⲓ ⲛ̀ⲛⲟⲩϧ ⲙ̀ⲫⲁⲛⲧⲁⲥⲓⲁ ⳾ ⲉⲫϫⲱ
ⲙ̀ⲙⲟⲥ ⳾
Ⲭⲉ ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲃⲟⲗⲣⲓⲧⲉⲛ ⲟⲧⲙⲏⲩ ⲡⲣⲱⲙⲓ ⳾ ⲇⲉ ⲥⲉϫⲛ ϧⲉⲛ ⲛⲁⲓ ⲙⲱⲓⲧ ⳾ ⲟⲧⲟⲩ ⲉⲃⲏⲉ ⲫⲁⲓ ⲁⲓⲓ̈ ⲉ̀ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⳾ ⲟⲧⲟⲩ
× ⲧⲗⲃ[2] ⲛⲁⲩⲣⲓⲙⲓ ×ⲛⲉ ⲉⲫϫⲱ ⲙ̀ⲙⲟⲥ ⳾ ⲇⲉ ⲧⲁⲥⲣⲓⲙⲓ ⲛⲉⲙ ⲛⲁⲩⲛⲣⲓ ⳾ ⲛⲉⲙ ⲛⲁⲡⲁⲛⲓ ⲁⲓϫⲁⲧ ⲛ̀ⲥⲱⲓ ⳾ ⲟⲧⲟⲩ ⲓⲥ ⲣⲛⲛⲉ ϯⲛⲟⲧ
ϯⲥⲟⲣⲉⲙ ϧⲉⲛ ⲛⲁⲓ ⲕⲁⲣⲓ ⲛ̀ⲑⲉⲙⲙⲟ ⳾
Ⲁⲗⲗⲁ ϯⲣⲟⲛⲧⲉⲛ ⲛⲁⲩϣⲏⲣ ⲉⲃⲏⲁⲡⲉⲧ ⳾ ⲑⲉⲛⲣⲏⲧ ⲃⲁ ⲧⲁⲙⲉⲧⲑⲉⲙⲙⲟ ⳾ ⲟⲧⲟⲩ ⲡⲉϫⲱⲟⲩ ⲛⲁⲩ ⲛ̀ⲁⲉ ⲡⲓⲧⲁϫⲓⲱⲧⲛⲥ ⳾
Ⲭⲉ ⲙ̀ⲡⲉⲣⲑⲱⲟⲣⲧⲉⲣ ⲡⲉⲛⲑⲏⲣ ⲣⲁⲣⲁ ⲣⲱ ⲟⲩⲟⲛ ⟨ⲛⲓ⟩ⲙⲁⲩⲟⲥ ⲙ̀ⲡⲁⲓ ⲙⲁ ⳾ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⲉⲓⲉ ⳾ ⲁⲗⲗⲁ ϯⲉⲣⲣⲟϯ
ⲙⲛⲛⲱⲥ ⲛ̀ⲧⲟⲧϥⲱⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁⲓ ⲙⲁ ⳾ ⲣⲓⲧⲉⲛ ⲧⲟⲩⲓ̈ⲟⲡⲛ ⲉⲧⲣⲱⲟⲩ[3] ⲉⲧⲉ ϯⲙⲉⲧⲙⲁⲩⲟⲥ ⲧⲉ ⳾
Ⲁⲗⲗⲁ ⲫⲁⲓ ⲁⲣⲓⲧⲥ ⲡⲁϣⲫⲏⲣ ⲉⲃⲏⲁⲡⲉⲧ ⳾ ⲣⲓⲧⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲟⲩⲙⲁ ⳾ ⲙ̀ⲡⲉⲣϫⲁ ⲣⲱⲙⲓ ⲉ̀ⲙⲓ ⲛ̀ⲧⲉⲧⲉⲛϧⲟⲟϩⲟⲩ ⲛ̀ⲥⲓⲟⲩⲓ̈ ⳾
× ⲧⲗⲉ ⲛ̀ⲧⲉⲧⲉⲛⲥⲓ ⲛ̀ⲛⲁⲓ ϫⲣⲏⲙⲁ ⳾ ⲉⲧ ×ⲁⲓⲉⲡⲟⲩ ⲛⲉⲙⲛⲓ ⲉ̀ⲃⲟⲗ
Ⲏⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⳾ ⲇⲉ ⲥⲉⲣⲛⲟϥⲣⲓ ⲛⲁⲕ ⲛ̀ⲣⲟⲧⲟ̄ ⲁⲩϣⲁⲛⲧⲁⲣϣⲟⲩ ⳾ ⲛ̀ⲧⲉⲕⲥⲓⲧⲟⲩ ⲉ̀ ⲧⲉⲕⲡⲁⲧⲣⲓⲥ ⳾ ⲉ̀ⲡⲓⲁⲛ
ⲁⲩϣⲁⲙⲟⲩ ⲉⲕⲛⲁϣⲣⲱⲗ ⲉ̀ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛⲁϣ ⲡⲣⲏⲧ

[1] Both Arabic and Eth. have 'Palestine' alone. ⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ is probably a gloss added by way of hopeful suggestion and subsequently admitted into the text.

[2] Heading (for end of the seventeenth quire) ⲧⲗⲃ ⲓⲧ (Ornament) ⲭⲧ ⲓⲍ.

[3] Added (first hand) above the line.

[4] Heading (for beginning of the eighteenth quire) ⲓⲏ ⲫⲥ (Ornament) ⲟⲧ ⲧⲗⲉ.

prepared for you in return for your pains." And they said unto him: "Show us thy business and be not anxious." He said unto them: "I, poor wretch, am a man of Caesarea in Cappadocia in Palestine (*sic*). I am
× p. 332 an adjutant of a *comentaresius*, ×and there were delivered unto me two men, wizards, from Jerusalem: the name of the one was John, and the name of the other was Prochorus. Now I cast them into the prison.
† (=B., p. 245) And on the fourth day the *archon* asked for them†; and, lo, they were shown to have wrought wicked and harmful deeds. And when the *archon* saw the multitude of their evil deeds which were manifested, he sent them again to the prison, that by examination of them he might know of a certainty concerning the evil deeds which
× p. 333 they had committed. Now when I had removed them to cast them ×into the prison, they escaped out of my hands by wicked sorcery. And when I informed him who was over me of the matter, being vexed with me he said: 'Depart, wretched man, and seek after them. If thou dost not bring them to me, thou shalt die miserably; and if thou dost not find them, do not return to me. For I know the wrath of the *archon* against me.'" And he was showing them the semblance of a pile of gold, saying: "I have heard from a number of men
× p. 334 that they are in this region, and for this cause I am come to this city." And he began to weep, ×saying: "My wife and my children and they of my house—I have left them behind me, and lo, now I wander in this strange land. But consider us, my good comrades, and take pity on my condition as a stranger." And the guards said unto him: "Be not troubled, comrade. Only, are the wizards in this place?" He said unto them: "Yea; but I fear lest perchance they escape from this place by reason of their wicked art, that is, sorcery. But do thus, my good comrades. Cast them into some place and let no man know it, that ye may slay them secretly
† (=B., p. 246) and receive these †monies ×which I have brought away with me."
× p. 335 But they said unto him: "It is much better for thee if they be taken, that thou mayest bring them to thy country; for if they be killed, how wilt thou return to thy city?" But he said unto them: "Slay them, my

Ⲏⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ⲭⲉ ⲃⲟⲏⲑⲟⲩ ⲛⲁⲩⲫⲉⲣ ⲉⲑⲛⲁⲛⲉⲩ ⲫ ⲟⲩⲟⲉ ϯⲟⲩⲱⲩ ⲁⲛ ⲉ ⲛⲁⲩ ⲉ ⲧⲁⲡⲟⲗⲓⲥ ⲑⲁ ⲉⲛⲉⲩ ⲫ ⲟⲩⲇⲉ ⲉ ⲉⲣⲉⲉⲱⲣⲓⲙ ⲙⲙⲟⲥ ⲛⲕⲉⲥⲟⲛ ⲫ

Ⲏⲉⲁⲩⲥⲉⲙⲛⲧⲥ ⲡⲉⲙⲁⲩ ⲉ ⲃⲟⲏⲑⲟⲩ ⲫ ⲟⲩⲟⲉ ⲉ ⲥⲓ ⲛⲧⲟⲧⲩ ⲛ̀ϯⲫⲁⲛⲧⲁⲥⲓⲁ ⲛⲧⲉ ⲡⲓⲭⲣⲏⲙⲁ ⲫ

Ⲁϥⲉⲙⲓ ⲟⲩⲛ ⲛⲁⲉ ⲡⲓⲁⲩⲓⲟⲥ ⲓ̅ⲱ̅ⲁ̅ ⲃⲉⲛ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲫ ⲉ ⲫⲏ ⲉⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲣⲱⲟⲩ ⲓⲣⲓ ⲙ̄ⲙⲟⲩ ⲫ

Ⲟⲩⲟⲩ ⲡⲉϫⲁⲩ ⲛⲏⲓ ⲭⲉ ⲡⲁⲱⲏⲣⲓ ⲡⲣⲟⲭⲱⲣⲟⲥ ⲫ ϯⲟⲩⲱⲩ ⲉⲟⲣⲉⲕⲉ̄ⲙⲓ ⲫ ⲟⲩⲟⲩ ⲛ̀ⲧⲉⲕⲥⲉⲃⲧⲉ ⲧⲉⲕ×ⲯⲩⲭⲏ ⲉ ⲥⲁⲛⲡⲓⲣⲁⲥ- × ⲧ̅ⲗ̅ⲉ̅
ⲙⲟⲥ ⲫ ⲭⲉ ⲡⲓⲉⲙⲱⲛ ⲫⲏ ⲉⲧⲃⲉⲛ ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ⲧⲉ ϯⲁⲣⲧⲉⲙⲓⲥ ⲫ ⲓⲥ ⲥⲁⲡⲡⲉ ⲩⲓⲙ ⲉ ⲟⲩⲱⲱⲱ ⲫ ⲛⲉⲙ ⲟⲛⲓⲱϯ ⲛ̀ⲥⲁⲗⲯⲓⲥ
ⲃⲁⲣⲟⲛ ⲫ

ⲒⲤ ⲥⲁⲡⲡⲉ ⲅⲁⲣ ⲁⲩⲧⲟⲡⲟⲥ ⲏ̄ ⲃⲉⲛ ⲛⲓⲧⲁⲍⲓⲱⲧⲛⲥ ⲉϩⲱⲛ ⲫ ⲉⲁⲩϫⲱ ⲉⲣⲱⲟⲩ ⲛ̀ⲣⲁⲡⲡⲉⲧⲣⲱⲟⲩ ⲉⲑⲏⲛⲧⲉⲛ ⲫ ⲟⲩⲟⲉ ⲁⲩⲧⲁⲙⲟⲓ
ⲛ̀ⲧⲁⲉ ⲓ̅ⲥ̅ ⲡⲁⲛⲟⲩϯ ⲉ ⲣⲱⲕ ⲛⲓⲃⲉⲛ ⲉⲧ ⲁ ⲡⲓⲉⲙⲱⲛ ϫⲟⲧⲟⲩ ⲃⲁⲣⲟⲛ ⲫ ⲧⲁϩⲣⲟ ⲛ̀ⲣⲛⲧ ⲟⲩⲛ ⲡⲁⲱⲏⲣⲓ ⲡⲣⲟⲭⲱⲣⲟⲥ ⲫ ⲟⲩⲟⲉ
ⲛ̀ⲧⲉⲕⲥⲉⲃⲧⲱⲧⲕ ⲛⲁⲣⲣⲉⲛ ⲛⲁⲓ ⲫ

Ⲛⲁⲓ ⲟⲩⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲱⲟⲩ ⲛⲏⲓ ⲛ̀ⲧⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲫ ⲟⲩⲟⲉ ⲁ ⲡⲓⲣⲱⲙⲓ ⲏ̄ ⲓ̈ ⲛⲁⲓ ⲫ ⲉⲣⲁⲡⲉⲏⲟⲗⲃⲉ(ⲛ) ϯⲁⲍⲓⲥ ⲁⲧⲁ̄ⲙⲟⲛⲓ
ⲙ̄ⲙⲟⲛ ⲫ

Ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ ⲇⲉ ⲛⲁⲩ ⲙ̄ⲙⲁⲩ ⲁⲛ ⲡⲉ ⲙ̄ⲡⲓⲙⲁⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲫ ×ⲁⲗⲗⲁ ⲉⲧⲁϥⲣⲱⲗ ⲉ ⲡⲉϥⲛⲓ ⲫ ⲉⲟⲩⲉ ⲣⲁⲣⲉϩⲛⲟⲩⲓ × (ⲧ̅ⲗ̅ⲍ̅)
ⲛ̀ⲁⲛⲙⲟⲥⲓⲟ(ⲛ) ⲫ

Ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ⲭⲉ ⲣⲓⲧⲉⲛ ⲁⲱ ⲛ̀ⲉⲧⲓⲁ ⲉⲧⲉⲧⲉ(ⲛ)ⲓⲣⲓ ⲙ̄ⲫⲁⲓ ⲫ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⲫ ⲭⲉ ⲉⲟⲩⲉ ⲟⲩⲓⲟⲡⲛ
ⲉⲥⲣⲱⲟⲩ ⲫ ⲉⲧⲉ ϯⲙⲉⲧⲙⲁⲩⲟⲥ ⲧⲉ

Ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉ ⲡⲉϫⲁⲩ ⲫ ⲭⲉ ⲟⲩⲟⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲕⲁⲑⲏⲅⲟⲣⲓ(ⲛ) ⲃⲁⲣⲟⲛ ⲉⲟⲩⲉ ⲛⲁⲓ ⲫ

Ⲏⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⲛ̀ ⲓ̅ⲱ̅ⲁ̅ ⲭⲉ (ⲧⲉ)ⲡⲡⲁⲟⲗⲟⲏⲛⲛⲟⲩ ⲉ ⲡⲓⲫⲧⲉⲕⲟ ⲫ ⲑⲁ ⲧⲉⲧⲉⲛⲫⲟⲣ ⲉ ⲡⲉⲧⲉ(ⲛ)ⲕⲁⲑⲏⲅⲟⲣⲟⲥ ⲫ

Ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ⲭⲉ ⲙ̄ⲙⲟⲛ ⲑⲱⲟⲙ ⲙ̄ⲙⲱⲧⲉⲛ ⲉ ⲥⲓⲧⲧⲉⲛ ⲛ̀ϩⲟⲛⲥ ⲫ ⲉⲑⲱⲟⲛ ⲙ̄ⲙⲟⲛ ⲛ̀ⲧⲱⲧⲉⲛ ⲙ̄ⲙⲁⲩ ⲛ̀ⲡⲉⲛ-
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Ⲟⲩⲟⲩ ⲃⲉⲛ ⲡⲁⲓⲣⲟⲩⲥⲱⲕ ⲙ̄ⲙⲟ(ⲛ) ⲫ ⲙ̄ⲡⲟⲩⲟⲗⲧⲉⲛ ⲉⲃⲟⲏⲓ ⲉ ⲡⲑⲧⲉⲕⲟ ⲫ ⲁⲗⲗⲁ ⲁⲩⲟⲗⲧⲉⲛ ⲉ ⲟⲩⲏⲓ ⲙ̄ⲙⲁⲩⲁⲧⲉⲛ ⲫ ⲣⲱⲥ-
ⲁⲉ ⲭⲉ ⲉⲩⲛⲁϧⲱⲧⲉⲃ ⲙ̄ⲙⲟⲛ ⲫ ⲡⲣⲟⲥ ⲡⲓⲣⲏϯ ⲉⲧⲁϥⲭⲁ ⲡⲓⲣⲱϧ ⲛⲱⲟⲩ ⲉⲃⲏⲣⲏⲓ ⲫ ⲛ̀ⲁⲉ ⲡⲓⲉⲙⲱⲛ ⲉⲧⲣⲱⲟⲩ ⲫ

Ⲣⲱⲙⲁⲛⲛⲁ ⲇⲉ ⲁⲥⲟⲗⲡⲓⲍⲓⲛⲓ ⲛ̀ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ ⲫ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲛⲁⲉ ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ⲫ ⲁϥⲧⲱⲛϥ ⲃⲉⲛ ⲟⲩϫⲱⲗⲉⲙ ⲫ
ⲁϥⲓ ⲁϥϫⲁ ⲛⲁⲛ ⲉⲃⲟⲗ ⲫ

Ⲟⲩⲟⲩ ⲫⲁⲛⲥⲁⲥⲓ ⲉⲡⲁⲱⲧ ⲁϥϫⲟⲧⲟⲩ ⲛ̀ⲡⲓⲧⲁⲍⲓⲱⲧⲛⲥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲡⲱⲟⲩ ⲫ ⲭⲉ ⲥⲧⲟⲓ ⲛ̇ⲱⲧⲉⲛ ⲁⲛ ⲉ ⲣⲓ ⲫⲗⲓ ⲛ̀ⲣⲱⲙⲓ
ⲉⲃⲟⲏⲓ ⲫ ⲙ̄ⲡⲟⲩⲱⲟⲙⲟⲩ ⲫ ⲟⲩⲟⲩ ⲩⲙⲟⲛ ⲁⲛ ⲛⲁⲉ ⲫⲏ ⲉⲧⲉⲣⲕⲁⲑⲏⲅⲟⲣⲓⲛ ⲃⲁⲣⲱⲟⲩ ⲙ̄ⲡⲉⲙⲉⲟ ⲉⲃⲟⲗ ⲙ̄ⲡⲟⲧⲣⲟ ⲫ ⲛ̀ⲣⲟⲧⲟ
×[..] ⲭⲉ ⲥⲉ ⲃⲉⲛ ⲡⲓⲑⲧⲉⲕⲟ ⲁⲛ ⲉⲟⲟⲧⲟⲛⲣ ⲉⲃⲟⲗ ⲫ ⲁⲗⲗⲁ ⲃⲉⲛ ⲟⲩⲏⲓ ⲉⲩⲣⲏⲛ ⲫ ⲣⲱⲥⲧⲉ ⲉⲟⲣⲉⲧⲉⲛⲥⲟⲥⲛⲓ ⲉⲣⲱⲟⲩ ⲛ̀ⲕⲁⲕⲱⲥ ⲫ × (ⲧ̅ⲗ̅ⲑ̅)
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ⲉⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲡⲓⲛⲟⲙⲟⲥ ⲫ ⲟⲩⲟⲉ ⲁⲥⲟⲗⲧⲉⲛ ⲉ ⲡⲉⲫⲏ ⲛⲉ ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ ⲫ

good comrades; and I do not wish to see my city ever, nor to behold it again." And they agreed with him to slay them and to receive at his hand the semblance of money.

†Now the holy John knew through the Spirit that which the evil spirit did. And he said to me: "My son, Prochorus, I would have thee know and prepare thy ×soul for certain trials. For lo the demon who is in the Temple of Artemis stirreth up reproach and great affliction against us. For, lo, he hath raised up two of the guards against us, having spoken evil to them concerning us. And Jesus, my God, hath showed me everything which the demon hath spoken against us. Be strong of heart, therefore, my son Prochorus, and prepare thyself for these things." † (=L., p. 50) × p. 336

So while John was telling me these things, there came to us the two men who were of the guard, and seized us. Now Dioscorides was not there at that time, ×but was gone to his house on some public business. And John said unto them: "For what cause do ye this?" And they said: "For an evil art, that is, sorcery." But John said: "And who is he who accuses us of these things?" They said to John: "We will take you to the prison until you meet your accuser." But John said unto them: "Ye may not take us wrongfully. If ye have not here our accusers before our faces, why then do ye vainly this idle thing?" But they ×dealt John a buffet. × p. 337 × p. 338

And as they dragged us away, they did not take us into the prison, †but took us to a house apart, that they might kill us, even as the evil demon had enjoined upon them. But Romanna made search for Dioscorides. So when that man heard her, he arose in haste and came and delivered us. And he spake harsh words to the guards, saying: "It is not lawful for you to imprison any man unaccused and unless he who accuses them appears face to face with them—much more ×since they are not in the public prison, but in a private house, so that ye may plot evil against them. Behold now, these men (shall be) in my house; and if there is any man who accuses them, let him come and take them, and let them be judged according to the law." And Dioscorides took us to his house. † (=B., p. 247) × p. 339

Ⲏⲓⲧⲁⲭⲓⲱⲧⲛⲥ ⲁⲉ ⲡⲉϫⲱⲟⲩ ⲛⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ⳾ ⲭⲉ ⲙⲁⲣⲉⲡϩⲱⲗ ⲛ̀ⲧⲉⲡⲓⲙⲓ ⲛⲡⲟⲩⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲙ̄ⲛⲁⲓ ⳾ ⲟⲩⲟϩ ⲧⲟⲧⲉ ⲉ̀ⲡⲉϫⲉⲙϫⲟⲙ
ⲉ̀ ⲧⲁϩⲣⲟ ⲙ̄ⲡⲓⲗⲓⲕⲉⲟⲛ ⳾

Ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲛⲥ ⲁⲉ ϩⲉⲛ ⲛⲁⲓⲛⲁⲣⲉϥⲉⲁⲱϥ ⲙ̄ⲙⲁⲧⲁϩⲩ ⲉ̀ ⲡⲁⲓ ⲣⲱⲃ ⳾ ⲁϥⲱⲱⲡⲓ ⲉϥⲛⲁⲱϯ ⲛⲁϩⲣⲁⲧ ⳾

× ⲧ̄ⲙ Ⲁⲧⲓ ⲟⲩⲛ ⲉ̀ ⲡⲓⲙⲁ ⲉ̀ⲧ ⲉⲣⲉ ⲡⲓⲁⲉⲙⲱ(ⲛ) ×ⲣⲉⲙⲥⲓ ⲛ̀ϩⲏⲧϥ ⳾ ⲫⲛ ⲉⲧⲟⲩ[ⲁⲱ] ⲙ̄ⲙⲟⲥ ⲉ̀ⲣⲟϥ ⳾ ⲁⲉ ⲟⲩⲉ̀ⲃⲟⲗϧ[ⲉⲛ] ϯⲧⲁⲍⲓⲥ ⲡⲉ ⳾
ⲟⲩⲟϩ ⲁⲉ ⲟⲩϧⲟⲓϩⲟⲟⲥ ⲡⲉ ⲛ̀ⲕⲟⲙⲉⲛⲧⲁⲣⲏⲥⲓⲟⲥ ⲟⲩⲟϩ ⲙ̄ⲡⲟⲩϫⲉⲙϥ ⳾ ⲁⲣⲉⲉⲓ ⲉ̀ϧⲣⲏⲓ ⲉ̀ ⲟⲩⲡⲓϣϯ ⲛ̀ⲣⲏⲓ ⳾ ⲛⲁⲧⲱⲣⲁⲓ ϧⲁⲣⲟϥ ⳾

Ⲁⲣⲉⲙⲥⲓ ⲉϧⲣⲏⲓ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⳾ ⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⳾ ⲟⲩ ⲡⲉ ⲉ̀ⲧ ⲁⲛ(ⲛⲁ)ⲁⲓϥ ⲛⲁⲓⲣⲱⲙⲓ ⲥⲁⲣ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲧⲣⲉⲙⲥⲓ ⲙ̄ⲡⲁⲓⲙⲁ ⲁⲛ ⳾ ⲟⲩⲟϩ ⲁⲫⲱⲁ(ⲛ)ϩⲉⲙⲉⲛ ⲛ̀ϩⲉ ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲛⲥ ⲛ̀ϩⲱ ⲛ̀ⲕⲉⲣⲏϯ ⳾

Ⲟⲩⲣⲱⲙⲓ ⲡⲉ ⲉⲟⲩⲟⲛⲧⲉϥ ⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲁϩⲣⲟ ⳾ ⲙⲛⲛⲥ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲛⲁⲓ ⲛ̀ⲕⲁⲕⲱⲥ ⳾ ⲟⲩⲟϩ ⲛⲁϣⲱⲡ ϧⲉⲛ ⲡⲁⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲉⲧⲉⲣⲣⲏⲓ ⳾

Ⲟⲩⲟϩ ⲣⲟⲥⲟⲩ ⲉⲧϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲉⲙ ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ⳾ ⲁⲩⲓ ⲛⲱⲟⲩ ⲛ̀ϩⲉ|[ⲡⲓⲁⲉⲙⲱⲛ . . .

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× (ⲧⲙⲑ̄) ×ⲁⲉ ⲟⲩ ⲡⲉⲧⲁⲩⲁⲓϥ ⲉⲩⲥⲓ ⲉ̀ϧⲟⲩ(ⲛ) ⲉ̀ ⲧⲉⲣⲭⲁⲥⲓⲁ ⲛ̀ϯⲙⲉⲧⲙⲁⲩⲟⲥ ⳾

Ⲙⲁⲣⲉⲱⲛ ⲁⲉ ⲁϥⲧⲁⲙⲱⲟⲩ ⳾ ⲁⲉ ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲧⲁⲍⲓⲥ ⲉⲁϥⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲟⲩⲡⲁⲧⲣⲓⲥ ⲉⲩⲙⲓⲛⲓ ⲛ̀ⲥⲱⲟⲩ ⳾ ⲛ̀ϩⲟⲩ
ⲁϥⲟⲩⲟⲣⲟϥ ⲉ̀ⲃⲟⲗ ⳾ ⲛⲉⲙ ⲛⲓⲛ ⲉ̀ⲧ ⲁⲩⲁⲓⲧⲟⲩ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⳾

Ⲡⲉϫⲱⲟⲩ ⲟⲩⲛ ⲙ̄ⲙⲁⲣⲉⲱⲛ ⲁⲉ ⲫⲛ ⲉⲧⲁⲩⲓ ⲉ̀ⲧ ⲉⲕⲁⲱ ⲙ̄ⲙⲟⲥ ⳾ ⲉⲟⲩⲛⲧⲏⲩ ⳾ ⲙⲁⲣⲉⲩⲓ ⲛ̀ⲧⲉⲩⲧⲁⲙⲟ ⲉ̀ ϯⲙⲉⲟⲙⲛⲓ ⲉⲟⲩⲛⲧⲟⲩ ⳾
Ⲛⲁⲓ ⲁⲉ ⲙⲁⲣⲟⲩⲣⲓⲧⲟⲩ ⲉ̀ ⲡⲓϣⲧⲉⲕⲟ ⳾ ϣⲁⲧⲉ ⲫⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲓ̄ ⳾ ⲛ̀ⲧⲉⲩϫⲉ ϯⲙⲉⲟⲙⲛⲓ ⲧⲏⲣⲥ ⲉⲟⲩⲛⲧⲟⲩ ⳾
Ⲧⲟⲧⲉ ⲁⲩⲣⲓⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲉ̀ ⲡⲓϣⲧⲉⲕⲟ ⲉⲧⲥⲁϧⲟⲩⲛ ⲉⲁⲩⲧⲁϩⲣⲟⲛ ⲙ̄ⲡⲉϫⲛⲥ ⳾ ⲡⲓⲙⲏϣ ⲁⲉ ⲛⲁϫⲱϥ ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ
× ⲧ̄ⲛ ⲉⲩϣⲓⲛⲓ ⲛ̀ⲥⲁ ⲫⲛ ⲉⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ×ⲁⲉ ⲟⲩⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲧⲁⲍⲓⲥ ⲡⲉ ⳾
Ⲟⲩⲟϩ ⲛⲁϣⲱⲡ ⲛ̀ⲥⲁ ϥⲁⲓ ⲣⲓⲧⲉⲛ ⲡⲓⲕⲧⲣⲓⲍ ⳾ ⲉ̀ⲧⲉ ⲛⲓⲙ ⲛⲉ ⲉⲧⲣⲓⲱϣϥ[1] ⳾ ⲛⲁⲓ ⲁⲉ ϧⲉⲛ ⲡⲁⲓ(ⲛ)ⲉⲣⲟⲩϣⲧⲉⲙϫⲉⲙϥ ⳾
Ⲡⲉⲡⲉⲛⲥⲁ ⲛ̀ ⲛⲉⲣⲟⲟⲩ ⳾ ⲁⲧⲓ ϣⲁ ⲛⲓⲙ ⲉⲧⲉⲛϣ ⲉ̀ ϯⲡⲟⲗⲓⲥ ⳾ ⲉⲧⲱⲱ ⲙ̄ⲙⲟⲥ ⳾ ⲭⲉ ⲙ̄ⲡⲉⲡϫⲉⲙ ⲡⲣⲱⲙⲓ ⳾ ⲫⲛ ⲉⲧⲉ̀ⲙⲓ ⲉ̀
ϯⲙⲉⲟⲙⲛⲓ ⲉⲟⲩⲉ ⲛⲁⲓ ⲣⲱⲙⲓ ⳾

Ⲏⲁⲣⲭⲱⲛ ⲁⲉ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲡⲉϫⲱⲟⲩ ⲛⲱⲟⲩ ⳾ ⲭⲉ ⲁⲛⲟⲛ ⲭⲉ ⲟⲩⲛ ⲙ̄ⲙⲟⲛ ϣⲁⲟⲙ ⲙ̄ⲙⲟⲛ ⲉ̀ ⲁⲙⲟⲩⲛ ⲛ̀ⲣⲁⲣⲣⲱⲙⲓ ⲛ̀ⲩⲉⲙ-
ⲙⲟ ⳾ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⳾ ⲉⲣⲉ ⲡⲟⲩⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲙ̄ⲙⲁⲩ ⲁⲛ ⲛ̀ⲧⲟⲩⲉⲣⲕⲁⲧⲏⲅⲟⲣⲓⲛ ϧⲁⲣⲱⲟⲩ ⲉⲩⲣⲁⲫⲟⲥ ⳾
Ⲟⲩⲟϩ ⲁⲧⲟⲩⲱⲣⲡ ⲛ̀ϩⲉ ⲛⲓ ⲉⲧⲁ̀ⲙⲟⲛⲓ ⲛ̀ϯⲡⲟⲗⲓⲥ ⳾ ⲁⲧϫⲁⲛ ⲉ̀ϧⲟⲗ ⲉⲁⲣⲓⲟⲩⲓ ⲉ̀ⲣⲟⲛ ⳾ ⲟⲩⲟϩ ⲁⲧⲣⲟ(ⲛ)|[ⲣⲉⲛ . . .

One leaf (two pages) missing.

[1] No corresponding clause in the Ar. or Eth.: the words are clearly an interpolated gloss.

But the guards said to one another: "Let us go and bring hither their accusers (*sic*), and then we shall be able to get justice." Now in dealing with this matter alone, Dioscorides was rough with them. So they went
× p. 340 to the place where the demon ×was sitting—he who claimed to be one of the guards and an adjutant of a *comentaresius*—, and they did not find him. They fell into great and unendurable lamentation. They sat down in that place, saying: "Woe unto us! What shall we do? For that man is not here, and if Dioscorides shall find us lying (?)—for he is a man of great power—perchance he may deal hardly with us." And they were in that place lamenting.

And while they were so speaking, there came to them (the demon. . .)

[The demon stirs up the people of Ephesus against John and Prochorus. At the prayer of John the temple of Artemis falls down and the demon is cast out. The two are now brought before the magistrates of the city accused by a Jew, named Mareôn.]

× p. 349 (= L., p. 52; B., p. 250) [And the magistrates said:] ×"What have they done that appertains to the working of sorcery?" And Mareôn declared unto them: "A man of the guard who came from their country seeking them, he gave information concerning them and the things which they did in that place." Then they said to Mareôn: "Let the man who came, of whom thou speakest, appear, that he may declare the truth concerning them. As for these men, let them be cast into the prison until that man appear, to speak the truth concerning them."

†(=B., p. 251) Then they cast us into the inner prison, securing us with fetters. But the multitudes went †about through
› p. 350 the whole city seeking for him who was called ×one of the guards. And they kept seeking for him by means of heralds, who are those who cry out. And when these could not find him, after three days they (*sc.* the people) came to them who governed the city, saying: "We have not found the man who knoweth the truth concerning these men." But the rulers of the city said unto them: "Then we cannot hold strangers in the prison if their accusers are not here to bring an indictment against them."

And they who controlled the city sent and let us go, casting us out and commanding [us not to stay in the city].

[John and Prochorus retire to Marmareôn, but are bidden by Christ to return to Ephesus, whence John should be transported to the Isle of Patmos. The sufferings and achievements of John are more fully recorded elsewhere.]

ˣⲉϩⲣⲏⲓ ϩⲉⲛ ⲣ[ⲁ]ⲙⲕⲉⲭⲱ[ⲟⲩⲙⲓ] ϩⲉⲛ ⲟⲩⲙⲓⲥⲏϯ ⲛ̄ⲗⲟⲩⲟⲥ [ⲡⲉ] ⲉⲩⲟⲩⲱϣ ⲉⲡⲣⲟⲧⲟ̄ ⲉ ⲁ̣ⲛϯⲣⲁⲛ ⲉ̄ⲣⲟⲩ ⲭⲉ ⲕⲁⲙⲁⲧⲓⲕⲏ ✣ ⲉ̣ⲧⲉ ⲡⲓⲣⲉϥϣⲉⲛϩⲓⲥⲓ ⲛⲉ ✣[1] ˣ(ⲧⲙⲉ)

Ⲟⲩⲟⲣ ⲉ̀ϧⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲟⲩⲛⲟⲩ ⲉ̀ϧⲱⲛ ✣ ⲧⲉⲛⲧⲱⲟⲩ ⲙ̀ⲫⲓⲱⲧ ✣ ⲛⲉⲙ ⲡϣⲏⲣⲓ ✣ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ ⲉⲟⲟⲩⲁϩ ✣ ϣⲁ ⲉⲛⲉϥ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϥ ✣ ⲁ̀ⲙⲏⲛ

ϯⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲟⲩⲟϥ ϯϫⲓⲡⲟⲧⲱⲧⲉϩ ⲉ̀ϧⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲩⲟϥ ⲙ̀ⲙⲉⲡⲣⲓⲧ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄
ⲡⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϥ ⲛⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ✣ ⲟⲩⲟϥ ⲛ̀ⲑⲉⲟⲗⲟⲅⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡϣⲏⲣⲓ ⲛ̀ϩⲓⲉⲃⲉⲇⲉⲟⲥ ✣
ⲉⲧⲁϥϣⲱⲡⲓ ϩⲉⲛ ⲉ̀ⲫⲉⲥⲟⲥ ⲛ̀ⲥⲟⲩ ⲃ̄ ⲙ̀ⲡⲓⲁ̀ϧⲟⲩ ⲧⲱⲃⲓ
ϩⲉⲛ ⲟⲩⲣⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫ̄ϯ ⲁ̀ⲙⲏⲛ

ˣⲁϥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲣⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ϫⲱⲕ ⲉ̀ϧⲟⲗ ⲛ̀ϯⲟⲓⲕⲟⲙⲟⲙⲓⲁ ✣ ⲛ̀ⲧⲉ ⲡⲟⲩϫⲁⲓ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ✣ ˣ(ⲧⲙⲁ)[2]
ⲛ̀ⲧⲉϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ ⲧⲫⲉ ϩⲉⲛ ⲟⲩⲱⲟⲩ ✣ ⲁⲧϣⲱⲡⲓ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲣⲓⲱⲓϣ ✣ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ϩⲉⲛ
ⲧⲉϥϫⲱⲣⲁ ⲉⲧ ⲁ ⲡⲟ̄ⲥ̄ ⲑⲁϣⲉ ⲛⲁϥ ✣
Ⲁⲥⲧⲁⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡϣⲏⲣⲓ ⲛ̀ⲍⲉⲃⲉⲇⲉⲟⲥ ⲉ ⲣⲓⲱⲓϣ ϩⲉⲛ ⲧⲁⲥⲓⲁ ✣
Ⲉⲧⲁϥⲓ ⲟⲩⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲉ̀ⲫⲉⲥⲟⲥ ✣ ⲉⲧⲉ ⲑⲁⲓ ⲧⲉ ⲧⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉ ⲧⲁⲥⲓⲁ ✣ ⲛⲁⲣⲣⲱⲓϣ ⲙ̀ⲡⲓⲛⲁⲣϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ✣ ⲫ̄ϯ ⲉⲧⲟⲛϧ ✣ ϩⲉⲛ ⲟⲩˣⲡⲓϣⲏϯ ⲛ̀ⲁⲩⲱⲛ ✣ ⲛⲉⲙ ϩⲁⲛⲣⲟϩⲣⲉϫ ✣ ⲛⲉⲙ ϩⲁⲛϣⲫⲏⲣⲓ ⲉⲛⲁϣⲱⲟⲩ ✣ ˣ(ⲧⲙⲉ)[3]
Ⲡⲉⲛⲉⲛⲥⲁ ⲟⲣⲉⲇⲉⲣϫⲟⲙⲉⲛⲓ(ⲛ) ⲇⲉ ⲉ̀ ϩⲁⲡⲡⲓⲣⲁⲥⲙⲟⲥ ⲉⲧⲟⲩϣ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲟⲩ ⲛ̀ⲛⲁⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ✣ ⲉⲟⲩⲉ ⲇⲉ ⲡⲁϫⲗⲟⲓ
ⲡⲉ ϩⲉⲛ ϯⲙⲉⲧϣⲁⲙϣⲉ ⲓⲁⲱⲗⲟⲛ ✣ ⲉ̀ⲣⲟⲧⲉ ⲛⲕⲉⲓⲥⲉⲛⲓ ⲙ̀ⲫⲣⲏϯ ϩⲱϥ ⲉ̀ⲧⲁϥⲟⲩⲉⲛϩ ✣ ⲫⲁⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ✣ ⲛ̀ϫⲉ ⲡⲓⲣⲁⲙⲙⲁⲧⲉⲩⲥ
ⲛ̀ⲧⲉ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲛⲟⲩⲱⲧ ⲉ̀ⲫⲉⲥⲟⲥ ✣
Ⲫⲏ ⲉ̄ⲧ ⲁⲩⲥⲁⲃⲟⲛ ⲉ̀ⲣⲟϥ ϩⲉⲛ ⲡϫⲱⲙ ⲛ̀ⲓⲡⲓⲣⲁⲝⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ✣ ⲉⲩϣⲱⲟⲩⲱⲧ ⲙ̀ⲙⲟϥ ⲉ̀ ⲫ̀ⲗⲏⲟⲩ ✣ ⲉⲩⲉⲣϩⲙⲟⲟⲩⲣⲓⲙ
ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ✣
Ⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲡⲓⲣⲉⲙⲉ̀ⲫⲉⲥⲟⲥ ⲛⲓⲙ ⲡⲉ ⲉ̄ⲧⲉ ⲛⲥⲱⲟⲩⲛ ⲁⲛ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲓⲡⲓⲣⲉⲙⲉ̀ⲫⲉⲥⲟⲥ ˣⲭⲉ ⲥⲉⲟⲓ ⲛ̀(ⲙ)ⲉ̀ⲱⲕⲉⲣⲟⲥ ✣ ⲡⲣⲉϥϣⲉⲙϣⲓ ˣ(ⲧⲙⲉ)
ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ⲧⲉ ⲧⲛⲓϣϯ ⲛ̀ⲁⲣⲧⲉⲙⲓⲥ ✣
Ⲡⲉⲛⲉⲛⲥⲁ ⲟⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩ(ⲙ) ⲫⲏ ⲉ̀ⲟⲟⲩⲁϩ ⲛⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ✣ ⲕⲱⲣϥ ⲙ̀ⲡⲓⲉⲣⲫⲉⲓ ⲉⲧⲥⲁϧⲉⲙ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲣⲓⲧⲉⲛ ⲡⲉϥⲣⲓⲱⲓϣ ✣

[1] ⲉⲧⲉ . . . ⲛⲉ: not in Ar. or Eth.: this again is an interpolated gloss.

[2] Full heading ⲧⲙⲁ ⲓⲏ (Ornament) ⲭⲥ ⲓⲏ (last p. of quire 18). For the script of the opening lines of the text see Plate XVII B.

[3] Full heading ⲓⲏ ⲓⲥ (Ornament) ⲭⲥ ⲧⲙⲉ (first p. of quire 19).

[. . . are written] ˣdown in other (works) in an exceeding great discourse which we call *Kamatike*,[1] that is to say, *The Sufferer*. ˣ p. 353

And for all those things which come upon us we give glory to the Father, and to the Son, and to the Holy Spirit for ever and ever. Amen.

B. *The Death of Saint John.*[2]

†*The Repose and the Passing-away of the holy Apostle and beloved of Christ, the Virgin and Evangelist and Divine, John the Son of Zebedee; the which took place at Ephesus*[3] *on the fourth day of the Month Tôbi. In the Peace of God! Amen.* † (= L., p. 54; B., p. 253)

ˣNow it came to pass, after that Our Lord Jesus the Christ had fulfilled the dispensation of the saving of ˣ p. 354
the whole world, that He might go up into Heaven in glory, that the holy Apostles were preaching, each in the country which the Lord appointed for him. It was appointed the holy John, the Son of Zebedee, to preach in Asia. When therefore he was come to Ephesus, which is the metropolis of Asia, he was preaching faith toward Our Lord Jesus the Christ, the living God, in ˣmuch striving and affliction and with many miracles. p. 355

After that he had endured many trials at the hands of the people of that place, because they were frantic in their worship of idols beyond the rest (of mankind); even as has been declared unto us by the Clerk of this very city—he of whom we are informed in the *Book of the Acts of the Apostles*[4] as vaunting himself vainly, speaking to the people and saying: "Sirs, ye men of Ephesus, who is there who knoweth not that the city of the Ephesians ˣis minister and worshiper of the temple of the great Artemis?" So after that John the ˣ p. 356
holy Evangelist had overthrown that abominable temple through his preaching, and had wrought signs and

1 *i.e.* Καματική (*βίβλος*). The Eth. has "Kâmâdagi" (the Ar. fails at this point).

2 For a Sahidic recension of this narrative see Budge, *Coptic Apocrypha*, pp. 51 ff.; 233 ff.

3 Both Arabic and Eth. have Patmos.

4 *Acts* XIX, 27 ff.

ⲟⲩⲟϩ ⲛ̀ⲧⲉⲩⲓ̈ⲣⲓ ⲛ̀ⲣⲁ(ⲛ)ⲙⲛⲓⲛⲓ ⲛⲉⲙ ϩⲁⲡⲱϥⲛⲓ ✣ ⲙ̀ⲙⲟ(ⲛ) ⲛ̀ⲛⲓ ⲧⲟⲓ ⲉ̀ⲣⲱⲟⲩ ✣ ⲣⲓⲧⲉⲛ ⲫⲣⲁ(ⲛ) ⲙ̀ⲡⲉⲛ$\overline{ⲥⲧ}$ $\overline{ⲓⲏⲥ}$ $\overline{ⲡⲭⲥ}$ ✣
ⲛ̀ⲧⲉⲩⲧⲁⲥⲥⲟ ⲛ̀ⲧϫⲱⲣⲁ ⲧⲏⲣⲥ ✣ ⲥⲭⲉⲁⲥⲓ ✣ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲧⲁⲓ ⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲇⲁⲓⲟⲗⲟⲥ ✣
O]ⲩⲟⲩ ⲛ̀ⲧⲉⲩⲟⲩⲟϩⲟⲩ ✣ ⲉ̀ⲃⲟⲗϩⲁ ϯⲙⲉⲧⲛⲟⲩⲕ ⲉⲧⲉⲡϣⲁϣⲓ ⲛ̀ⲧⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ ✣ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ⲡ̣ⲥⲟⲩⲉⲛ (ⲙ̀)ⲡⲉⲛ$\overline{ⲥⲧ}$ $\overline{ⲓⲏⲥ}$ $\overline{ⲡⲭⲥ}$ ✣
ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ✣ ⲛⲉⲙ ⲛⲓⲙ$\overline{ⲁ}$ ⲉ̀ⲑⲟⲩⲁⲃ ✣
× ($\overline{ⲧⲛⲍ}$) Ⲟⲩⲟⲩ ⲛ̀ⲧⲉⲩⲙⲟⲩ ⲛ̀ⲧϫⲱⲣⲁ ×ⲧⲏⲣⲥ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲧⲉ ⲡ$\overline{ⲭⲥ}$ ✣
Ⲃⲁϥϣⲱⲥ ⲉⲡⲛⲟⲩⲧ ⲛ̀ⲟⲩⲙⲛⲧ ⲛ̀ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ✣ ⲛⲉⲙ ⲡⲣⲉⲥⲃ̀ⲩⲧⲉⲣⲟⲥ ✣ ⲛⲉⲙ ⲇⲓⲁ̀ⲕⲱⲛ ✣
Ⲃⲁⲗⲁⲓⲁⲓ ⲗⲟⲓⲡⲟⲛ ⲟⲩⲟⲩ ⲁⲧⲁ̀ϣⲁⲓ ⲛ̀ⲁⲉ ⲫⲛⲁϩ̀ ⲙ̀ⲡⲉⲛ$\overline{ⲥⲧ}$ $\overline{ⲓⲏⲥ}$ $\overline{ⲡⲭⲥ}$ ✣ ⲛⲉⲙ ⲡⲉⲧⲉ̀ⲙⲓ ⲛ̀ⲏⲣⲙⲓ ⲛ̀ⲏⲩⲛⲧⲟⲩ ⲧⲏⲣⲟⲩ
Ⲟⲩⲟⲩ ⲙⲉⲡⲉⲛⲥⲁ ⲟⲣⲟⲩⲁⲱⲕ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̀ⲁⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲃⲟⲟⲩⲁⲃ ✣
Ⲡⲉⲧⲣⲟⲥ ⲙⲉⲛ ⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲟⲩⲛ ⲙ̀ⲙⲟⲩ ϩⲉⲛ ⲣⲱⲙⲏ ✣
Ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲁⲩⲱⲗ ⲛ̀ⲧⲉⲩⲁ̀ⲫⲉ ✣ ⲟⲩⲟⲩ ⲙⲁⲣⲕⲟⲥ ϩⲉⲛ ⲣⲁⲕⲟϯ ✣ ⲣⲓⲧⲉⲛ ⲟⲩϫⲓⲛⲱⲩϯ ⲙ̀ⲙⲟⲩ ⲛ̀ⲉⲣⲟⲟⲩ ⲉ̀[1] ⲩⲁⲧⲉⲙⲟⲩ ✣
Ⲁ̀ⲛⲁⲍⲁⲡⲗⲱⲥ ✣ ⲫⲟⲧⲁⲓ ⲫⲟⲧⲁⲓ ⲙ̀ⲙⲱⲟⲩ ϩⲉⲛ ⲧⲟⲩϫⲱⲣⲁ ⲉⲁⲩⲉ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲭⲁ ⲡ$\overline{ⲥⲧ}$ ⲣⲓⲧⲉⲛ ⲣⲁⲙⲛⲓⲩ ⲛ̀ⲟⲩⲗⲓⲯⲓⲥ
× $\overline{ⲧⲛⲏ}$ ×ⲛⲉⲙ ⲣⲁⲛⲁⲓⲙⲟⲩ ⲉⲩⲩⲉⲛⲏⲟⲩⲧ ✣
Ⲃⲁⲫⲱϩ ⲇⲉ ϩⲉⲛ ⲛⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲟⲩⲙⲛⲧ ⲣⲱⲙⲡⲓ ✣ ⲛ̀ⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ✣ ⲯⲁ ⲉ̀ⲣⲟⲩⲛⲓ ⲉ̀ ϯⲙⲉⲧⲟⲩⲣⲟ
ⲛ̀ⲁⲙⲉⲧⲓⲁⲡⲟⲥ ✣
Ⲃⲁⲑⲉⲣ ⲕⲉⲃ̄ ⲛ̀ⲣⲱⲙⲡⲓ ϩⲉⲛ ⲥⲱⲙⲁ ✣ ⲙⲉⲡⲉⲛⲥⲁ ⲧⲁⲡⲁⲥⲧⲁⲥⲓⲥ ⲙ̀ⲡⲛ$\overline{ⲥ}$ ✣ ⲉⲁⲩⲉⲣϧⲉⲗⲗⲟ ⲉⲩⲕⲉⲡⲓⲱⲟⲩⲧ ⲙ̀ⲙⲁⲩⲱ ✣
Ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲁ[2] ⲇⲉ ⲛ̀ⲑⲟⲟⲩ ⲛ̀ⲟⲩⲁⲓⲙⲟⲩ ⲉⲥⲉⲡⲱⲁⲩⲓ[3] ⲛ̀ⲧⲉ ⲟⲩⲥⲏⲩ ✣ ⲓ̈ⲉ ⲟ̣ⲩⲕⲉⲥⲕⲉⲩⲟⲥ[4] ⲛ̀ⲁⲙⲟⲣⲓⲕⲟⲛ ✣ ⲉⲃⲏ ⲇⲉ ⲛⲁⲣⲉ
ⲡ$\overline{ⲥⲥ}$ ⲙⲉⲓ ⲙ̀ⲙⲟⲩ ⲙ̀ⲙⲁⲩⲱ ⲕⲁⲧⲁ ⲡⲉϥⲙ̀ⲡⲱⲁ ✣ ⲙ̀ⲫⲣⲏϯ ⲉⲧⲥϧⲛⲟⲩⲧ ϩⲉⲛ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ✣ ⲛ̀ⲑⲟⲟⲩ ⲅⲁⲣ ⲛⲉ ⲫⲙⲉⲛⲣⲓⲧ
ⲙ̀ⲡⲛ$\overline{ⲥ}$ ✣ ⲫⲏ ⲉⲧⲁⲩⲉⲣⲡⲉⲙⲡⲱⲁ ⲛ̀ⲣⲟⲟⲩϩⲉⲩ ✣ ⲣⲓϩⲉⲛ ⲟⲙⲉⲥ[ⲧⲉ ⲛ̀ⲣⲏⲧ

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× ($\overline{ⲧⲟⲁ}$) ×ⲉⲩⲛⲟⲉⲙ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛ̀ⲛⲓⲛ ⲉⲧⲉⲣⲉⲡⲓⲟⲧⲙⲓⲛ ϩⲉⲛ ⲡⲟⲩⲣⲏⲧ ⲧⲏⲣⲩ ⲉ̀ ⲟⲩⲭⲁⲓ ✣
Ⲫⲏ ⲉⲧϯ ⲙ̀ⲙⲟⲩ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲩ ⲉⲃⲟⲣⲟⲥⲟⲩⲛⲩ ⲣⲓⲧⲉⲛ ⲫⲩⲥⲓⲥ ⲛⲓⲃⲉⲛ ✣ ⲫⲏ ⲉⲧⲉⲓ ⲙ̀ⲫⲣⲱⲟⲩⲛ ⲙ̀ⲡⲉⲩⲥⲱⲧⲙ ⲧⲏⲣⲩ ✣ ⲯⲁ
ⲉ̀ⲏⲣⲏⲓ ⲉ̀ ⲛⲓⲕⲟⲟⲩⲉ ⲛ̀ⲍⲱⲟ(ⲛ) ✣ ⲟⲩⲟⲩ ⲉ̀ⲧⲉⲛⲇⲟⲩⲛ ⲉ̀ ⲣⲗⲓ ⲁⲛ
Ⲫⲏ ⲉⲧⲁⲩⲣⲉ ϯⲯⲩⲭⲏ ⲉ̀ⲛⲁⲩⲣⲓⲟⲛ ⲟⲩⲟⲩ ⲛ̀ⲧⲱⲟⲩ ✣ ⲙⲱⲟⲩⲓ ⲛ̀ⲧ̄ⲙⲉⲣⲟⲥ ⲟⲩⲟⲩ ⲛ̀ⲣⲉⲙⲣⲁⲧⲱ
Ⲫⲏ ⲉⲧⲁⲩⲟⲩⲟⲣⲡ ⲛⲁⲥ ⲉ̀ⲃⲟⲗ ⲉⲥⲟⲓ ⲛ̀ⲣⲉⲩⲙⲟⲟⲩⲧ ✣ ⲉ̀ ⲁⲕⲱⲟⲩⲥ ⲉ̀ⲣⲟⲕ ✣ ⲉⲥⲱⲱⲗⲉⲃ ϩⲉⲛ ⲟⲩⲟⲓⲣⲓ ⲙ̀ⲫⲛⲟϩⲓ ✣ ⲟⲩⲟⲩ ⲁⲕⲣⲟⲧⲡⲥ
ⲉ̀ⲣⲟⲕ ✣ ⲉ̀ ⲟⲩⲱⲉⲗⲉⲧ ✣ ⲉⲥⲧⲟⲩϩⲛⲟⲩⲧ
Ⲉⲥⲱⲱⲗⲉⲃ ϩⲉⲛ ⲧⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛ̀ⲛⲉⲥⲁⲛⲟⲙⲓⲁ ⲟⲩⲟⲩ ⲉⲧⲥϧⲛⲟⲩⲧ ⲉ̀ⲣⲟⲥ ⲧⲏⲣⲥ ⲣⲓⲧⲉⲛ ⲡⲥⲁⲧⲁⲛⲁⲥ ✣ ⲫⲏ ⲉⲧⲁⲩϯ ⲛⲁⲥ ⲛ̀-

[1] Added above line by a second hand.
[2] For -ⲡⲉⲓⲣⲁ.
[3] Before the first ⲱ a letter (? ⲛ) has been erased.
[4] ⲟⲩ has been (imperfectly) erased.

wonders innumerable through the Name of Our Lord Jesus the Christ, and had brought back almost the whole country from the pollution of idols, and had brought them from the bitter servitude of Satan to the knowledge of Our Lord Jesus the Christ and of His good Father and of the Holy Spirit, and filled the whole
× p. 357 country ×with Churches of the Christ, assigning unto them a multitude of Bishops and Priests and Deacons, while moreover the faith of Our Lord Jesus the Christ and knowledge of Him spread and increased among them all; and after that all the holy Apostles had finished their course—Peter being crucified in Rome, and Paul beheaded, and Mark in Rakoti drawn for two days until he died: in a word, each one in the country
× p. 358 whither the Lord had sent him (having perished) under a multitude of afflictions ×and by various deaths—the blessed John (still) lived in this world for a number of years down to the reign of Domitian. He spent seventy years in the body after the Resurrection of the Lord and became an old man, exceeding heavy. He did not taste the bitterness of death by the sword or by any other instrument of execution, because the Lord loved him greatly according to his merit; as it is written in the Gospel. For he was the beloved of the Lord, he who was found worthy to rest upon His bosom...

[God purposes to give rest to John. The Apostle addresses the believers at Ephesus and, after administering the Eucharist to them, causes Prochorus and others to dig a grave outside the city. He then utters a thanksgiving to God.]

× p. 371 (= L., p. 57; B., p. 260) "...×Who deliverest at all times those who with all their heart long for salvation; Thou who didst give Thine own self, that all living things[1] might know Thee; Thou Who hast care for all Thy creation, down to the smallest creature, and forgettest none (of them); Thou Who didst cause the wild and waste soul to become tame and gentle; Who didst reveal Thyself to her when she was dead, and redeem her for Thyself when she was defiled with the filth of sin, and didst unite her with Thyself as a pure bride when she was defiled with the
× p. 372 uncleanness of her iniquities and wholly vanquished by Satan; Who didst give her ×Thy hand and raise her

1 Lit. 'every nature' (ⲫⲩⲥⲓⲥ).

ⲭⲧⲉϥϫⲓϫ ⲁϥⲧⲟⲩⲡⲟⲥⲥ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲣⲧⲟⲛ ⲛ̀ⲧⲉ ⲡⲉⲥϫⲁϫⲓ ⲉⲁⲕⲟⲣⲉⲥ†ⲙⲓⲁⲧⲥ[1] ⲙ̄ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ⲁϥⲣⲁϧⲧ ⲥⲁⲡⲉⲥⲛⲧ ⲛ̀ⲡⲉⲥϭⲁⲗⲁⲩϫ ⁘ × ⲧⲟⲍ

Ⲫⲏ ⲉⲃⲟⲗϧⲉⲛ ⲙ̄ⲙⲁⲧⲁϥ ⁘ ⲟⲩⲟⲩ ⲉⲁⲙⲟⲧⲉⲛ ⲙ̄ⲙⲟϥ ϧⲉⲛ ⲡⲏ ⲉⲃⲟⲗϧⲉⲛ ⲓⲏⲥ ⲡⲭⲥ ⲛⲁⲟⲩⲣⲟ ⁘ ⲡⲓⲣⲉⲗϫⲉ ⲙ̄ⲙⲁⲧⲁϥ ⁘

Ⲫⲣⲁϣⲓ ⲛ̀ⲛⲏⲛ ⲉⲧϧⲉⲛ ⲡⲓⲫⲏⲟⲩⲓ ⁘ ⲫⲣⲉϥⲁⲣⲉϥ ⲛ̀ⲛⲏⲛ ⲉⲧⲣⲓϫⲉⲛ ⲛⲓⲕⲁⲣⲓ ⁘ ⲧⲣⲟ† ⲛ̀ⲛⲏⲛ ⲉⲧⲥⲁⲡⲉⲥⲛⲧ ⲙ̄ⲡⲕⲁⲣⲓ ⁘ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲛⲏⲛ ⲉ̀ⲧⲉ ⲡⲟⲩⲕ ⲧⲏⲣⲟⲩ ⁘

Ⲫⲏ ⲉⲧⲣⲱⲓⲥ ⲉ̀ ⲡⲏ ⲉⲧⲥⲟⲩⲧⲱⲛ ϧⲉ(ⲛ) ⲡⲟⲩϩⲛⲧ ⲧⲏⲣϥ ⁘ ⲫⲏ ⲉⲧⲱⲱⲛ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲛ̀ⲛⲏⲛ ⲉⲧⲙ̀ⲡⲱⲁ ⲙ̄ⲙⲟϥ ⁘ ⲱⲟⲡⲧ ⲉ̀ⲣⲟⲕ ϩⲱ [ⲕ]ⲁⲧⲁ ⲡⲉⲕⲥⲁϫⲓ ⁘ ⲛⲉⲙ ⲡⲉⲕ[ⲱ]ⲟⲣⲡ ⲛ̀ⲑⲱⲱⲥ ⲉⲧϩⲏ ⲛⲏⲓ ⲉ̀ϧⲣⲏⲓ ⁘ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲙⲧⲟⲛ ⲙ̄ⲙⲟⲓ ⁘

Two leaves (four pages) missing.

×Ⲛⲁⲓ ⲉ̀ⲧⲁⲛⲥⲟⲉⲙⲟⲩ ⁘ ⲁⲛⲟⲧⲱⲱⲧ ⲛ̀ⲛⲉϥϫⲓϫ ⲛ̀ⲣⲓⲙⲓ ϧⲉⲛ ⲟⲩⲣⲓⲙⲓ ⲉⲩⲉⲡⲱⲁⲱⲓ ⁘ ⲟⲩⲟⲩ ⲉⲧⲁⲛⲥⲟϫⲛⲩ ϧⲉⲛ ⲡⲓⲱⲓⲕ ⁘ × (ⲧⲟⲍ)
ⲁⲡⲱⲉ ⲛⲁⲛ ⲉ̀ †ϧⲁⲕⲓ ⁘ ⲁⲛⲧⲁⲙⲉ ⲛⲓⲥⲡⲛⲟⲩ ⲉ̀ ⲣⲱⲃ ⲛⲓϧⲉⲛ ⁘

Ⲏⲱⲟⲩ ϫⲉ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲓ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲁⲛ ⁘ ⲉ̀ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲟⲩⲟⲩ ⲛ̀ⲑⲟⲩ ⲙⲉⲛ ⲡⲓⲁⲅⲓⲟⲥ ⲛ̀ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙ̄ⲡⲉⲛ-
ϧⲏⲙⲉ ⁘ ⲁⲛϫⲓⲙⲓ ϫⲉ ⲛ̀ⲧⲉⲩⲣϣⲟⲥ ⲛⲉⲙ ⲛⲉⲩⲑⲱⲟⲩⲓ ⁘ ⲛⲉⲙ ⲟⲩⲕⲁⲣⲓ ⲉⲩϧⲉⲏⲓ ⲉ̀ⲡϣⲱⲓ ⁘ ⲉⲩⲣⲟⲃⲉ ⲉⲃⲟⲗ ⲉ̀ϧⲉⲛ ⲡⲓϣⲓⲕ ⲉ̀ⲧ
ⲁⲛϫⲁⲩ ⲛ̀ϧⲏⲧϥ ⁘ ⲡⲓⲙⲁ ⲉ̀ⲧ ⲁⲩⲱⲉ ⲉ̀ⲡⲉⲥⲛⲧ ⲉ̀ⲣⲟϥ ⁘ ⲟⲩⲟⲩ ⲁⲡⲉⲣⲱⲫⲏⲣⲓ ⲙ̄ⲫⲏ ⲉⲧⲁⲩϣⲱⲡⲓ ⁘ ⲙ̄ⲡⲉⲛϣⲟⲟⲩⲉⲛ ⲫⲙⲁ
ⲙ̄ⲡⲓϣⲓⲕ ϫⲉ ⲉ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲑⲟⲙⲉ ⲛ̀ϧⲏⲧϥ ⲣⲓⲧⲉⲛ ⲡⲁϣⲁⲓ ⲙ̄ⲡⲓⲕⲁⲣⲓ ⁘ ⲉ̀ⲧⲁϥⲃⲉⲣⲃⲉⲣ ⲉ̀ⲡϣⲱⲓ ⁘ ⲟⲩⲟⲩ ⲉ̀ⲧⲁϥϣⲱⲃⲥ ⲉ̀ⲃⲟⲗ
ⲉ̀ϧⲉⲛ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⁘

×Ⲟⲩⲟⲩ ⲛⲁⲓ ⲣⲏ† ⲁⲛⲧⲁⲥⲑⲟⲟⲩ ⲉ̀ †ϧⲁⲕⲓ ⲉⲡ†ⲱⲟⲩ ⲙ̄ⲡⲭⲥ ⲡⲉⲛⲛⲟⲩ† ⲫⲏ ⲉⲧⲉⲣϩⲙⲟⲧ ⲛ̀ⲛⲁⲓϩⲙⲟⲧ ⲛ̀ⲧⲁⲓ ⲙⲁⲓ̈ ⲛ̀ⲛⲏⲛ × ⲧⲟⲏ
ⲉⲧⲉⲣⲙ̀ⲡⲱⲁ ⲙ̄ⲙⲱⲟⲩ ⁘ ⲫⲏ ⲉ̀ⲧⲁϥ†ⲱⲟⲩ ⲙ̄ⲡⲉⲧⲉϥⲙⲉⲓ ⲙ̄ⲙⲟϥ ⁘ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲟⲩⲁⲃ ⁘ ⲟⲩⲟⲩ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲓ̈ⲱ̅ⲁ̅ ⁘
ϧⲉⲛ ⲧⲁⲓ ϩⲓⲙⲟⲩ ⲛ̀ⲑⲱⲫⲏⲣⲓ ⁘ ⲡⲁⲣⲁ ⲡⲕⲉⲥⲉⲡⲓ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ ⁘

Ⲉϧⲉⲛ ⲛⲁⲓ ϫⲉ ⲛⲁⲓⲣϣⲥ ⁘ ⲟⲩⲟⲩ ⲛⲁⲡ†ⲱⲟⲩ ⁘ ⲙ̄ⲡⲉⲛⲛⲟⲩ† ⲛ̀ⲁⲅⲁⲑⲟⲥ ⁘ ⲡⲉⲡⲥ̄ⲧ ⲓⲏⲥ ⲡⲭⲥ ⁘ ⲡⲉⲡⲟⲩⲣⲟ ⲙ̄ⲙⲛⲓ ⁘ ϧⲉⲛ
ⲣⲁⲛⲯⲁⲗⲙⲟⲥ ⲛⲉⲙ ⲣⲁⲛⲥⲙⲟⲩ ⁘ ⲛⲉⲙ ⲣⲁⲛϣⲱⲛ ⲙ̄ⲡⲛ̄ⲁ̄ⲧⲓⲕⲟⲛ ⁘

Ⲭⲉ ⲛ̀ⲑⲟⲟⲩ ⲉⲣⲉ ⲡⲓⲱⲟⲩ ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁϥ ⁘ ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⁘ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲟⲩⲁⲃ ⲛ̀ⲡⲣⲉϥⲧⲁ(ⲛ)ϧⲟ ⁘ ⲟⲩⲟⲩ
ⲛ̀ⲑⲱⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ ⁘ †ⲛⲟⲩ ⲛⲉⲙ ⲛ̀ⲥⲛⲟⲩ ⲛⲓϧⲉⲛ ⁘ ⲛⲉⲙ ϣⲁ ⲉⲛⲉϩ ⲛ̀ⲧⲉ ⲡⲓⲉⲛⲉϩ ⲧⲏⲣⲟⲩ ⁘ ⲁⲙⲏ(ⲛ)

[1] *sic*, for -†ⲙⲓⲁⲧⲥ.

up from the fall caused by her enemy, making her to guard (?) against[1] †him, and casting him down under her feet; Thou Who alone art pure and abidest in them that are pure, Jesus the Christ, my King, the only Gracious One, Joy of them who are in the Heavens, Protector of them who are upon the earth, Dread of them beneath the earth, Delight of all them that are Thine; Who preservest them who are upright with their whole heart; Who takest to Thyself in glory them who are worthy;—take me to Thyself also according to Thy word and Thy promise unto me of old, that Thou mayest give me repose. . .'' † (=L. p. 58)

[After ending the thanksgiving, John bids his companions return to the city with a last message to the brethren.]

×When we heard these words, we kissed his hands, weeping with a bitter weeping. And when we had left him in the pit, we went unto the city and told the brethren everything; and they straightway went forth with us to that place. And as for him, the holy Evangelist, we did not find him; but we found his garments and his sandals, sprinkled over with dust which covered over the pit wherein we had left him, (that is), the place into which he had descended. And we marveled at that which was come to pass, (for) we did not recognize the place of the pit wherein his body was buried, because of the abundance of the dust which was gathered over it and which covered the whole spot.[2] × p. 377 (= L. p. 59; B., p. 262)

×And so we returned to the city giving glory to Christ our God, Who doth vouchsafe such grace as this to them that are worthy of it, Who glorified His beloved, the holy and pure Apostle and Evangelist John, with this form of death, marvelous beyond the deaths of the rest of the Apostles. × p. 378

And for these things we laud and we glorify our good God, our Lord Jesus the Christ, our true King, with psalms and praises and spiritual songs. For to Him fitly belongeth glory, together with His good Father and the Holy Spirit, the Giver of Life and consubstantial with Him, both now and at all times and for ever and ever. Amen.

1 Literally 'drew (her) attention to.'

2 For the traditional site of S. John's burial (or disappearance), see Tischendorf, *Travels in the East* (E.T.), p. 256. At an early period a small Church was erected on the spot, which was superseded by a splendid building in the time of Justinian. Remains of these buildings have lately been uncovered at Ayassoluk (ὁ ἅγιος Θεολόγος), near Ephesus (*Morning Post*, Oct. 13, 1921; *Journ. Hell. Stud.* XLI, 276).

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×(ⲧⲛⲁ) ×ϧⲟⲩⲛ ⲛ̀ϧⲏⲧϥ ⳿ ⲁⲩⲉⲣⲟⲩⲱ ⲛ̀ⲧⲁⲉ ⲡⲓⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲟⲧϧ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⳿

Ⲁⲉ ⲱ ⲡⲓⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲙ̀ⲡⲉⲣⲧⲏⲓⲥⲓ ⲛⲏⲓ ⳿ ⲁⲗⲗⲁ ⲱⲉ(ⲙ)ⲣⲏⲧ ϧⲁⲣⲟⲓ ⳿ ⲛ̀ⲧⲉⲧⲉⲛⲧⲣⲁⲛ ⲉ̀ⲣⲟⲓ ⲛⲉⲙ ⲛⲁⲓ ⲣⲱⲙⲓ ⲛ̀ⲣⲉϥⲉⲣⲡⲟⲃⲓ ⳿ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲕⲁⲣⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲕⲁⲣⲓ ⲁⲩⲟⲗⲧ ⲛ̀ⲧⲁⲉ ⲛⲁⲓ ⲣⲱⲙⲓ ⳿ ⲁⲩϥⲁⲥⲧ ⲛ̀ⲧⲟⲧϧ ⳿ ⲁⲩⲑⲁⲙⲓⲟⲓ ⲙ̀ⲡⲁⲓ ⲣⲏⲧ ⲁⲩϫⲁⲧ ϧⲉⲛ ⲛⲁⲓ ⲉⲣϥⲉⲓ

Ⲱⲁⲩⲱⲧ ⲛ̀ⲣⲁⲛⲧⲉⲃⲛⲱⲧⲉ ⲛ̀ⲧⲟⲩⲙⲟⲩϫⲧ ⲙ̀ⲡⲟⲩⲥⲛⲟϥ (ⲛⲉⲙ ⲟⲩⲏⲣⲡ[1]) ⳿ ⲉⲩⲥⲱϧⲓ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⳿ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⳿ ⲉ ⲁ̀ⲛⲟⲕ ⲉⲑⲟⲩⲱⲙ ⲙ̀ⲙⲱⲟⲩ ⳿ ⲑⲛⲟⲩ ⲉ ⲑⲟⲩⲱⲙ ⲁ(ⲛ) ⲟⲩⲁⲉ ⲑⲥⲱ ⲁⲛ ⳿ ⲟⲩⲁⲉ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲛⲉⲙ ⲛⲁⲓ ⲣⲱⲙⲓ ⳿

×ⲧⲛⲏ Ⲁⲗⲗⲁ ⲛⲉⲙ ⲑⲛⲟⲩ ⲟⲛ ⲁ̀ⲛⲟⲕ ⲁ(ⲛ) ⲉⲧⲥⲁϫⲓ ⳿ ⲁⲗⲗⲁ ⲑϫⲟⲙ ⲉⲧϫⲏ ×ⲛⲉⲙⲱⲧⲉⲛ ⲛ̀ⲟⲟⲩ ⲉⲧⲟⲣⲟ ⲙ̀ⲙⲟⲓ ⲉ ⲥⲁϫⲓ ⲛⲉⲙ ⲛⲁⲓ ⲙⲛⲩ ⳿

Ⲉⲧⲁⲩϫⲉ ⲛⲁⲓ ⲁⲉ ⲛⲁⲉ ⲡⲓⲃⲏϫ ⲛ̀ⲧⲟⲧϧ ⳿ ⲁⲩϫⲁⲣⲱⲩ ⳿

Ⲁⲩⲧⲟ ⲁⲉ ⲉ̀ ⲡⲓⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲟⲩⲁϧ ⲛⲁⲉ ⲡⲓⲟⲩⲏϧ ⲉⲧⲭⲱ ⲙ̀ⲙⲟⲥ ⳿ ⲁⲉ ⲧⲉⲛⲧⲣⲟ ⲉ̀ⲣⲱⲧⲉ(ⲙ) ⲱ ⲡⲓⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⲁ̀ⲛⲓⲧⲧⲉⲛ[2] ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϫⲣⲱⲙ ⳿ ⲙ̀ⲡⲉⲣϧⲱⲧⲉϧ ⲙ̀ⲙⲟⲛ ⳿ ⲟⲩⲟϥ ⲫⲛ ⲉⲧⲉ ⲧⲉⲛⲛⲁϫⲟϥ ⲛⲁⲛ ⲧⲉⲛⲛⲁⲁⲓϥ ⳿

Ⲡⲉⲭⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲱⲟⲩ ⳿ ⲁⲉ ⲉ̀ⲩⲱⲙ ⲛ̀ⲧⲉⲧⲉⲛϫⲱ ⲛ̀ⲥⲱⲧⲉⲛ ⲙ̀ⲡⲉⲧⲉⲛⲱⲉⲙⲱⲓ ⲙ̀ⲙⲏⲧ ⳿ ⲓ̈ⲉ̀ ⲁ̀ⲛⲟⲥ ϧⲉⲛ ⲟⲩⲧⲉⲛⲛⲟ ⲛ̀ⲧⲉ ⲡⲉⲧⲉⲛϥⲏⲧ ⳿ ⲁⲉ ⲧⲉⲛⲛⲁϩⲧ ⲉ̀ⲣⲟⲕ ⲫⲧ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⳿ ⲙⲁⲣⲉ ⲧⲁⲓ ⲥⲏⲡⲓ ⲛ̀ϫⲣⲱⲙ ⲱⲉ ⲛⲁⲥ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲛ ⳿

Ⲏⲱⲱⲧ ⲁⲉ ⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲁⲉ ⲧⲉⲛⲛⲁϩⲧ ⲉ̀ⲣⲟⲕ ⲫⲧ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⳿

×(ⲧⲛⲅ) ×Ⲟⲩⲟϥ ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁⲥⲱⲉ ⲛⲁⲥ ⲛ̀ⲁⲉ ⲧⲥⲏⲛⲓ ⲛ̀ϫⲣⲱⲙ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲱⲟⲩ ⳿ ⲟⲩⲟϥ ⲁⲥⲱⲱⲛⲓ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲗⲁⲙⲡⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⳿ ⲉⲥⲟⲩⲟⲩⲱ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲉ̀ⲣⲱⲧ ⳿ ϩⲱⲥⲁⲉ ⲛ̀ⲧⲉ ⲡⲓⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⲉⲣⲱⲫⲣⲓ ⳿

Ⲟⲩⲟϥ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲛⲁϥⲧⲉⲣⲟ ⲉ̀ ⲡⲓⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⳿ ⲉⲑⲣⲟⲧⲧⲁⲙⲱⲟⲩ ⲉ̀ ⲫⲛ ⲉ̀ⲧⲟⲩⲛⲁⲁⲓϥ ⲛ̀ⲧⲟⲩⲱⲛϧ ⲛ̀ϧⲏⲧϥ ⳿

Ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲉ ⲁⲩⲉⲣⲟⲧⲓⲙⲓ ⲛⲁⲩ ⲛⲟⲩϧⲓⲣ ⲛ̀ⲧⲟϥ ⳿ ⲁⲩⲥⲱⲣ ⲛ̀ⲧⲥⲉⲡϯ ⲛ̀ⲧⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⳿

Ⲟⲩⲟϥ ⲛⲉⲭⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲛ̀ⲧⲙⲧⲗⲏ ⲛ̀ⲱⲟⲩ ⳿ ⲛⲉⲙ ⲡⲓⲥⲧⲩⲗⲟⲥ ⲉⲧϫⲏ ⲣⲓϫⲱⲥ ⳿ ⲁⲉ ϧⲉ(ⲛ) ⲫⲣⲁⲛ ⲛ̀ⲓⲏ̅ⲥ̅ ⲡⲓⲛⲁϫⲱⲣⲉⲟⲥ ⳿ ⲫⲛ ⲉ̀ⲧⲁⲩⲥⲓⲥⲓ ⲥⲁⲡⲱⲱⲓ ⲛ̀ⲛⲓⲫⲛⲟⲩⲓ ⳿ [3]ⲉⲱⲣⲉⲧⲉⲡⲱⲉ ⲡⲱⲧⲉⲛ ⲉ̀ ⲡⲓⲕⲱⲧ ⲛ̀ⲧⲉ ⲡⲛⲓ ⲙ̀ⲡⲛ̅ⲥ̅ ⳿

[1] Restored from the Ar. and Eth. "mingle their blood with wine."

[2] Originally ⲛⲧⲉⲛ: the remaining letters were subsequently added by the first hand.

[3] ⲁⲓⲉⲣⲕⲉⲗⲉⲧⲓⲛ or the like has dropped out of the text.

C. *The Preaching of Philip and Peter.*

[Philip and Peter set out to preach the Gospel in Phrygia. By their miracles they cause the people to believe. The priests attempt to oppose them, but are encircled with a cloud of fire. Peter casts their idol, a golden hawk, into the fire.]

[And Peter took up that idol and cast it] ×into it (*sc.* the fire). Then answered the hawk of gold, saying: "O Apostles of the Christ, torment me not but have compassion on me that ye may judge between me and these sinful men. For I, even I, was earth[1] of the earth; and these men removed me: they smelted me, and fashioned me in this manner and placed me in this temple. They are wont to sacrifice beasts and to mingle their blood (with wine), while they delude the people, saying that it is I who eat them (the sacrifices); whereas I eat not, neither do I drink, nor do I speak with these men. Nay, at the present time also it is not I who speak, but it is the power which is ×with you that causes me to speak with this multitude." †Now when the hawk of gold had thus spoken, it fell silent.

× p. 391 (= L., p. 62; B., p. 151)

× p. 392

† (=L., p. 63)

But the priests besought the holy Apostles, saying: "We beseech you, O Apostles, bring us out of the fire, and do not slay us. That which ye shall bid us, we will do." Philip said unto them: "If ye turn away from your abominable worship, then say in penitence of heart, 'We believe on Thee, O God, Jesus the Christ! Let this cloud of fire depart from †us.'"

† (=B., p. 152)

And they all cried out: "We believe on Thee, O God, Jesus the Christ." ×And straightway the cloud of fire departed from them and became as a lake of water white like milk, so that the Apostles marveled.

× p. 393

And the whole multitude was entreating the Apostles to inform them what they should do that they might live thereby. But Philip caused them to bring him a basket (?) of reeds (?) and laid out the foundations of the Church. And Philip said unto the gate and to the pillar[2] which was upon it: "In the Name of Jesus of Nazareth Who is risen up above the Heavens, (I command you) to remove hence for the building of the house

1 *i.e.* an element in the earth.

2 The gate and the pillar are mentioned in the earlier part of this work (see the Arabic, ed. Lewis, p. 61).

ⲭⲟⲩⲟⲩ ⲇⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲥⲓ ⲉⲃⲣⲏⲓ ⲛ̄ⲁⲉ ϯⲛⲁⲗⲏ ⲛⲉⲙ ⲡⲓⲕⲉⲥⲧⲁⲗⲟⲥ ⲉⲧⲭⲏ ⲫⲓⲁⲱⲥ ✣ ⲟⲩⲟⲩ ⲁⲥⲱⲱⲡⲓ ⲛ̄ⲕⲱⲧ ⲙ̄ⲡⲉⲙⲁⲟ ⲙ̄ⲡⲓⲙⲛⲧ ⲧⲏⲣⲩ ✣ ⲟⲩⲟⲩ ⲙ̄ⲡⲟⲩⲥⲱⲧⲉⲙ ⲉ̄ ⲃⲣⲱⲟⲩ ⲛ̄ⲧⲁⲥ ⲉ̄ ⲡⲧⲏⲣⲩ ✣ × ⲧⲩⲁ[1]

Ⲫⲓⲗⲓⲡⲡⲟⲥ ⲇⲉ ⲁⲩⲕⲟⲧⲩ ⲉ̄ ⲡⲓⲙⲛⲧ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ⲉ̄ ⲣⲏⲡⲡⲉ ⲧⲉⲡⲡⲁⲕⲱⲧ ⲙ̄ⲡⲛⲓ ⲙ̄ⲡⲟ̄ⲥ̄ ✣ ⲙⲁⲣⲉ ⲡⲓⲁ̀ⲗⲱⲟⲩⲓ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲓ̈ ⲛ̈ⲧⲟⲩⲉⲣϩⲱⲃ ⲉ̄ ⲡⲛⲓ ⲙ̄ⲡⲟ̄ⲥ̄ ✣ ⲙⲉⲡⲉⲛⲥⲱⲥ ⲛ̈ⲧⲉⲡⲉⲣϩⲱⲃ ⲧⲏⲟⲩ ✣

Ⲟⲩⲟⲩ ⲡⲓⲙⲛⲧ ⲧⲏⲣⲩ ✣ ⲛⲓⲣⲱⲟⲩⲧ ✣ ⲛⲉⲙ ⲛⲓⲣⲓⲟ̀ⲙⲓ ✣ ⲛⲁⲩⲡⲛⲟⲩ ⲧⲏⲟⲩ ⲛⲉ ⲉⲧⲉⲣϩⲱⲃ ⲉ̄ ⲡⲛⲓ ⲙ̄ⲡⲟ̄ⲥ̄ ✣

Ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉ ⲛⲁϣⲱⲟⲩⲛ ⲛⲉ ⲃⲉⲛ ⲛⲓⲛⲓ ⲛ̈ⲕⲁⲣⲣⲱⲛ ✣ ⲡⲓⲁⲣⲭⲱⲛ ⲛ̈ⲧⲉ ϯⲃⲁⲕⲓ ⲉⲧⲣⲁϣⲓ ⲉ̄ⲣⲣⲏⲓ ⲉ̄ϩⲉⲛ ⲡⲓⲛⲁⲣϫ ⲛ̈ⲕ×ⲧⲉ ⲡⲓⲙⲛⲧ ⲧ[ⲏ]ⲣⲩ ✣ ⲧⲟⲧⲉ ⲁ ⲡⲓⲥⲱⲧⲏⲣ ⲉⲣ ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩⲣⲱⲙⲓ ⲛⲟⲩⲱⲓⲛⲓ ✣ ⲁϥⲓ ⲫⲁⲣⲱⲟⲩ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ✣ × ⲧⲩ[ⲉ][2]

Ⲱ ⲭⲉⲣⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ✣ ⲛⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ✣ ⲧⲉⲧⲉⲛϯⲁⲣϩⲧ ⲁⲛ ⲉ̄ ⲡⲓⲙⲛⲧ ⲉⲧⲁⲩⲡⲁⲣϩⲧ ϯⲛⲟⲩ ⲟⲩⲛ ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ⲉ̈ϩⲟⲗ ⲫⲁⲣⲱⲟⲩ ✣ ⲡⲧⲉⲧⲉⲛϯⲥⲱⲱ ⲛⲱⲟⲩ ⲙ̄ⲡⲓⲥⲁⲓ ⲛ̈ⲧⲉ ⲡⲱⲛϧ ✣ ⲙⲟⲛⲟⲛ ⲙ̄ⲡⲉⲣⲉⲣⲁ̀ⲙⲉⲗⲉⲥ ✣ ⲫⲛ ⲉ̄ⲧⲉⲧⲉⲛⲛⲁⲉⲣⲉ̄ⲧⲓⲛ ⲙ̄ⲙⲟϥ ✣ ⲛ̈ⲧⲟⲧ ϯⲛⲁⲧⲛⲓϥ ⲛⲱⲧⲉⲛ ✣ ⲧⲁⲣⲓⲣⲏⲛⲏ ⲉⲥⲉⲱⲱⲡⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ̈ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ✣

Ⲉ̄ⲧⲁⲫⲭⲉ ⲛⲁⲓ ⲇⲉ ⲛⲱⲟⲩ ⲛ̈ⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲉⲫⲟⲓ ⲙ̄ⲫⲣⲏϯ ⲛ̈ⲟⲩⲣⲱⲙⲓ ⲛ̈ⲟⲩⲱⲓⲛⲓ ✣ ⲁϥⲱⲉ ⲛⲁϥ ⲉ̄ ⲡⲱⲱⲓ ⲉ̄ ⲡⲓⲫⲛⲟⲩⲓ ✣ ϧⲉⲛ ⲟⲩⲱⲟⲩ

Ⲧⲟⲧⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ×ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗ[ⲟⲥ] ⲉ̈ⲟⲟⲩⲁϩ ✣ ⲁ ⲡⲟⲩⲟ ⲉⲣⲟⲧⲱⲓⲛⲓ ϧⲉⲛ ⲡⲱⲟⲩ ⲛ̄ⲓⲏ̄ⲥ̄ ⲉⲧⲁⲫⲟⲩⲱⲛⲟ ⲉ̄ⲣⲱⲟⲩ ✣ × ⲧⲫⲉ

Ⲏⲱⲟⲩ ⲇⲉ ⲉⲧⲁⲓ ⲉ̈ϩⲟⲗ ✣ ⲁ ⲡⲓⲙⲛⲧ ⲧⲏⲣⲩ ⲫⲓⲧⲟⲩ ⲉ̄ⲃⲣⲏⲓ ϧⲁ ⲣⲁⲧⲟⲩ ⲛ̄ⲧⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲟⲩⲱⲙⲧ ⲙ̄ⲙⲱⲟⲩ ✣

Ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉ ⲁⲧⲧⲟⲩⲛⲟⲥⲟⲩ ⲁⲧϯⲥⲱ ⲛⲱⲟⲩ ⲟⲩⲟⲩ ⲉⲩⲧⲁⲙⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ ⲡⲓⲛⲁⲣϩ ⲛ̈ⲧⲉ ⲛ̄ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ✣ ⲟⲩⲟⲩ ⲛ̈ⲧⲟⲩⲣⲉⲡⲟⲩ ⲥⲁϧⲟⲗ ⲛ̈ⲛⲟⲩⲛⲟϧⲓ ⲛ̈ⲧⲉ ϣⲟⲣⲡ ✣

Ⲡⲓⲙⲛⲧ ⲇⲉ ⲧⲏⲟⲩ ⲛⲁⲩⲥⲟⲩⲁⲓ ⲛⲉ ϧⲁ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ✣ ⲉⲧⲟⲩⲱⲙ ⲉ̄ ⲥⲓⲥⲙⲟⲩ ⲛ̈ⲧⲟⲧⲟⲩ ✣ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉ ⲉⲩⲛⲁⲩ ⲉ̄ ⲡⲱⲟⲩ ⲙ̄ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ✣ ⲉⲫⲕⲱϯ ⲉ̈ⲣⲱⲟⲩ ✣

Ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲟⲛ ⲉ̄ⲟⲩⲟⲛ ⲟⲩⲁⲉⲙⲱ(ⲛ) ⲛⲉⲙⲁϥ ✣ ⲉⲫⲱϣ ⲉ̈ϩⲟⲗ ϧⲉⲛⲟ×ⲡⲓϣϯ ⲛ̈ⲥⲙⲏ ✣ ⲉⲫϫⲱ ⲙ̄ⲙⲟⲥ ✣ × (ⲧⲩⲍ)

Ⲭⲉ ϯϯⲣⲟ ⲉ̈ⲣⲱⲧⲉⲛ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̈ⲟⲟⲩⲁϩ ⲛ̈ⲧⲉ ⲛ̄ⲭ̄ⲥ̄ ⲙ̄ⲡⲉⲣϯⲃⲓⲥⲓ ⲛⲏⲓ ✣ ϯⲛⲁⲓ ⲉ̈ϩⲟⲗ ⲛ̈ⲏⲛⲧⲩ ✣

Ⲧⲟⲧⲉ ⲡⲓⲁⲉⲙⲱⲛ ⲁⲩⲥⲓϯ ⲙ̄ⲡⲓⲣⲱⲙⲓ ⲉ̄ ⲡⲓⲕⲁⲣⲓ ✣ ⲙⲉⲡⲉⲛⲥⲱⲥ ⲁⲫⲓ ⲉ̈ϩⲟⲗ ⲛ̈ⲏⲛⲧⲩ ✣ ⲡⲉⲧⲣⲟⲥ ⲇⲉ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ✣ ⲁⲧⲟⲩⲁⲣⲥⲁⲣⲛⲓ ⲙ̄ⲡⲓⲁⲉⲙⲱⲛ ⲉ̄ ⲡⲓⲧⲉⲙⲕⲟⲧⲩ ⲉ̈ⲣⲟⲩ ⲭⲉ ⲡⲁ ⲉ̈ⲛⲉⲩ ✣

Ⲧⲟⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲁⲩⲟⲩⲁⲁⲓ ⲁⲩⲣⲓⲧⲩ ⲉ̈ⲃⲣⲏⲓ ϧⲁ ⲛⲉⲡⲥⲁⲗⲁⲧⲁ ⲛ̈ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩⲱⲱⲡⲓ ⲉⲩⲧϧⲓ ⲉ̈ⲣⲱⲟⲩ ✣

Ⲫⲓⲗⲓⲡⲡⲟⲥ ⲇⲉ ⲛⲉⲙ ⲡⲉⲧⲣⲟⲥ ⲁⲧⲱⲗⲓ ⲙ̄ⲡⲓⲙⲛⲧ ⲉ̈ϩⲉⲛ ⲛⲓⲙⲱⲟⲩ ✣ ⲁⲧϯⲱⲙⲥ ⲛⲱⲟⲩ ϧⲉ(ⲛ) ϥⲣⲁⲓ ⲙ̄ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲛⲣⲓ ⲛⲉⲙ ⲛⲓⲡⲛⲁ ⲉ̈ⲟⲟⲩⲁϩ ✣ ⲟⲩⲟⲩ ⲛⲉϫⲉ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄ⲡⲓⲙⲛⲧ ×ⲉ ⲫⲛⲏⲡⲉ ⲁ ⲛ̄ⲟ̄ⲥ̄ ⲭⲱ ⲛⲱⲧⲉ(ⲛ) ⲉ̈ϩⲟⲗ ⲛ̈ⲛⲉⲧⲉⲛⲛⲟϧⲓ [ⲧⲩ]ⲏ

[1] Heading ⲧⲩⲁ ⲓⲏ (Ornament) ⲭⲉ ⲕ̄ (last p. of quire 20).

[2] Heading [ⲕⲁ] ⲃⲉ (Ornament) ⲟⲩ ⲧⲩ[ⲉ] (first p. of quire 21).

of the Lord." ×And straightway the gate came in together with the pillar which was upon it and became (part) of the building in the presence of the whole multitude; and no sound of it was heard at all. × p. 394

†And Philip turned himself unto the multitudes and said unto them: "Lo, we will build the house of the Lord. Let the children who are virgins come to work upon the house of the Lord: after that, let us all work." And the whole multitude, men and women, all came to work upon the house of the Lord. † (=B., p. 153)

Now the Apostles were in the house of Karron,[1] the ruler of the city, rejoicing at the faith of ×the whole multitude. At that time the Savior took the form of a man of light and came and spake unto them: "Hail, Peter and Philip, my honored Apostles! †See ye not the multitudes which believe? Now therefore go forth unto them that ye may teach them the word of life. Only be not neglectful. Whatsoever ye shall ask, I will give it unto you. My peace be with you at all times." And when Jesus had said these things unto them, being in the form of a man of light, He went up into the Heavens in glory. × p. 395 † (=L., p. 64)

Then the faces of Peter and Philip, ×the holy Apostles, shone with the glory of Jesus which He had revealed unto them. And when they came forth, the whole multitude fell at the Apostles' feet and worshiped them. But the Apostles raised them up and taught them, declaring unto them the faith of the Lord Jesus the Christ and (exhorting them) †to depart from their former sins. And all the multitudes pressed upon the Apostles desiring to receive blessing at their hands, especially when they saw the glory of Our Lord Jesus the Christ which surrounded them. × p. 396 † (=B., p. 154)

Now there was also a man, possessed by a demon, who cried out with ×a loud voice, saying: "I beseech you, holy Apostles of Christ, do not torment me. I will come out of him." Then the demon cast the man upon the ground, and after that came out of him. But Peter and Philip commanded the demon not to return unto him for ever. Then the man who was cured cast himself down at the Apostles' feet and began to kiss them. × p. 397

Now Philip and Peter took the multitude to the waters and baptized them in the Name of the Father, and of the Son, and of the Holy Spirit. And the Apostles said to the multitude: ×"Lo, the Lord hath forgiven × p. 398

1 Arabic has 'Marwân'; the Eth. 'Kĕrôn.'

ⲉⲧ ⲁⲣⲉⲧⲉⲛⲁⲓⲧⲟⲩ ϩⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲉⲙⲓ ✣ ⲁⲣⲓⲟⲩⲓ̈ ⲙ̄ⲡⲓⲡⲉⲑⲛⲁⲛⲉⲩ ⲟⲛ ✣ ⲥⲁⲧϩⲏ ✣ ⲣⲓⲙⲁ ⲛ̄ⲧⲉⲧⲉ(ⲛ)ⲥⲓ ⲛ̄ⲛⲓⲁⲅⲁⲑⲟⲛ ✣ ⲛ̄ⲧⲉ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲫⲏⲟⲩⲓ̈ ✣

Ⲏⲑⲱⲟⲩ ⲁⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲉ̄ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ✣ ⲁⲉ ⲧⲉⲡϯⲱⲟⲩ ⲛⲁⲕ ⲫϯ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ✣ ⲁⲉ ⲁⲕⲱⲉ(ⲛ)ϩⲏⲧ ϩⲁⲣⲟⲛ ✣ ⲁⲕⲛⲁⲓ ⲛⲁⲛ

Ⲛⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲉ ⲁⲩⲉⲣⲁ̄ⲣⲓⲁϫⲓⲙ ⲛⲱⲟⲩ ⲛ̄ϯⲉⲕⲕⲗⲏⲥⲓⲁ̄ ✣ ⲟⲩⲟⲉ ⲛⲁⲣⲉ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲑⲟⲩⲏⲧ ⲉ̄ⲣⲟⲥ ⲡⲉ ✣ ϩⲉⲛ ⲟⲩⲛⲓⲱϥ ✣ ⲛ̄ⲣⲁⲱⲓ ⲛⲉⲙ ⲟⲩⲟⲩⲛⲟϥ ✣ ⲉⲩⲥⲱⲧⲉⲙ ⲉ̄ ⲛⲓⲥⲁϫⲓ ⲛ̄ⲧⲉ ⲫϯ ✣

Ⲉ̄ⲣⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲱⲱϥ ⲉ̄ⲣⲱⲟⲩ ϩⲉ(ⲛ) ⲛⲓⲙⲟⲙⲟⲥ[1] ✣ ⲉ̄ⲣⲉ ⲡⲉⲧⲣⲟⲥ ⲭⲱϥ ϧⲱⲗ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ⲣⲱⲟⲩ ✣ ϩⲉⲛ|[ⲛⲓⲡⲣ̄ⲏ̄ . . .

One folio (two pages) missing.

×(p. 54) ×ⲉ̄ⲧ ⲁϥⲁⲓⲥ ⲙ̄ⲫⲁⲣⲟⲛ ϩⲉⲛ [ⲡⲁⲓ(ⲛ)]ⲉⲣⲟⲩⲱⲉ ⲛ̄ϩⲉ ϧⲁⲙⲙⲏⲩ ⲙ̄ⲡ[ⲟ]ⲗⲓⲥ ⲉⲃⲣⲟⲩⲥⲱⲧⲉⲙ ⲉ̄ⲣⲟϥ [ⲉϥ]ϧⲓⲱⲓⲩ ⲛⲱⲟⲩ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲙ̄ⲫⲣⲁⲛ ⲙ̄ⲡⲛ̄ⲥ̄ ✣ ⲁⲉ ⲛ̄ⲑⲟⲟϥ ⲡ̄[ⲉ] ⲫϯ ⲛ̄ⲡⲁϯⲫⲉ ⲛⲉⲙ ⲡⲁⲡⲕⲁ[ⲟⲓ ✣]

Ⲁⲩⲉⲣⲟⲧⲱ ⲛ̄ϩⲉ ⲡⲓⲣⲱⲙⲓ ⲡⲏ [ⲉ]ⲧⲉⲙⲡⲟⲩⲁⲣϯ ⲉ̄ ⲡⲉϥϧⲓⲱⲓⲩ ⲉ̄ⲃⲟⲩⲁⲗ ✣ ⲁⲗⲗⲁ ⲉⲩⲱⲉⲙⲱⲓ ⲛ̄ⲛⲓⲧⲉⲙⲱⲛ ✣ ⲡⲉϫⲱⲟⲩ ⲛⲁⲩ

Ⲁⲉ ⲛⲓⲙ ϧⲱⲩ ⲡⲉ ⲡⲛ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲙ̄ⲡⲉ(ⲛ)ⲥⲱⲧⲉⲙ ⲉ̄ ⲡⲁⲓ ⲣⲁⲛ ⲉ̄ⲛⲉϥ ✣ ⲁⲩⲉⲣⲟⲧⲱ ⲛ̄ϩⲉ ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲃⲟⲩⲁⲗ ⲟⲩⲟϥ ⲡⲉϫⲁϥ

Ⲁⲉ ⲥⲱⲧⲉⲙ ⲉ̄ⲣⲟⲓ ⲱ̄ ⲛⲓⲣⲱⲙⲓ ⲉ̄ⲧⲃⲟⲩⲏⲧ[2] ✣ ⲛⲁⲓ ⲉⲃⲟⲩⲱϣ ⲉ̄ ⲉⲣⲙⲉϩⲉⲭⲓⲛ ⲛ̄ⲧⲭⲁⲣⲓⲥ ⲙ̄ⲡⲛ̄ⲥ̄ ⲫϯ ⲙ̄ⲙⲏ ✣

×(p. 55) Ⲫϯ ⲉ̄ ϯϧⲓⲱⲓⲩ ⲙ̄ⲙⲟϥ ✣ ⲛ̄ⲑⲟⲟϥ ⲡⲉ ⲫϯ ⲉⲧⲟⲛϧ ✣ ⲟⲩⲟϥ ⲟⲛ ⲉϥϯ ⲙ̄ⲡⲱⲛϧ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲃ×[ⲛⲁ]ϧⲉ ⲉ̄ⲣⲟϥ ✣ ⲡⲱⲏⲣⲓ ⲡⲉ ⲉⲧⲱⲟⲛ ϩⲉⲛ ⲫⲓⲱⲧ ✣ ⲟⲩⲟϥ ⲫⲓⲱⲧ ⲉⲩⲱⲟⲛ ϩⲉⲛ ⲡⲱⲏⲣⲓ ✣ ⲉ̄ⲣⲉ ⲛⲓⲙⲁ̄ ⲉⲃⲟⲩⲁⲗ ⲟⲓ ⲛ̄ⲟⲩⲁⲓ ⲛ̄ⲟⲩⲱⲧ ⲛⲉⲙⲱⲟⲩ ⲛ̄ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ✣ [ⲛⲉ]ⲟⲩ ⲡⲉ ⲡⲓⲁ̄ⲱⲣⲁⲧⲟⲥ ✣ ⲛ̄ⲑⲟⲟϥ ⲡⲉⲧⲁⲩⲟⲁⲙⲓⲟ ⲙ̄ⲡⲧⲏⲣϥ ϩⲉ(ⲛ) ⲧⲉⲩⲥⲟⲫⲓⲁ ✣

Ⲏⲑⲟϥ ⲡⲉⲧⲁⲩⲟⲁⲙⲓⲟ ⲙ̄ⲫⲓⲟⲙ ⲛⲉⲙ ⲡⲓⲁ̄ⲣⲱⲟⲩ ✣ ⲛⲉⲙ ⲡⲓⲗⲁⲙⲡⲏ ⲛⲉⲙ ⲡⲛ ⲉⲧⲉⲡϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ ✣

Ⲏⲑⲟϥ ⲡⲉⲧⲁⲩⲟⲣⲉ ⲉⲡϫⲁⲓ ⲛⲓⲃⲉ(ⲛ) ⲱⲱⲡⲓ ✣ ⲡⲛ ⲉⲧϩⲏⲡ ⲛⲉⲙ ⲡⲛ ⲉⲑⲟⲩⲟⲛϩ ⲉ̄ⲃⲟⲗ ✣

Ⲏⲑⲟϥ ⲡⲉⲧⲁⲩⲥⲓ ⲛⲟⲩⲕⲁⲣⲓ ⲉ̄ⲃⲟⲗϩⲉⲛ ⲡⲕⲁⲣⲓ ✣ ⲁⲩⲉⲣⲡⲗⲁϫⲓⲙ ⲛⲟⲩⲣⲱⲙⲓ ✣ ⲕⲁⲧⲁ ⲡⲉϥⲙⲓ ⲛⲉⲙ ⲧⲉϥϩⲓⲕⲱⲛ ✣

×(p. 56) Ⲏⲑⲟϥ ⲟⲛ ⲡⲉ ⲉⲧⲁⲩⲥⲙⲟⲩ ⲉ̄ ⲡⲉⲡⲓⲱⲧ ⲁ̄ⲁⲁⲙ ✣ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⲙ̄×ⲛⲁⲓ ⲣⲏϯ ⲉⲓⲁⲓ ⲟⲩⲟϥ [. . ?] ⲙⲁϥ ⲡⲕⲁⲣⲓ ✣ ⲁⲣⲓⲥ̄ⲧ ⲉⲣⲟ[ϥ ✣]

[1] Doubtless ⲛⲉⲙ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ should be added: both Arabic and Eth. read "the Law and the Prophets."

[2] The MS. has ⲉⲑⲟⲩⲁⲃ which is inappropriate (though supported by the Arabic "blessed"): the Eth. reads "who are assembled," pointing to a Coptic reading ⲉⲧⲟⲟⲩⲏⲧ which might easily be corrupted to ⲉⲑⲟⲩⲁⲃ.

you your sins which ye committed in ignorance. Do that which is good also henceforward, that ye may receive the good things of the Kingdom of the Heavens." And they all cried out saying: "We give glory to Thee, O God of Peter and Philip, because Thou hast had compassion on us and had mercy upon us."

And the Apostles consecrated for them the Church; and the whole multitude was assembled unto it in great joy and gladness while they harkened unto the word of God. Philip read unto them in the Law (and
† (=B., p. 155) the Prophets), †while Peter interpreted them unto them through (the Spirit).

[The Apostles celebrate the Offering for the people and, after appointing a bishop, priests, and deacons, depart from the country.]

D. *The Martyrdom of Philip.*

[Title and beginning of the text only lost. Philip journeys to Africa[1] and there preaches the faith.]

× p. 401 (= L. 66; B., p. 156) (He preached the faith of Christ and the mercy) ×which He showed towards us. And as multitudes of the city were coming to him that they might hear him, while he was preaching unto them in this wise the name of Christ, namely, that He is God of those who are in Heaven and those who are on earth—the men, who did not believe his holy teaching but worshiped the demons, answered and said unto him: "Who is the Christ Jesus? We have never heard this name." The holy Apostle answered and said: "Harken unto me,
† (=B., p. 157) ye men assembled,[2] †ye who desire to partake of the grace of Christ, the true God. The God whom I preach
× p. 402 unto you, He is the living God Who also giveth life unto every one who ×believeth on Him. It is the Son Who is in the Father, and the Father Who is in the Son,[3] while the Holy Spirit is one altogether with them at all times. He is the Invisible; He it is Who hath made all things by His wisdom; He it is Who made the sea and the rivers and the lakes and all things that are in them; He it is Who made all substances to be, those that are unseen and those that are apparent; He it is Who took earth of the earth and fashioned a man after
× p. 403 His likeness and His image; ×He it is also Who blessed our father Adam, saying unto him on this wise: 'Increase and fill the earth: exercise lordship over it.'[4] . . ."

1 So in both Arabic and Eth.

2 See note on Coptic text.

3 Cp. *John* x, 30.

4 *Genesis* i, 28.

Ⲟⲩⲟⲉ ⲛⲉⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲉ [ⲭⲉ] ⲟⲩⲟⲉ ⲁⲫⲱⲛ ⲡⲓⲛⲟⲩ† ⲉ̀ⲧ[ⲁⲩ]ⲟⲁⲙⲓ̈ⲟ̄ ⲛ̈ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲧ ⲁ[ⲕ]ⲭⲟⲧⲟⲩ ✣ ⲡⲉⲭⲉ ⲡⲓⲁ̄ⲡⲟⲥ-
[ⲧⲟ]ⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲱ[ⲟⲩ ✣]

Ⲭⲉ ϩⲓⲉⲛ ⲡⲓⲫⲏⲟⲩⲓ̈ ⲟⲩⲟⲉ ⲩ[ⲉ]ⲭⲉⲛ ⲡⲕⲁⲣⲓ ⲟⲛ ⲛⲉⲙⲁⲛ ⲁ̀ⲡⲟ[ⲛ] ϩⲁ ⲡⲓⲣⲱⲙⲓ ✣ ⲉⲧⲓⲣⲓ ⲙ̄ⲡⲉⲩⲟⲩⲱⲩ

Ⲏⲉⲛ ⲡⲁⲓⲙⲟⲣⲉ ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲙⲓ ✣ ⲭⲉ ⲉⲩⲟⲩⲱⲩ ⲛ̈ⲧⲉ ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ ⲧⲁⲥⲑⲟ ⲙ̄ⲡⲓⲙⲏⲩ ⲧⲏⲣⲩ ϩⲁ ϥ† ⲡ$\overline{\text{ⲭⲥ}}$
$\overline{\text{ⲓⲏⲥ}}$ ⲡⲉⲛ$\overline{\text{ⲥⲧ}}$ ✣

Ⲧⲁϫⲁ ⲁϥⲙⲁϩ ⲡⲟⲩϩⲏⲧ ϩⲉⲛ ⲛⲉϥⲙⲉⲩⲓ̈ ⲉⲧϩⲱⲟⲩ ✣ ⲟⲩⲟⲉ ⲁⲩⲉⲣⲉ̀ⲡⲉⲣⲥⲓⲛ ⲛ̈ⲏⲛⲧⲟⲩ ✣ ⲉ ⲡⲓⲡⲉⲧϩⲱⲟⲩ ✣ ⲁⲩⲫⲟⲣⲧⲁⲙⲟⲩⲓ
ⲙ̄ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲟⲩⲟⲉ ⲁⲩⲥⲟⲛϥ ⲭⲉ ⲁⲩⲛⲁⲧⲁ[ⲗⲟ]ϥ ⲉϫⲉⲛ ⲟⲩϣ̀ⲉ ✣ ⲟⲩⲟⲉ ⲛⲁⲓ ×[ⲣⲏ†] ⲁⲩⲉⲣϧⲉⲗⲗⲉ ×[$\overline{\text{ⲣⲁ}}$]
ⲛ̈ⲭⲉ ⲟⲩⲟⲛ [ⲛⲓ]ϧⲉⲛ ⲉⲧⲁⲩⲁⲙⲟⲩⲓ ⲙ̄ⲙⲟϥ ✣

[Ⲟⲩ]ⲟⲉ ⲁ̀ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲱⲱ ⲉ̀ϧⲟⲗ [ⲉϥ]ϫⲱ ⲙ̄ⲙⲟⲥ ✣ ⲭⲉ ⲟⲩⲁⲓ ⲛⲉ ϥ† [ⲙ]ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ✣ ⲙ̄ⲡⲉⲣ-
ϧⲱⲧⲉϧ [ⲙ̄]ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ✣ ϕⲁⲓ ⲉⲧⲁϥⲓ̈ ⲉ ⲧⲟⲩϫⲟⲛ ⲧⲏⲣⲟⲩ ⲉⲓ ⲟⲩⲥⲟⲛ ✣

[Ⲟ]ⲩⲟⲉ ⲛⲁⲓ ⲣⲏ† ⲁ̀ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲡⲟⲉⲙ ⲉ̀ϧⲟⲗⲉⲓⲧⲟⲧⲟⲩ ⲛ̈ⲓⲙⲏ ⲉⲑⲟⲩⲱⲩ ⲉ̀ ϧⲱⲧⲉϧ ⲙ̄ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ✣

Ⲛⲁϥⲙⲟⲩⲓ ⲟⲛ ⲛⲉ ⲉⲩⲉⲓⲱⲓⲙ ϧⲉ(ⲛ) ⲛⲓⲁⲟⲩ ⲧⲏⲣⲟⲩ ✣ ⲉⲧⲕⲱ† ⲉ̀ⲣⲟⲩ ⲉⲩⲉⲓⲱⲓⲙ ⲙ̄ϕ† ⲡⲓⲗⲟⲩⲟⲥ ⲱⲁⲣⲟⲩ ⲉⲓ ⲙ̄ⲙⲏⲛⲓ ✣ ⲟⲩⲟⲉ
ⲉⲩⲉⲣϕⲁϧⲣⲓ ⲉ̀ ⲣⲱⲙⲓ ⲛⲓϧⲉⲛ ⲉ̀ⲣⲉ ⲱⲱⲛⲓ ⲉⲓⲱ̀ⲧⲟⲩ ✣ ⲣⲱⲥⲧⲉ ⲛ̈ⲧⲉ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲛ̈ⲧⲉ †ⲡⲟⲗⲓⲥ ⲕⲱ† ⲉ̀ⲣⲟⲩ ✣
×ⲉⲩϯⲥϧⲱ[1] ⲛⲱⲟⲩ ⲉⲟϧ[ⲉ †ⲙⲉⲧⲟⲩ]ⲣⲟ ⲛ̈ⲛⲓϕⲏⲟⲩⲓ̈ ✣ × ($\overline{\text{ⲣⲉ}}$)

Ⲉϩⲓⲛⲓ ⲛⲁⲩ ⲛ̈ⲣⲁⲛϧⲉⲗⲗ[ⲉⲩ ⲉⲩ]ⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲱⲟⲩ ⲙ̄ⲛⲓⲟⲩ[ⲭⲁⲓ]

Ⲉϩⲓⲛⲓ ⲛⲁⲩ ⲛ̈ⲣⲁⲛⲥⲁⲗⲉⲩ [ⲉⲩ]ⲧⲁⲗⲥⲟ ⲙ̄ⲙⲱⲟⲩ ✣ ϩⲉⲛ ⲛⲓ[ⲥⲁ]ⲭⲓ ⲛ̈ⲧⲉ ⲣⲱϥ ⲙ̄ⲙⲁⲧⲁϥ

Ⲉϩⲓⲛⲓ ⲛⲁⲩ ⲛ̈ⲣⲁⲛϫⲁⲥⲉⲩ [ⲉⲩ]ⲟⲣⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̀ ⲟⲩϫⲁⲓ ✣

Ⲉϩⲓⲛⲓ ⲛⲁⲩ ⲛ̈ⲣⲁⲛϫⲟⲣⲣ ✣ ⲉⲩⲟⲣⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̀ ⲥⲱⲧⲉⲙ ✣

Ⲉϩⲓⲛⲓ ⲛⲁϥ[2] ⲛ̈ⲣⲁⲛⲉ̀ϧⲟ ✣ ⲉⲩⲟⲣⲟ ⲙⲙⲱⲟⲩ ⲉ̀ ⲥⲁⲭⲓ ⲣⲓⲧⲉⲛ ⲧⲭⲟⲙ ⲙ̄ⲡ$\overline{\text{ⲭⲥ}}$ ✣ ⲉⲧⲥⲱⲟⲛ ⲛ̈ⲏⲣⲏⲓ ⲛ̈ⲏⲛⲧⲥ

Ⲉϩⲓⲛⲓ ⲛⲁϥ ⲛ̈ⲣⲁⲛϧⲁⲕⲁⲥⲉⲣⲧ ⲉⲩⲟⲣⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̀ ⲧⲟⲩϧⲟ ⲣⲓⲧⲉⲛ ⲡⲁⲓⲛⲟⲩⲁⲓ ⲛ̈ⲛⲉϥⲭⲓⲥ ⲉ̀ ⲡⲱⲱⲓ ⲉⲩⲧⲉⲣⲟ ⲙ̄ϕ† ⲉ̀ϧⲱⲟⲩ

Ⲉϩⲓⲛⲓ ⲛⲁϥ ⲛ̈ⲣⲁⲛⲡⲱⲟⲩ ✣ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ϩⲁⲛⲉⲙⲱⲛ ⲛⲉⲙⲱⲟⲩ ✣ ⲉⲩⲣⲓⲟⲩⲓ̈ ⲙ̄ⲙⲱⲟⲩ ⲉ̀ϧⲟⲗ ✣ ⲟⲩⲟⲉ ×[ⲣⲓⲧⲉⲛ] ⲛ̄ⲣⲙⲟⲩ ⲛ̈ⲧⲉⲡϕ† ×[$\overline{\text{ⲣⲉ}}$]
ⲣⲓ[. . .] ✣ ⲧⲁⲗⲥⲟ ⲛ̈ⲛⲁⲓ ⲕⲉϫⲱ[ⲟⲩⲛ]ⲓ ✣ ⲁ̀ⲡⲁϩⲁⲡⲗⲱⲥ ⲛⲁⲩ[ⲧⲁ]ⲗⲥⲟ ⲛ̈ⲱⲱⲟⲩⲓ ⲛⲓϧⲉⲛ ⲛⲉⲙ [ⲗⲟ]ⲓⲓ ⲛⲓϧⲉⲛ ✣ ⲛⲁⲩⲧⲁⲗ-
ⲥⲟⲟⲩⲧ [. .] ⲧⲏⲣⲟⲩ ⲛⲉ ⲉ̀ϧⲟⲗ ⲣⲓⲧⲟⲩ [ⲙ̄]ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ [ⲫ]ⲓⲗⲓⲡⲡⲟⲥ ✣

Ⲗⲟⲓⲡⲟⲛ ⲁⲩϫⲱⲟⲩⲧ ⲛ̈ⲭⲉ ⲛⲓⲙⲏⲩ† ⲛ̈ⲧⲉ †ⲡⲟⲗⲓⲥ ✣ ⲉⲩⲛⲁⲩ ⲉ̀ ⲙⲛ ⲉ̀ⲧⲉ ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲓⲣⲓ ⲙ̄ⲙⲟⲩ ϩⲉⲛ ⲙⲛ
ⲉⲑⲙⲱⲟⲩⲛⲓ ✣

Ⲏⲣⲟⲧⲟ̄ ⲁⲉ ⲛ̈ⲣⲟⲧⲟ̄ ⲉⲩⲛⲁⲩ ⲉ̀ ⲙⲛ ⲉ̀ⲧⲉ ⲡⲟⲩⲟⲩ ⲙ̄ⲙⲉⲡⲣⲁ† ✣ ⲡⲟⲩϣⲛⲣⲓ ⲛⲉⲙ ⲡⲟⲩϣⲱⲣⲓ ✣ ⲛⲉⲙ ⲡⲟⲩⲥⲛⲏⲟⲩ ⲛⲉⲙ ⲡⲟⲩϣⲫⲉⲣ
ⲉⲧⲉⲣⲁⲡⲟⲧⲁⲍⲉⲥⲑⲉ[3] ⲛ̈ⲧⲟⲩϫⲓⲡϣⲉⲙϣⲓ ✣ ⲉⲩⲛⲁⲣ† ⲉ̀ ⲡ$\overline{\text{ⲭⲥ}}$ $\overline{\text{ⲓⲏⲥ}}$ ✣ ⲡⲓⲙⲟⲩⲟⲧⲉⲛⲏⲥ ⲟⲩⲟⲉ ⲫ̀ⲗⲟⲩⲟⲥ ⲛ̈ⲧⲉ ϕⲱⲧ ✣

[1] ⲉⲩϯⲥϧⲱ, *MS.* [2] ϥ is added above the line by a very late hand. [3] *sic.*

And the men said unto him: "And where is the God Who made all these things whereof thou speakest?" The holy Apostle Philip said unto them: "He is in the Heavens and upon the earth with us, the men who do His will."

When the Devil perceived that the holy Apostle desired to bring back the whole multitude unto God, even the Christ Jesus our Lord, he quickly filled their hearts with his evil thoughts †and wrought within them for evil. He caused them to seize the holy Apostle Philip; and they bound him meaning to put ×him upon a cross. And thus everyone who seized him fell blind. And the whole multitude cried out, saying: †"One is the God of the holy Apostle Philip! Do not slay the holy Apostle who is come to save us all at once." Thus the whole multitude delivered the holy Apostle Philip from the hands of them who wished to slay him. † (=B., p. 158) × p. 404 † (=L., p. 67)

He was journeying also, preaching in all the regions round about him, preaching unto them God the Word with many miracles and healing every man who was sick among them; so that the whole multitude of the city sought after him, ×while he taught them concerning the Kingdom of Heaven. When they brought unto him the blind, he bestowed healing upon them; when they brought unto him the lame, he cured them by the word of his mouth alone; when they brought unto him the halt, he caused them to be whole; when they brought unto him the deaf, he made them to hear; when they brought unto him the dumb, he made them speak through the power of Christ which was in him; when they brought lepers, he cleansed them through the laying-on of his hands, while he prayed to God over them; when they brought unto him men possessed with demons, he cast them out; and ×through the †grace of our God he wrought (?) healing upon these also. In a word, he was healing every sickness and every frenzy: they were all being healed at the hands of the holy Apostle Philip. × p. 405 × p. 406 † (=B., p. 159)

Then the great men of the city were wroth when they saw those things which the holy Apostle did for them that were diseased; but more especially when they saw their beloved ones, their sons, and their daughters, and their brethren, and their companions, renouncing their worship (of idols) and believing on the Christ Jesus, the Only-Begotten and the Word of the Father. And so they assembled together, even ×all the great × p. 407

× (ϥϛ) Ⲟⲩⲟⲉ ⲛⲁⲓ ⲣⲏϯ ⲁⲧⲑⲱⲟⲩϯ ⲛ̀ⲁⲝⲉ ×ⲟⲩⲟⲛ ⲛⲓⲏⲉⲛ ⲉⲧⲟⲓⲛ[ⲓⲱϯ] ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲉ ⲙ̄ⲡⲟⲩⲛ[ⲁⲣϯ ⲉ̀] ⲛⲓⲣⲓⲱⲓⲱ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀[ⲧⲉ ⲫⲓ-]
ⲗⲓⲡⲡⲟⲥ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗ[ⲟⲥ ⳿]

Ⲁⲧⲑⲱⲟⲩϯ ⲟⲩⲛ ⲉⲩⲙⲁ ⲛ̀[ⲣⲱⲙ ⳿] ⲁⲩⲥⲁⲝⲓ ⲛⲉⲙ ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ [ⲛ̀ⲭⲁⲛⲥⲁⲝⲓ ⲙ̄ⲙⲟϯ ⲉⲧⲝⲱ [ⲙ̄ⲙⲟⲥ ⳿]

Ⲁⲉ ⲧⲱⲟⲩⲛ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲡⲱ[ⲧⲉⲡ]ⲉ̀ⲣⲛⲟⲩ ⲉⲓ ⲟⲩⲥⲟⲛ ⳿ ⲛ̀ⲧⲉⲛⲁ[ⲙⲟ]ⲛⲓ ⲙ̄ⲡⲁⲓ ⲡⲓⲱϯ ⲙ̄ⲙⲁⲩⲟⲥ ⲫ[ⲏ] ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉⲣⲟϥ ⲁⲉ
ⲁⲛ[ⲟⲥ]ⲧⲟⲗⲟⲥ ⳿ ⲛ̀ⲧⲉⲡⲉⲛⲧⲟⲧⲉⲛ ⲉ̀ⲣⲣⲏⲓ ⲉ̀ⲭⲱϥ ⳿ ⲛ̀ⲧⲉⲡⲥⲱⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲛ̀ⲧⲉⲡⲏⲟⲟⲩⲉϥ ⳿ ⲁⲉ ⲛ̀ⲛⲉⲛⲭⲁϥ ⲉϥⲟⲩⲏ ⲛ̀ⲧⲉ
ⲧⲡⲟⲗⲓⲥ ⲧⲁⲕⲟ ϧⲉⲛ ⲧⲉϥⲁ̀ⲫⲟⲣⲙⲏ ⳿

Ⲟⲩⲟⲉ ⲟⲛ ⲟⲩⲣⲏⲟⲩ ⲛⲁⲛ ⲛⲉ ⲫⲁⲓ ⲁⲉ ⲛ̀ⲛⲉ ⲡⲟⲩⲣⲟ ⲥⲱⲧⲉⲙ ⲁⲉ ⲁ ⲣⲱⲙⲓ ⲛ̀ⲧⲱⲙⲙⲟ ⲓ̈ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲧⲉ(ⲛ)ⲡⲟⲗⲓⲥ ⳿ ⲁⲩⲫⲱⲛⲝ
× [ϥⲏ] ⲙ̄ⲡⲉⲛⲧ ⲛ̀×[ⲛⲓⲣⲱ]ⲙⲓ ⲧⲏⲣⲟⲩ ⲉⲧⲉ ⲛϧⲛⲧⲉ ⲛⲧⲉ]ⲫⲟⲩⲱⲣⲡ ⲛ̀ⲧⲉⲩϧⲱ[ⲧⲉϧ ⲙ̄]ⲙⲟⲛ ⳿ ⲁⲉ ⲉⲟⲩⲉ ⲟⲩ ⳿ ⲁⲣⲉ[ⲧⲉⲡⲉ]ⲣⲁⲛⲉⲭⲉⲥⲟⲉ
ⲛⲁⲩ ⳿ ⲱⲁ[ⲧⲉⲩ]ⲧⲁⲕⲟ ⲙ̄ⲡⲓⲙⲛⲑ ⲧⲏⲣⲩ [ⲛ̀ⲧⲉ] ⲧϧⲁⲕⲓ ⳿ ⲛ̀ⲧⲟⲩⲣⲉⲡⲟⲩ [ⲉ]ϧⲟⲗ ⲙ̄ⲡⲁⲗⲓⲁⲧⲁⲩⲙⲁ ⳿

[Ⲟⲩ]ⲟⲉ ⲁⲩⲥⲓ ⲛⲟⲩⲧⲛⲱⲙⲛ ⲛⲟⲩ[ⲱ]ⲧ ⲛ̀ⲁⲝⲉ ⲡⲓⲡⲓⲱϯ ⲛ̀ⲧⲉ ⲧ[ⲡ]ⲟⲗⲓⲥ ⳿ ⲛⲉⲙ ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ⲁⲩ[ⲉ]ⲛⲧⲟⲧⲟⲩ ⲉ̀ϧⲉⲛ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ
ⲉ̀ⲑⲟⲩⲁⲃ ⳿ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲧⲁ̀ⲙⲟⲛⲓ ⲙ̄ⲙⲟϥ ⳿ ⲟⲩⲟⲉ ⲁⲧⲥⲟⲡⲉϥ ⳿ ⲭⲱⲣⲓⲥ ⲉⲁⲛⲕⲉⲥⲁⲝⲓ ⲛ̀ⲁⲉⲟⲩⲁ̀ ⲉ̀ⲧ ⲁⲧⲁⲟⲧⲟⲩ ⲉ̀ⲣⲟⲩⲛ ϧⲉⲛ
ⲡⲉϥⲣⲟ ⳿

Ⲟⲩⲟⲉ ⲛⲁⲧⲉⲣ ⲡⲓⲉⲓⲱⲱⲛ ⲙ̄ⲙⲟϥ ⲛⲉ ⳿ ϧⲉⲛ ⲉⲁⲛⲓⲱϯ ⲙ̄ⲙⲉⲧⲣⲉϥⲭⲉⲟⲩⲁ̀ ⳿

Ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲉ ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲁⲩⲟⲓ ⲛ̀ⲣⲉⲙⲣⲁⲧⲱ ⲛⲉ ⲉ̀

One leaf (two pages) missing.

× (ϥⲓⲁ) ×ⲧⲏⲣⲟⲩ ⳿ ⲉⲧⲝⲱ ⲙ[ⲙⲟⲥ ⲁⲉ ⲧⲱ]ⲟⲩⲛ ⲛⲧⲉⲥⲱⲉⲣⲟ ⲛ̀[ⲭⲣⲱⲙ] ⲛ̀ⲧⲉⲡⲥⲓϯ ⲙ̄ⲡⲉⲩ[ⲥⲱⲙⲁ ⲉ̀]ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⳿ ⲁⲉ ⲛ̀ⲧ[ⲟⲩ⟨ⲱⲧⲉⲙ⟩-
ⲭⲉⲙ] ⲡⲉϥⲕⲁⲥ ⲛ̀ⲕⲉⲥⲟⲩ ⳿

Ⲩⲉⲛ ⲡⲁⲓⲛⲟⲣⲟⲩⲥⲉⲣⲟ [ⲙⲡⲓ]ⲭⲣⲱⲙ ⳿ ⲁⲉ ⲉⲩⲛⲁⲥⲓϯ [ⲙ̄ⲡⲉϥ]ⲥⲱⲙⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⳿ ⲓⲥ ⲛ̀[ⲟⲩ] ⲓ̅ⲏ̅ⲥ̅ ⲛ̅ⲭ̅ⲥ̅ ⳿ ⲫⲏ ⲉⲧ ⲉϥⲱⲱ[ⲛ
ⲛ]ⲁⲓ ϩⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲭⲉⲛ [ⲡⲉϥ]ⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⳿ ⲁⲫⲟⲧⲱⲣⲡ [ⲙ̄]ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ ⳿ ⲁϥⲱⲗⲓ ⲙ̀[ⲡⲉϥ]ⲥⲱⲙⲁ ⲉ̀ϧⲟⲗϧⲉⲛ
ⲧⲟⲩⲙⲏ[ϯ] ⲛⲉⲙ ⲉ̀ϧⲟⲗϧⲉⲛ ⲛⲟⲩⲧⲁⲓⲁ ϩⲉⲛ ⲧϧⲁⲱⲓ ⲙ̄ⲡⲓⲉ̀ⲣⲟⲟⲩ ⳿

Ⲉ̀ⲣⲉ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲉⲥⲟⲟⲩ ⲭⲟⲩⲱⲧ ⲛ̀ⲥⲱⲩ ⳿ ⲉⲫⲣⲏⲗ ⲉ̀ ⲛⲥⲓⲥⲓ ⳿ ϩⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ ⳿ ⲁⲫⲉⲟⲛⲩ ϩⲉⲛ
ⲟⲩⲡⲉⲧⲣⲁ[1] ϩⲉⲛ ⲓⲗⲏⲙ ⳿

× [ϥⲓϧ] Ⲩⲉⲛ ⲡⲁⲓⲛⲟⲣⲉ ⲡⲓⲙⲏⲛ ⲧⲏⲣⲩ ×[ⲛⲁⲩ ⲉ̀ ⲧⲛⲓ]ⲱϯ ⲛ̀ⲱⲫⲏⲣⲓ ⲉⲧⲁⲥ[ⲱⲱⲡⲓ ⳿] ⲛⲉⲙ ⲛⲓⲡⲓⲱϯ ⲛ̀ⲭⲟⲙ [ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡ]ⲁⲓ ⲣⲱⲙⲓ
ⲙ̄ⲫϯ ⳿ [ⲁⲩⲥⲓⲥⲓ ⲛ̀]ⲧⲟⲩⲥⲙⲏ ⲉ̀ ⲡⲱⲱⲓ [ⲙ̄ⲫϯ] ⲉ̀ⲩⲃⲣⲱⲟⲩ ⲛⲟⲩⲱⲧ ⲛ̀[ⲃⲣⲱⲟ]ⲩ ⲧⲏⲣⲟⲩ ⳿ ⲉⲩⲝⲱ ⲙ̄ⲙⲟⲥ [ⲁⲉ ⲟⲩⲁⲓ] ⲛⲉ ⲫϯ
ⲙ̄ⲡⲓⲁ̀ⲡⲟⲥⲧⲟ[ⲗ]ⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ [ⲡ]ϩⲱⲕ ⲉⲧⲉⲛⲟⲩⲟⲧ ⳿ ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ [ⲡ]ⲝ̅ⲥ̅ ⲛ̀ⲛⲁⲧⲫⲉ ⳿ ⲛⲉⲙ [ⲡ]ⲁ̀ⲛⲕⲁⲣⲓ ⳿ ⲛⲓⲛⲓⲱϯ
ⲛ̀ⲛⲟⲩϯ [ⲉⲧ]ⲥⲟⲥⲓ ⲟⲩⲟ[ⲩ ²ⲉⲧ]ⲥⲙⲁⲣⲛⲟⲩⲧ ⳿ ϩⲉⲛ ⲧⲫⲉ [ⲛⲉ]ⲙ ⲫⲓϧⲉⲛ ⲡⲓⲕⲁⲣⲓ ⳿

[1] The versions suggest a variant reading **περσεα** (persea-tree).
[2] [ⲉⲧ]ⲥⲟⲥⲓ ⲟⲩⲟ[ⲩ]: added by 1st hand.

men and they who did not believe on the holy preaching of Philip. They assembled therefore in a secret place and spake shameful words with one another, saying: "Up, all of us together, that we may seize this great sorcerer who is called 'Apostle,' and lay our hands upon him and bind him to kill him. For we will not leave him alive, lest the whole city perish through his attempt. And moreover, this will be an advantage unto us,
× p. 408 that the king will not hear that a strange man is come into our city and overthrown the heart of ×all the men who are therein; lest he (*sc.* the king) send and slay us, (asking): 'Wherefore do ye bear with him until he corrupt the whole multitude of the city that they may disobey my decree?.'"[1]

And the great men of the city took one resolve together, and laid hands upon the holy Apostle Philip,
† (=B., p. 160) and seized him, and bound him, †adding[2] blasphemous words also which they spake to his face: and they kept reviling him also with great impiety. But the holy Apostle was gentle. . .

[Philip urges his persecutors to repent. They hang him on a cross head downwards and torment him until he dies.]

× p. 411 (= L., p. 68) (And they) ×all (took counsel together) saying: "Let us kindle a fire and cast his body into it, that his bones be not found any more." But while they were kindling the fire, that they might cast his body therein, lo, the Lord Jesus the Christ, for Whose Name's sake he had endured all these sufferings, sent His angel, (who)
† (=B., p. 161) took his body out of their midst and out of their †hands in the middle of the day, the whole city and the region thereof gazing after him (*sc.* the angel), as he rose on high in glory and honor: and he hid it (*sc.* the body) in a rock[3] at Jerusalem.[4]

× p. 412 Now when the whole multitude ×saw the great marvels which were come to pass and the many great miracles of this man of God, they lifted up their voices on high to God, crying all with one cry, and saying: "One is the God of the holy Apostle Philip, the faithful servant of Jesus, the Lord of them in Heaven and of them on earth, the great God Who is exalted and blessed both in Heaven and upon the earth."

1 This passage is corrupt in *Ar.* and *Eth.*
2 Literally 'besides' (**χωρις**).
3 Both *Ar.* and *Eth.* have "in a tree:" see note on text.
4 Jerusalem is probably a mistaken identification of **ιερα πολις** (Hierapolis) with which Philip is ordinarily associated.

Ⲟⲩⲟⲉ ⲁ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲉ ⲛⲉⲙ ⲡⲉⲥⲑⲟⲩⲱ ⲛⲁⲉϯ ⲉ̄ ⲡⲉⲡⲥ̄ⲧ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄. ⳿ ⲟⲩⲟⲉ ⲁⲧⲱⲉⲙⲱⲓ ⲙ̄ⲙⲟⲩ ⲧⲏⲣⲟⲩ ⳿ ⲓⲥⲭⲉⲛ ⲡⲟⲩⲕⲟⲩⲭⲓ ⲱⲁ ⲡⲟⲩⲡⲓⲱϯ ⳿

Ⲁⲩⲟⲩⲱⲣⲡ ⲇⲉ ⲛ̄ⲉⲁⲡⲣⲱⲙⲓ ⲉⲩⲉⲣⲉⲟϯ ⲃⲁⲧⲉⲛ ⲙ̄ⲫϯ ⳿ ⲉ̀ⲣⲏⲓ ⲉ̀ϩⲉⲛ ⲡⲓⲧⲱⲟⲩ ⳿ ⲉⲩⲕⲱϯ

Four leaves (eight pages) missing.

×ⲉⲩⲓⲣⲓ ⲛⲉⲁⲡⲓⲱϯ ⲛ̄ϩⲟⲙ ⲃⲉⲛ ⲛ̀ⲛⲓ ⲉⲧⲱⲱⲛⲓ ⳿ ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲇⲉ ⲛ̄ϩⲉ ⲧⲁⲥⲉⲓⲙⲓ ⲁⲥⲙ̀ⲉⲡⲣⲉ ⲡⲓⲧⲟⲩϧⲟ ⲁⲥⲱⲉ ⲛ̀[ⲁⲥ ⲉ]ϧⲟⲗⲉⲁ ⲡⲁⲙⲁⲉⲡⲕⲟⲧ ⲛ̄ⲑ̄[1] ⲛ̀ⲉⲣⲟⲟⲩ ϯϫⲱ ⲙ̄ⲙⲟⲥ {ⲁ(ⲛ)} ⲁⲛⲟⲕ ⲫⲱ ϯⲣⲉⲙⲥⲓ ⲃⲉⲛ ⲡⲁⲓ ⲕⲉⲣⲙⲓ ⳿ ⲉ̄ⲱⲱⲡ ⲧⲁⲱⲓⲙⲓ ⲙ̀ⲡⲉⲕⲟⲧⲥ ⲉⲣⲟⲓ ⲁⲛ ϯⲛⲁⲕⲓⲛ ⲉⲣⲟⲓ ⲁⲛ ⲉⲓⲣⲉⲙⲥⲓ ⲃⲉⲛ ⲡⲁⲓ ⲕⲉⲣⲙⲓ ⲱⲁϯⲙⲟⲩ (×ⲍⲕⲁ)

Ⲥⲟϧⲉ ⲫⲁⲓ ⲇⲉ ⲁⲛⲟⲕ ⲫⲱ ϯⲡⲁϫⲁⲟⲏⲡⲟⲩ ⲁⲛ ⲉ̄ ⲓ̄ ⲉ̀ⲃⲟⲩⲛ ⲉ̄ ⲧⲁϧⲁⲕⲓ ⳿ ⲟⲩⲇⲉ ⲡⲁⲗⲓⲛ[2] ⲙⲛⲡⲱⲥ ⲛ̄ⲧⲉⲧⲉⲛⲣⲓⲱⲱⲛ ⲙ̄ⲡⲓⲧⲟⲩϧⲟ ⳿ ⲛ̄ⲧⲉ ⲧⲁⲥⲣⲓⲙⲓ ⲥⲱⲧⲙ ⳿ ⲛ̄ⲧⲉⲥⲱⲉ ⲛⲁⲥ ⲉ̀ϧⲟⲗⲉⲁ ⲡⲁⲙⲁⲉⲡⲕⲟⲧ

Ⲥⲧⲁⲩⲥⲱⲧⲙ ⲉ̄ ⲡⲁⲓ ⲛ̄ϩⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲧⲁⲥⲑⲱⲟⲩ ⲉ̀ϧⲟⲗ ⲉⲧⲟⲓ ⲛⲉⲙⲕⲁⲩ ⲛ̀ⲣⲙ̀ⲧ

×Ⲡⲉϫⲉ ⲃⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⳿ ⲉ̀ ⲁⲡⲁⲉⲣ ⲟⲧ ⲱⲁⲧⲟⲩⲟⲗⲧⲉⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̄ ϯⲃⲁⲕⲓ ⳿ ⲙⲟⲓ ⲛⲁⲛ ⲛⲟⲩⲥⲟⲩⲛⲓ ⲉ̀ ⲁⲡⲁⲉⲣ ⲁⲱ ⲛ̀ⲣⲙⲧ ⳿ (×ⲍⲕⲃ)

Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲙ̄ⲃⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⳿ ⲉ̀ ⲧⲟⲩⲱⲱ ⲙⲉⲛ ⲉ̄ ϯ ⲟⲩⲥⲟⲩⲛⲓ ⲛⲁⲕ ⳿ ⲁⲗⲗⲁ ⲙⲛⲡⲱⲥ ⲛ̄ⲧⲉⲕϫⲟⲥ ⳿ ⲉ̀ ⲁⲓⲱⲉⲛ ⲟⲩ-ⲙⲛⲱ ⲛ̄ⲩⲓⲥⲓ ⲃⲉⲛ ⲡⲥⲟⲩⲛⲓ ⲙ̄ⲡⲁⲓⲱⲧ ⲡⲉⲧⲣⲟⲥ ⳿ ⲁⲗⲗⲁ ⲛ̄ⲑⲟⲕ ⲡⲉⲧⲉⲱⲱ ⳿ ⲁⲛⲟⲕ ⲫⲱ ϯⲛⲁⲥⲉⲡⲕ ⲉ̀ϧⲟⲗ ⲁⲛ ⲉ̄ ⲡⲧⲏⲣⲟ ⳿ ⲱⲁϯⲟⲗⲕ ⲉ̀ϧⲟⲩⲛ ⲉ̄ ϯⲃⲁⲕⲓ ⳿ ⲃⲉⲛ ⲫⲟⲧⲱⲱ ⲙ̄ⲡⲉⲛⲥ̄ⲧ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⳿ ⲡⲟⲩⲱⲁⲓ ⲛ̀ⲣⲱⲙⲓ ⲡⲓⲃⲉ(ⲛ) ⳿

Ⲟⲩⲟⲉ ⲡⲉϫⲉ ⲃⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⳿ ⲉ̀ ⲧⲱⲛⲕ ⲡⲧⲉ(ⲛ)ⲙⲟⲣⲧⲉⲛ ⳿ ⲛ̄ⲧⲉⲛ ⲱⲓⲃϯ ⲙ̄ⲡⲉⲛⲥⲩⲭⲏ ⳿ ⲛⲉⲙ ⲡⲉⲛⲥⲙⲟⲧ ⳿ ⲛ̄ⲧⲉⲣⲱⲗ ⲉ̀ϧⲟⲗ ⲃⲁϫⲱⲕ ⳿ ×ⲙ̄ⲡⲁⲓ ⲁⲣⲭⲱⲛ ⳿ ⲛⲉⲙ ⲛⲁⲓ ⲧⲉϧⲛⲱⲟⲩⲓ ⳿ ⲛ̄ⲧⲉⲛϫⲟⲥ ⲛⲁⲕ ⳿ ⲉ̀ ϫⲛⲁⲉⲣ ⲟⲩⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ ⲛⲉⲙⲁⲛ ⳿ ⲛ̄ⲧⲉⲕⲟⲗⲧⲉⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̄ ϯⲃⲁⲕⲓ ⲛⲉⲙⲁⲕ ⳿ (×ⲍⲕⲅ)

Ⲥⲱⲱⲛ ⲛ̄ⲧⲉⲕⲱⲉⲛⲧⲉⲛ ⲉ̀ⲧⲉⲧⲉⲛⲣⲏⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̄ ϯⲃⲁⲕⲓ ⲛ̄ⲥⲁ ⲟⲩ ⳿ ⲉ̄ ⲱⲟⲛ ⲟⲩ ⳿ ⲓ̄ⲉ̄ ⲉ̄ ϯ ⲟⲩ ⲉ̀ϧⲟⲗ ⳿ ⲉⲕⲉϫⲟⲥ ⲡⲁⲕ

Ⲁⲉ ⲛ̄ϩⲏⲗ ⲉ̀ϧⲟⲩⲛ ⲉ ⲧⲁⲓ ϧⲁⲕⲓ ⲉ̀ ⲛ̄ⲧⲁϯ ⲙ̄ⲡⲁⲓ ⲕⲟⲩⲭⲓ ⲛ̄ⲁ̀ⲗⲟⲩ ⲛ̄ⲧⲏⲓ ⲉ̀ϧⲟⲗ ⲛ̄ϩⲏⲧⲥ ⳿

Ⲟⲩⲟⲉ ⲉ̄ⲱⲱⲡ ⲛ̄ⲧⲉⲕϫⲟⲥ ⲛⲁⲕ ⳿ ⲉ̀ ⲁⲱ ⲧⲉ ⲧⲉⲩⲓⲟⲡⲏ ⳿ ⲉⲕⲉϫⲟⲥ ⲡⲁⲩ ⳿ ⲉ̀ ⲟⲩⲥⲙⲉ ⲡⲉ ⳿ ⲟⲩⲟⲉ ⲁⲓⲱⲁⲣⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̄ ϯⲃⲁⲕⲓ ⳿ ⲫⲏ ⲉ̄ⲧ ⲉⲣⲉ ⲫϯ ⲡⲁⲧⲛⲓϥ ⲉ̀ϧⲟⲩⲛ ⲉ̄ ⲣⲱⲓ ⳿ ϯⲡⲁϫⲟϥ ⳿ ⲟⲩⲟⲉ ⲫⲏ ⲉ̄ⲧ ⲉⲩⲡⲁϫⲟϥ ⲛⲏⲓ ϯⲡⲁⲁⲓϥ ⳿

Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲩ ⳿ ⲉ̀ ⲡⲁⲓ ⲥⲟⲩⲛⲓ ⲉⲣⲱⲁⲧ

[1] The numeral may be ⲉ̄, ⲑ̄, or ⲟ̄. The Arabic has "*ten* days."

[2] ? read ⲟⲩⲇⲉ ⟨ⲉ⟩ ⲡⲁⲛⲓ or ⲟⲩⲇⲉⲡⲟⲧⲉ.

And the whole city and the region thereof believed on Our Lord Jesus the Christ, and they worshiped Him all of them, from the least unto the greatest. And they sent God-fearing men up upon the mountain seeking (for the body of Philip).

[At the prayer of the people the body of Philip is brought back by an Angel. It is enshrined with honor in the city.]

E. *The Preaching of Bartholomew in the City of the Oasis.*[1]

[Bartholomew is appointed to preach in the Oasis. He sets out accompanied by Peter and finds a magnate of the city about to return thither with his camels. Hearing that they are Christians, the man refuses to aid them, relating the unhappy plight of a married friend whose wife had been induced to lead an ascetic life.]

×"'. . . performing great miracles on them who were sick.[2] But when my wife heard them, she loved chastity and hath withdrawn from my bed-chamber (these) nine days. I say (that) I also sit in ashes; (and) if my wife will not return to me, I will not cease to sit in ashes until I die.' Wherefore I also will not suffer you to enter into my city or my house (?), †lest perchance ye preach chastity, and my wife hear and withdraw herself from my bed-chamber." ×p. 421 (= L., p. 70; B., p. 92) †(=B., p. 93)

When the Apostles heard these words they turned back, being sorrowful. ×Bartholomew said unto Peter: "What shall we do, that they may bring us to the city? Give us counsel how we shall act." Peter said unto Bartholomew: "I am willing indeed to give thee counsel; but perchance thou mayest say: 'I have endured many sufferings through the counsel of my father Peter.' Nay, thou art the disposer (in this matter); and I will not leave thee at all until I bring thee into the city according to the will of Our Lord Jesus the Christ, the Salvation of all men." And Bartholomew said unto Peter: "Arise, let us gird ourselves, and change our raiment and our appearance, and get ahead of ×this *archon* and his beasts, and say unto him: 'Thou wilt do us a kindness if thou wilt bring us into the city with thee.' And if he ask us, 'For what purpose are ye going into the city, to buy or to sell what?,' thou shalt say unto him: 'We are going into this city that I may sell there this little slave of mine.' And if he say unto thee, 'What is his craft?' thou shalt say unto him, 'He is a vine-dresser.' And when I am come into the city, that which God shall put into my mouth, I will speak; and that which He shall say unto me I will do." †Peter said unto him: "This plan is suitable." ×p. 422 ×p. 423 †(=B., p. 94)

[1] *sc.* the Oasis of Behnesa: see p. 45, note 2.

[2] The *archon* is quoting the words of his friend.

ⲕ ϭⲕⲁ ⲕⲧⲟⲧⲉ ⲁϥϣⲓϩ̀ ⲙ̄ⲡⲟⲩⲥⲭⲏⲙⲁ ⳿ ⲁⲩⲉⲣⲡⲥⲙⲟⲩ ⲛ̄ⲣⲁⲡⲣⲱⲙⲓ ⲛ̄ⲟⲩⲱⲓ ⳿ ⲁⲩⲉⲣ ⲣⲓⲧⲉⲛ ⲙ̄ⲡⲓⲁⲣⲭⲱⲛ ⳿ ⲛⲉⲙ ⲡⲓⲧⲉϩ̀ⲛⲱⲟⲩⲓ ⳿
Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁϥ ⲁⲉ ϫⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛ̄ⲧⲉ ⲡⲓⲧⲉϩ̀ⲛⲱⲟⲩⲓ ⳿ ⲁϥⲉⲣⲟⲩⲱ ⲛ̄ϩⲉ ⲡⲓⲣⲱⲙⲓ ⳿ ⲁⲉ ϫⲉⲣⲉ ⳿
Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁϥ ⳿ ⲁⲉ ϫⲛⲁϣⲉⲣ ϯⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ ⲛⲉⲙⲁ(ⲛ) ⲛ̄ⲧⲉⲕⲟⲗⲧⲉⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⲛⲉⲙⲁⲕ ⳿ ⲡⲉϫⲉ ⲡⲓⲁⲣ-
ϫⲱ(ⲛ) ⲛⲁϥ ⳿ ⲁⲉ ⲉⲕϩⲛⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲧⲁⲓ ϧⲁⲕⲓ ⲛ̄ⲥⲁ ⲟⲩ ⳿ ⲉⲕϣⲟⲡ ⲟⲩ ⳿ ⲓⲉ̄ ⲉⲕϯ ⲟⲩ ⲉ̀ϧⲟⲗ ⳿
Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁϥ ⳿ ⲁⲉ ⲉⲓⲟⲩⲱϣ ⲉ̀ ⲣⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⳿ ⲛ̄ⲧⲁϯ ⲉ̀ϧⲟⲗ ⲙ̄ⲡⲁⲓ ϧⲱⲕ ⲛ̄ⲧⲛⲓ ⳿
Ⲛ̄ϯⲟⲩⲛⲟⲩ ⲁ̀ ⲡⲓⲁⲣⲭⲱⲛ ⲓ̀ ⲉ̀ⲃⲣⲛⲓ ⳿ ⲟⲩⲟⲉ ⲁϥϣⲧⲟ ⲛ̄ⲛⲓⲥⲁⲙⲟⲩⲗ ⳿ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⳿
ⲕ (ϭⲕⲉ) ⲕⲁⲉ ⲟⲩⲛⲓϣϯ ⲛ̄ⲉ̀ⲣⲟⲟⲩ ⲛⲏⲓ ⲡⲉ ⲫⲟⲟⲩ ⳿ ⲉⲟⲩⲉ ⲁⲉ ⲓⲥ ⲟⲩⲙⲛϣ ⲛ̄ⲉ̀ⲣⲟⲟⲩ ϯⲥⲁϧⲟⲗ ⲛⲉⲙ ⲛⲁⲧⲉϩ̀ⲛⲱⲟⲩⲓ ⲛⲉⲙ ⲛⲁϧⲱⲕ ⳿
ⲉⲓⲕⲱϯ ⲛ̄ⲥⲁ ⲟⲩϧⲱⲕ ⳿ ⲛ̄ⲧⲁⲓϣⲟⲡⲉ ⳿ ⲙ̄ⲡⲓϫⲉⲙⲉ ⳿
Ⲓⲥ ⲣⲏⲡⲡⲉ ϯⲛⲟⲩ ⳿ ⲓⲥ ⲫⲏ ⲉ̀ ϯⲕⲱϯ ⲛ̄ⲥⲱⲩ ⲁⲓϫⲉⲙⲉ ⳿ ⲟⲩⲟⲉ ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⳿ ⲁⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲁⲉ ⲟⲩ ⲧⲉ
ⲧⲉϥⲓⲟⲡⲏ ⳿ ⲁ̀ⲛⲟⲕ ⲉⲃⲏⲡⲁϣⲟⲡⲉ ⲛ̄ⲧⲁϯ ⲛⲁⲕ ⲛ̄ⲥⲟⲩⲉⲛⲉ ⳿
Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁϥ ⳿ ⲁⲉ ⲟⲩⲥⲙⲉ ⲡⲉ ⳿ ⲟⲩⲟⲉ ⲡⲓⲁ̀ⲗⲟⲗⲓ ⲉⲧϣⲛϩ ϣⲁⲣⲟⲩⲣⲱⲧ ⲛ̄ⲕⲉⲥⲟⲛ ⳿
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲛⲁϥ ⳿ ⲁⲉ ⲟⲩⲧⲉϫⲛⲓⲧⲛⲥ ⲙ̄ⲡⲁⲓ ⲣϩ̀ⲧ ⳿ ⲡⲉ ϯⲕⲱⲧ ⲛ̄ⲥⲱϥ ⳿ ⲉⲃⲏⲉ ⲁⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲛϣ ⲛ̄ⲁ̀ⲗⲟⲗⲓ ⲛ̄ⲧⲛⲓ ⳿
ⲕ ϭⲕⲅ ⲉⲓⲟⲩⲱϣ ⲉ̀ ϫⲁϥ ⲉ̀ⲣⲣⲛⲓ ⲉ̀ϧⲱⲟⲩ ⲧⲓⲣⲟⲩ ⳿ . ⲧⲟⲧⲉ ⲁⲧⲫⲱⲗϫ ⲕⲛⲉⲙ ⲧⲉⲩⲧⲓⲙⲛ ϣⲁ ⅄ ⲛ̄ⲥⲁⲟⲛⲣⲓ ⳿ ⲁⲩⲟⲗⲟⲩ ⲛ̄ϩⲉ
ⲡⲉⲧⲣⲟⲥ ⳿ ⲁⲩⲥⲟⲕ ⲃⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⲥⲁ ⲟⲩⲥⲁ ⳿ ⲁⲧⲛⲓⲧⲟⲩ ⲛⲁⲩ ⳿ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲓ ⲛ̄ⲧⲉⲕⲧⲓⲙⲛ ⳿ ϫⲁⲥ ⲛⲧⲟⲧⲕ ⳿
ⲣⲓⲙⲁ ⲁⲕϣⲁⲛⲁⲓⲙⲓ ⲛⲟⲩⲣⲱⲙⲓ ⲉⲙⲟⲕⲟ ⲛ̄ⲧⲉⲕϯ ⲛⲁⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲉⲕⲧⲓⲙⲛ ⳿
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⳿ ⲉⲩⲉ̀ⲙⲓ ⲁⲛ ⲁⲉ ⲡⲉⲧⲣⲟⲥ ⲡⲉ ⳿ ⲁⲉ ⲣⲏⲡⲡⲉ ⲁⲕⲟⲓ ⲛ̄ⲛ̀ⲧⲓⲙⲛ ⲛ̄ⲧⲉ ⲡⲉⲕϧⲱⲕ ⳿ ⲁ̀ⲙⲟⲩ ϯⲛⲟⲩ
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ⲁⲛϣⲟⲛϥ ⲙ̄ⲡⲉⲛϫⲉⲙϩⲛⲟⲩ ⲉ̀ⲣⲟϥ ⳿

ˣ p. 424 ˣThen they changed their raiment and took on the appearance of husbandmen and appeared before the *archon* and his beasts. Peter said unto him: "Hail, O Master of camels!" And the man answered: "Hail." Peter said unto him: "Thou wilt be able to do us a kindness, if thou wilt take us into the city with thee."

† (=L., p. 71) †The *archon* said unto him: "For what purpose goest thou into this city, to buy or to sell what?" Peter said unto him: "I wish to go into the city to sell this slave of mine." Straightway the *archon* descended,

ˣ p. 425 making his camels kneel and said: ˣ"Today is a great day for me. For, lo, for many days have I been abroad with my beasts and my servants seeking for a slave to purchase, but have not found one. Behold, now I have found what I sought." And the *archon* said unto Peter: "Tell me what is his craft, that I may buy him and give thee his price." Peter said unto him: "(He is) a vine-dresser; and the vines which are blighted he makes to flourish again." The *archon* said unto him: "It is for a skilled worker of this kind that I am seeking; for I have many vines, and I wish to put him in charge of them all."

ˣ p. 426 Then they agreed ˣas to his price—thirty *staters*. And Peter took them and led Bartholomew aside and gave them to him, saying: "Take thy price and keep it by thee, that if thou shouldest find a man afflicted, thou mayest give him (alms) from thy price."

The *archon* said to Peter, not knowing that he was Peter: "Behold, thou hast received the price of thy slave;

† (=B., p. 95) †come now, let me take thee up and bring thee into the city, that I may make a feast for thee with much wine." Peter said unto him: "Well done, my brother! The favor which thou wouldest bestow on me, bestow

ˊ p. 427 it on this slave, and do not ˣafflict him, but deal kindly with him; for thou wilt find him exceeding profitable."

Now when Peter had thus spoken unto the *archon*, he began to speak great mysteries unto Bartholomew: and he turned back to go on his (own) way.

The *archon* also journeyed with Bartholomew and the beasts that they might go unto the city. But as the men were traveling in the desert with the camels, they went astray in the desert: and the water they

ˣ p. 428 had with them failed. And the men and the beasts suffered greatly: the camels dropped and died. ˣAnd the men wept, saying: "Woe unto us! What is the thing which hath befallen us? Perchance this man was no good servant when he was in his own country, and (therefore) his master sold him unto us: we have bought

Ⲁⲩⲣⲓⲙⲓ ⲇⲉ ⲛ̄ⲧⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲡ ⲇⲉ ⲟⲩ ⲡⲉⲧⲉ(ⲛ)ⲛⲁⲁⲓϥ ⲡ ⲁ̀ⲙⲟⲓ ⲛⲓⲧⲉϧⲛⲱⲟⲩⲓ̈ ⲙ̄ⲙⲁⲧⲁ̀ⲧⲟⲩ ⲛⲉ ⲡ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲛ ϩⲱⲛ ⲧ[ⲉ]ⲡⲡⲁⲙⲟⲩ ϩⲉⲛ ⲛⲁⲓ ⲱⲁϥⲉ ϩⲉⲛ ⲛⲓⲓ̈ⲏⲓ ⲡ

Ⲧⲟⲧⲉ ϧⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⲁϥⲣⲓⲙⲓ ϩⲱϥ ⲡ ⲟⲩⲟϥ ⲉ̀ⲡⲁϥⲱⲗϧⲗ ⲛⲉ ϩⲉⲛ ⲡⲉϥϩⲏⲧ ⲉⲩⲱⲱ ⲉ̀ϧⲟⲗ ⲁⲛ ⲡ ⲁⲉ ⲡⲛⲟⲩⲧ̀ⲉⲙⲓ ⲁⲉ ⲟⲩⲁ̀ⲡⲟⲥ-
τολος ⲛⲉ ⲡ

One hundred and forty-eight leaves (two hundred and ninety-six pages) missing.

ˣⲟⲩⲟϥ ⲟⲛ ⲛ̄ⲧⲉϥⲛⲁⲓ ⲡⲱⲧⲉ(ⲛ) ϩⲉⲛ ⲡⲉϥⲟⲟⲩ ⲛ̄ⲧⲉ ⲡⲉⲧⲉⲛϫⲓⲛⲓ̈ ⲉ̀ϧⲟⲗϩⲉⲛ ⲥⲱⲙⲁ ⲡ ˣ(ϥκ̅ζ̅)

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ⲉⲣϩⲱⲏ ⲧⲏⲣⲟⲩ ⲉⲟⲙⲉϩ ⲛ̄ϫⲣⲟϥ ⲡ ⲛⲁⲓ ⲉ̀ⲧⲉ ⲙ̄ⲙⲟⲛ ϩⲛⲟⲩ ⲛ̄ϩⲏⲧⲟⲩ ⲡ

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Ⲟⲩⲟϥ ⲛⲁⲓ ⲣⲏϯ ⲁⲧ̀ⲁⲙⲟⲛⲓ ⲙ̄ⲙⲟϥ ⲡ ⲁⲩⲥⲟⲛϩϥ ⲡ ⲁⲩⲧⲁⲗⲟϥ ϩⲓⲧⲉⲛ ⲟⲩϭⲗⲟⲭ ⲙ̄ⲙⲉⲛⲓⲛⲓ ⲁⲩⲥⲁϩϯ ϧⲁⲣⲟϥ ⲡ ϩⲱⲥⲧⲉ
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[ⲙⲁⲩⲟⲥ . . .

Fifteen leaves (thirty pages) missing.

[1] ⲙ̄ⲙⲟⲛ, *MS.*

him and have not found him profitable." And the *archon* wept, saying: "What shall we do? Not only the beasts,[1] but we ourselves †will perish of thirst in this wilderness." † (=B., p. 96)

Then Bartholomew also wept; and he was praying inwardly without utterance, that they might not know that he was an Apostle.

[Bartholomew having restored the camels to life, the caravan reaches the city. The Apostle works in the vineyard and while there cures a nobleman who had been bitten by a snake. In consequence, the people are converted and a Church[2] is built on the vineyard where the miracle took place.]

F. *The Martyrdom of Matthias.*[3]

[Matthias, elected to fill the place of Judas, preaches in Damascus, bidding the people renounce their idols and worship God in chastity.]

". . . ˣand also that He may have mercy upon you in the day of your departing out of the body." ˣ p. 727 (=L., p. 138; B., p. 291)

But when the men of the city heard these things which the holy Apostle Matthias spake unto them, the Devil entered into their hearts by means of his evil thoughts and his foul deceits and his doing of all deeds which are full of guile and have no profit in them. And they said among themselves: "Verily this man is one of the twelve sorcerers of Jesus, who go about from city to city in all the world separating women ˣfrom their husbands. Up, let us go and see what we will do unto him. Only, if we leave him in this our city, he will destroy it utterly." And they all rose up and took counsel together to seize the holy Matthias. Thus they laid hold on him and bound him and placed him upon a bed of iron. They kindled a fire under him, so that the flame from his body rose up exceedingly, and everyone who saw it marveled. For the flame rose up above the bed †fifteen cubits. And the multitude which was round about him said: "If (this man is) a sorcerer. . . " ˣ p. 728 † (=B., p. 292)

[Matthias is found after three days alive and unharmed. The people thereupon believe and destroy their temples and idols. Matthias baptizes and teaches them, and consecrates a Church. Later, he dies in Judea.]

1 Literally 'give the beasts alone.'

2 There was a Church of Bartholomew at Behnesa (see Abû Salih, *Churches and Monasteries*, fo. 75[a]) and his body was preserved in the Church of Ḳarbil there. It is clear that the Oasis in question is that of Behnesa.

3 The works preceding this, which are (presumably) wholly lost, are (1) The Mart. of Bartholomew; (2 and 3) Preaching and Mart. of Thomas; (4 and 5) Acts and Mart. of Matthew; (6) Mart. of James the Less; (7 and 8) Preaching and Mart. of Simon Zelotes; (9) Preaching of Thaddaeus; (10) Preaching of Matthias.

ˣ(ϪΠΘ) ˣⲙⲁⲩ ⳥ ⲟⲓ ⲛⲁⲧⲥⲉⲃⲓ[1] ⳥ ⲉⲧⲟⲓ ⲛⲧⲁⲙⲱⲧ ⲓⲁⲱⲗⲟⲡ ⳥ ⲉⲧⲙⲉⲣ ⲛⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲃⲉ(ⲛ) ⲟⲩⲟⲣ ⲉⲧⲧⲙⲉⲙⲧⲓ ⲛⲛⲓⲱⲙⲉ[2]
Ⲟⲩⲟⲣ ⲕⲁⲧⲁ ⲙⲁ ⲛⲓⲃⲉⲛ[3] ⳥ ⲛⲉⲙ ϩⲉⲛ ⲧⲁⲣⲭⲏ ⲛϩⲩⲣ ⲛⲓⲃⲉⲛ ⳥ ⲉⲧⲥⲟⲃϯ ⲛⲣⲁⲛⲙⲁⲛⲧⲱⲟⲩⲓ ⲛⲉⲙ ⲣⲁⲛⲉⲣⲫⲛⲟⲩⲓ ⲛⲛⲓⲓⲁⲱⲗⲟⲡ ⳥
Ⲥⲁⲛⲁⲡⲟⲧⲉⲗⲁⲥⲙⲁ ⲁⲉ ⲛⲉⲙ ⲣⲁⲛⲣⲉⲫⲉⲣⲣⲓⲕ ⳥ ⲛⲉⲙ ⲣⲁⲛⲙⲉⲧⲛⲱⲓⲕ ⳥ ⲛⲉⲙ ⲣⲁⲛⲙⲉⲧⲣⲉϥϧⲁⲧⲉⲃⲁⲗⲟⲩ ⳥ ⲛⲁⲧⲓⲣⲓ ⲙ̄ⲙⲱ-
ⲟⲩ ⳥ ⲛϩⲏⲧⲥ ⲛⲉ ⳥
Ⲉⲧⲁⲫⲉⲣⲣⲱⲧ ⲁⲉ ⲉϧⲟⲗϩⲓⲧⲉ(ⲛ) ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⳥ ⲁϥⲓ ⲛϣⲟⲣⲡ ⲉ̄ ϯⲡⲉⲛⲧⲁⲡⲟⲗⲓⲥ ⳥ ⲛⲉ ⲟⲩⲣⲉⲙⲙⲁⲩ ⲅⲁⲣ ⲛⲉ ϩⲉⲛ ⲛⲉϥ-
ⲩⲉⲛⲟⲥ ⳥
ˣ(Ϫⲍ) Ⲁϥϩⲓⲱϣⲓ ⲛⲱⲟⲩ ⲛⲧⲁⲣⲭⲏ ⲙ̄ⲡⲓⲥⲁⲭⲓ ⲛⲧⲉ ϕϯ ⳥ ⲟⲩⲟⲣ ⲁϥˣⲓⲣⲓ ⲛϩⲏⲧⲟⲩ ⲛϩⲣⲁⲡⲡⲓϣϯ ⲛϣⲫⲏⲣⲓ ⳥ ⲛⲉⲙ ⲣⲁⲡϫⲟⲙ ⳥
Ⲏⲛ ⲉⲧϣⲱⲡⲓ ⲅⲁⲣ ⲁⲩⲉⲣϥⲁϩⲣⲓ ⲉ̄ⲣⲱⲟⲩ ⳥ ⲛⲓⲕⲁⲕⲉⲥⲉϩⲧ ⲁϥⲧⲟⲩϩⲱⲟⲩ ⳥ ⲣⲁⲡⲙⲏϣ ⲙ̄ⲡⲛ̄ⲁ ⲉⲩϩⲱⲟⲩ ⲁⲩⲉⲣϥⲁϩⲣⲓ ⲉ̄ⲣⲱⲟⲩ ⳥
ⲣⲓⲧⲉⲛ ⲡⲓⲥⲁϫⲓ ⲛ̄ⲧⲉ ⲡⲓϩⲙⲟⲧ ⳥
Ⲟⲩⲙⲏϣ ⲁⲧⲛⲁϩϯ ⲉ̄ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⳥ ⲉ̄ϧⲟⲗϩⲓⲧⲟϥ ⳥ ⲟⲩⲟⲣ ⲁⲩⲓⲛⲓ ⲛⲛⲟⲩⲓⲁⲱⲗⲟⲡ ⲉ̄ ⲡⲉⲥⲛⲧ ⳥ ⲁⲩϕⲱϯ ⲛⲛⲟⲩⲓⲁⲣϣ-
ϣⲏⲛⲓ ⲉ̄ϧⲟⲗ ⳥ ⲁⲩⲥⲓ ⲙ̄ϕⲟⲩⲱⲓⲛⲓ ⳥ ⲟⲩⲟⲣ ⲁⲩⲥⲓⲱⲙⲥ ⲙ̄ⲫⲣⲁⲛ ⲙ̄ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⳥ ⲛⲉⲙ ⲛⲓⲛⲛⲁ ⲉⲟⲟⲩⲁϩ ⳥
Ϩⲉⲛ ⲡⲓⲙⲁ ⲁⲉ ⲉⲧⲉⲙⲙⲁⲩ ⳥ ⲁⲩⲥⲱⲣⲡ ⲛⲁϥ ⲉ̄ϧⲟⲗϩⲓⲧⲉⲛ ⲛⲓⲛⲛⲁ ⲉⲟⲟⲩⲁϩ ⳥ ⲉⲟⲣⲉⲫⲉⲣⲣⲱⲧ ⲉ̄ ⲣⲁⲕⲟϯ ⳥ ⲟⲛ ⲛⲧⲉ ⲡⲓϕⲁⲣⲟⲥ

Three leaves (six pages) missing.

ˣ(Ϫⲍⲍ) ˣⲛⲁⲉ ⲡⲓⲣⲱⲙⲓ ⳥ ⲉ̄ϧⲟⲗϩⲓⲧⲉ(ⲛ) ⲙⲛ ⲉ̄ ⲛⲁⲣⲉ ⲙⲁⲣⲕⲟⲥ ϫⲱ ⲙ̄ⲙⲱⲟⲩ ⳥ ⲉ̄ⲧⲁⲩⲱⲟⲩⲛ ⲛⲁⲉ ⲣⲁⲡⲙⲏⲙⲓ ⳥ ⲛⲉⲙ ⲣⲁⲡϣⲫⲏⲣⲓ ⳥
Ⲁⲩⲥⲓⲱⲙⲥ ⲛⲑⲟⲩ ⲛⲉⲙ ⲛⲉϥⲛⲓ ⲧⲏⲣϥ ⳥ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲉⲫⲟⲩϣ ⳥ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⳥ [ϕ]ⲣⲁⲛ ⲙ̄ⲡⲓⲣⲱⲙⲓ ⲉ̄ⲧⲉⲙⲙⲁⲩ
[ⲡ]ⲉ ⲁⲛⲓⲁⲛⲟⲥ ⳥ ⲣⲱⲥⲧⲉ ⲉ̄[ⲧ]ⲁⲫⲱⲟⲩⲛ ⲛⲁⲉ ⲟⲩⲙⲏϣ [ⲉ]ϥⲟⲩϣ ⲛⲧⲉ ⲡⲛ ⲉ̄ⲧⲁⲩⲛⲁϩϯ [ⲉ̄] ⲛ̄ⲟ̄ⲥ̄ ⳥
[Ⲁⲩ]ϣⲱⲧⲉⲙ ⲛⲁⲉ ⲡⲓⲣⲱⲙⲓ ⲛ̄[ⲧ]ⲉ ϯϩⲁⲕⲓ ⳥ ⲁⲉ ⲁ ⲟⲩ ⲅⲁⲗⲓ[ⲗⲉ]ⲟⲥ ⲓ̈ ⲉⲙⲛⲁⲓ ⳥ ⲁⲫⲫⲟⲛϥ [ⲛⲛⲓ]ⲙⲁⲣⲙⲁⲣⲓⲕⲏⲟⲩⲓ ⲛⲧⲉ
[ⲛⲓⲙ]ⲟⲩϯ ⳥ ⲟⲩⲟⲣ ⲁⲫⲱⲱϥ [ⲛⲛⲓ]ⲙⲉⲙⲓ ⲛⲧⲱⲟⲩ ⳥
[Ⲟⲩⲟⲣ ⲛ]ⲁⲧⲕⲱϯ ⲛⲥⲱϥ ⲛⲉ [ⲉ̄ ⲧⲁ]ϩⲟϥ ⳥ ⲉ̄ ϩⲟⲟϩⲉϥ ⳥
ˣ(Ϫⲍⲏ) ˣⲟⲩⲟⲣ ⲁⲧϫⲱ ⲙⲁⲩ ⲛⲟⲩⲙⲏϣ ⲛϧⲟⲣϫⲉ ⲉ̄ ϩⲟⲟϩⲉϥ ⳥
Ⲥⲧⲁⲫⲏⲙⲓ ⲁⲉ ⲛⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⳥ ⲉ̄ ⲡⲟⲩⲥⲟⲥⲛⲓ ⲁⲫⲫⲱⲙⲉⲛ ⲛⲁⲡⲓⲁⲛⲟⲥ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⳥ ⲛⲉⲙ ⲡ̄ ⲛⲡⲣⲉⲥϧⲩⲧⲉⲣⲟⲥ
⳥ ⲙⲏⲗⲓⲟⲥ ⲛⲉⲙ ⲕⲉⲣⲇⲟⲛⲟⲥ ⳥ ⲛⲉⲙ ⲡⲣ[ⲓ]ⲙⲟⲥ ⳥ ⲛⲉⲙ ⲍ̄ ⲛⲁⲓⲁⲕⲱⲛ ⲛⲉⲙ ⲕⲉⲧⲁ̄ ⲛⲉⲙⲡⲟⲩⲧ ⳥ [ⲉ̄ ⲡ]ⲱⲉⲙⲙⲓ ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ

[1] ⲛⲁⲧⲥⲉⲃⲓ corr. from ⲛⲁⲧⲥⲟⲃⲓ (by first hand ?).

[2] ⲛⲛⲓⲱⲙⲉ *sic*: ? read ⲛⲛⲓⲙⲱⲉ "things tangible" or "the senses" (?). Cp. the Eth. "gods which *could be felt* with the hands:" the abbreviated version in *Hist. Patr.* (ed. Evetts, p. 43) has "the worship of the *creature*."

[3] ⲙⲉⲛ, *MS.*

G. *The Martyrdom of Mark.*[1]

[Mark is appointed to preach in Egypt, Libya, and Marmarika. The state of the inhabitants is described.]

ˣ p. 759 (= L., p. 147; B., p. 310)

(. . . the people) ˣthere were uncircumcised, being idolaters, full of all uncleanness and worshiping material creatures, and building in every quarter and at the beginning of every street dwelling-places and temples of the idols. And they used to practise therein magic rites and sorcery and fornication and slaying of children.

ˣ p. 760

Now when he (*sc.* Mark) was sent forth by the Apostles, he came first to Pentapolis; for by race he was a man of that region. He preached unto them the beginning of the word of God and ˣwrought among them great marvels and mighty works. For them that were sick he healed; the lepers he cleansed; multitudes of evil spirits he healed (*sic*) through the word of grace. A multitude believed on Our Lord Jesus the Christ because of him, and they brought down their idols and destroyed their groves: they received the light and were baptized in the Name of the Father and of the Son and of the Holy Spirit.

Now in that place it was revealed unto him through the Holy Spirit that he should depart unto Rakoti (Alexandria), (the city) of the Pharos.[2] [On entering Alexandria Mark meets with and converts a certain

ˣ p. 767 (= L., p. 149; B., pp. 312 f.)

shoemaker.] ˣThe man (believed on God) by reason of those things which Mark was speaking, when signs and wonders came to pass. He received baptism, he and all his house, together with a great multitude of that place. Now the name of that man was Anianus.

So when there was a great multitude of them that believed on the Christ, the men of the city heard that "a Galilean is come hither and turneth away the sacrifices of the gods and revileth their worship." And they

ˣ p. 768

were seeking after him to take him and slay him, ˣand they laid many traps for him, to slay him.

But when the blessed Mark was aware of their design, he ordained Anianus as bishop, and three priests, Mêlius, and Kerdonos, and Primus,[3] and seven deacons, and eleven door-keepers for the service of the Church.

1 Between the Martyrdoms of SS. Matthias and Mark intervened the Preaching and Mart. of S. James. The Mart. of S. Mark is reproduced with slight abridgment in the *Hist. of the Patr.* (ed. Evetts, pp. 43 ff.). About one leaf and a half of this Martyrdom is lost.

2 *Eth.* (Budge, p. 310) "unto the *taḳwâm*" (candlestick): as Budge rightly conjectures, the Pharos is indicated.

3 According to tradition each of these in turn became Patriarch of Alexandria (see Eusebius, *H.E.*, II, 24; III, 14, 21; IV, 1, 4).

Ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲩⲫⲱⲧ ⲁⲩⲱ[ⲉ] ⲡⲁⲩ ⲉ̀ ϯⲡⲉⲛⲧⲁⲡⲟⲗⲓⲥ ⲟⲧⲟⲩ ⲉⲧⲁⲩⲉⲣ ⲣⲟⲙⲡⲓ ⲏ̅ ⲙ̄ⲙⲁⲩ ⳾ ⲁⲩⲫⲱⲥⲉⲛ ⲛ̄ⲣ̀[ⲁⲛ]ⲕⲉⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ⲙⲁⲩ ⳾ ⲛ̀[ⲉⲙ] ⲣⲁⲛⲕⲗⲏⲣⲓⲕⲟⲥ ⲕⲁⲧⲁ [ⲡⲓⲭⲱ]ⲣⲁ ⳾ Ⲟⲧⲟⲩ ⲡⲁⲗⲓⲛ ⲟ[ⲛ ⲁⲩⲣⲱⲗ] ⲉ̀ ⲣⲁⲕⲟϯ ⳾

Ⲁⲧⲁⲱⲁⲓ ⲇⲉ ⲏⲉⲛ ⲡⲓⲣ[ⲙⲟⲧ] ⲛⲉⲙ ϯⲉⲡⲓⲥⲧⲓⲙⲓ ⲙ̀[ⲫϯ]

×Ⲟⲧⲟⲩ ⲁⲩⲥⲉⲙⲛⲓ[1] ⲛⲱⲟⲩ ⲛ̀ⲟⲩⲉ̀ⲕⲕⲗⲏⲥⲓⲁ ⳾ ⲏⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲱⲟⲩ ⳾ ⲇⲉ ⲧⲁ ⲃⲟⲩⲕⲟⲗⲟⲩ ⳾ ⲏⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲣⲓϫⲉⲛ ⲫⲓⲟⲙ ⳾ ⲏⲉⲛ ⲟⲩⲡⲓⲥⲧ ⲙ̄ⲙⲁ ⲛ̀ϫⲁϫⲱⲛ ⳾ ⲥⲁϧⲣⲏ ⲛ̀ⲟⲩⲡⲉⲧⲣⲁ ⳾ × (ψϛϑ)

Ⲉⲩⲣⲁⲱⲓ ⲙ̄ⲙⲁⲱⲱ ⲛ̀ϫⲉ ⲡⲓⲫⲙⲏ ⲟⲧⲟⲩ ⲉⲧⲁⲩⲕⲱⲗϫ ⲛ̀ⲡⲉⲩⲕⲉⲗⲓ ⲁⲩϯⲱⲟⲩ ⲙ̄ⲫϯ

Ⲉⲧⲁⲩϫⲱⲕ ⲇⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲟⲩⲥⲛⲟⲩ ⲉⲩⲟⲩⲱ ⳾ ⲟⲧⲟⲩ ⲉⲧⲁⲧⲁⲱⲁⲓ ⲛ̀ϫⲉ ⲡⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⳾ ⲁⲧⲥⲱⲃⲓ ⲛ̀ⲥⲁ ⲡⲓⲧⲁⲱⲗⲟⲛ ⳾ ⲟⲧⲟⲩ ⲁⲧⲉⲗⲱⲁⲓ ⲛ̀ⲥⲁ ⲡⲓⲉⲗⲗⲏⲛⲟⲥ ⳾

Ⲁⲧⲉ̄ⲙⲓ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲉⲗⲗⲏⲛⲟⲥ ϫⲉ ⲁⲕⲓ ⲉ̀ ⲙⲁⲩ ⳾ ⲁⲧⲙⲟⲩ ⲛ̀ϩⲟⲩ ⲉⲃⲏⲉ ϫⲉ ⲁⲧⲥⲱⲧⲉⲙ ⲉⲃⲏⲉ ⲡⲓⲱⲫⲣⲓ ⳾ ⲉ̀ ⲡⲁⲓ̈ⲣⲓ ⲙ̄ⲙⲱⲟⲩ ⳾ ⲛⲓⲙ ⲉⲧⲱⲱⲟⲩ ⲁⲩⲉⲣ×ⲫⲁϧⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⳾ ⲛⲓⲕⲁⲕⲥⲉⲣⲧ[2] ⲁⲩⲧⲟⲩⲃⲱⲟⲩ ⳾ ⲛⲓⲕⲟⲩⲣ ⲁⲩⲱⲣⲟⲩⲥⲱⲧⲉⲙ ⳾ ⲟⲩⲙⲓⲱ ⲙ̄ⲃⲉⲗⲗⲉ ⲁⲩⲉⲣⲙⲟⲩ ⲛⲱⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ ⲙ̄ⲃⲟⲗ ⳾ × ψο

Ⲟⲧⲟⲩ ⲁⲩⲣⲓⲱⲉⲛⲛⲟⲩϥⲓ ⲛⲱⲟⲩ ⲙ̄ⲡⲓⲧⲁⲗⲥⲟ ⳾ ⲛⲉⲙ ⲡⲓⲣⲙⲟⲩ ⟨. . .⟩ ⲛⲓ[3] ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲉⲛⲥ̄ⲥ̄ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⳾ ⲟⲧⲟⲩ ⲛⲁϥⲕⲱϯ ⲛⲉ ⲛ̀ⲥⲁ ⲉ̀ ⲧⲁϩⲟϥ ⳾ ⲛⲁϩⲓⲙⲓ ⲙ̄ⲙⲟϥ ⲁⲛ ⲛⲉ ⳾

Ⲟⲧⲟⲩ ⲛⲁⲩⲃⲣⲁϧⲉⲉ ⲛ̀ⲛⲟⲩⲛⲁϩⲣⲓ ⲛⲉ ⳾ ⲟⲧⲟⲩ ⲛ̀ⲃⲣⲏⲓ ⲏⲉⲛ ⲛⲟⲩⲑⲉⲁⲧⲣⲟⲛ ⳾ ⲛⲉⲙ ⲛⲟⲩⲥⲩⲙⲡⲟⲥⲓⲟⲛ ⲛ̀ⲧⲉ ⲛⲟⲩⲓ̈ⲱⲗⲟⲛ ⳾ ⲛⲁⲧⲱⲱⲩ ⲉ̀ⲃⲟⲗ ⲉⲩϯⲫⲱⲛⲉ ⲉ̀ϧⲱϥ ⲛⲉ ⳾ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⳾ ϫⲉ ⲣⲁⲛⲡⲓⲱϯ ⲛⲉ ⲛⲓⲥⲓ ⲛ̀ϩⲟⲛⲥ ⲛ̀ⲧⲉ ⲛⲁⲓ ⲁ̀ϫⲱ ⳾

Ⲁⲧⲱⲱⲟⲩ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲛⲁⲓ̈ⲁⲧϥ

Five leaves (ten pages) missing.

×ⲡⲉⲧⲣⲟⲥ ⳾ ⲉⲑⲣⲉϥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲏⲉⲛ ⲣⲱⲙⲏ ⳾ ⲛⲁⲣⲁϥ ⲛ̀ⲛⲓⲛⲣⲱⲙ ⲡⲟⲩⲣⲟ ⳾ × (ψπⲁ)

Ⲟⲧⲟⲩ ⲡⲥⲱϫⲡ ⲁⲩⲉⲣⲁⲡⲁϫⲱⲣⲓⲛ ⳾ ⲁⲩⲱⲉ ⲡⲱⲟⲩ ⲉ̀ ⲣⲓⲱⲓⲱ ⲙ̄ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟ(ⲛ) ⳾ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲏⲉⲛ ϯⲡⲉⲣⲓϫⲱⲣⲟⲥ ⲧⲏⲣⲥ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⳾

Variant readings of *Cod. Vat. Copt.* LXVIII.

ll. 17–19 ⲡⲉⲧⲣⲟⲥ—ⲉ̄ⲧⲉⲙⲙⲁⲩ: *V* omits.

[1] ⲁⲧⲥⲉⲙⲛⲓ, *MS.*

[2] ⲉ added above the line by second (?) hand. Below (fo. ψπⲏ) ⲕⲁⲕⲥⲉⲣⲧ stands unaltered.

[3] Apparently something has here dropped out of the text.

Again he fled and betook himself to the Pentapolis; and when he had spent there two years, he ordained there other bishops and clergy, and again went unto Rakoti.

And they increased in the grace and knowledge of God. ×And he established for them a Church in the regions called The Cattle-Pastures (*τὰ Βουκόλου*) in the place which is above the sea, in a great quarry, beneath a rock. And the righteous one rejoiced greatly and, bending his knees, gave glory to God. × p. 769

†Now when a long time was passed and the Christians were multiplied, they mocked at the idols and derided the Pagans. And when the Pagans knew that he was come thither, they were filled with envy because they heard concerning the miracles which he was working. Them that were sick he ×healed; the lepers he cleansed; the deaf he caused to hear; unto a multitude of blind he vouchsafed sight; and he preached unto them the good tidings of salvation and grace. . . through Our Lord Jesus the Christ.—And they were seeking after (him) to take him, but did not find him. And they were gnashing their teeth: and in their theaters and their banquets of their idols they kept crying out speaking against him, saying: "Great are the iniquities of this wizard." † (=B., p. 314) × p. 770

Now the hallowed (Feast of the Passover) took place. . .

[Mark is at length seized and is dragged through the streets until he dies. An attempt is made to burn his body, but it is carried off by the believers.]

H. *The Martyrdom of Luke.*[1]

[When the Apostles began to evangelize the world, it fell to the lot of Peter to preach in Rome. He dwelt there with Titus and Luke until his death in the days of Nero.]

(. . .And it befell) ×that Peter ended his course in Rome in the days of Nero the king. And the rest retired and went their way, preaching the Gospel of the Christ Jesus in all that region. × p. 781 (= L., p. 152; B., p. 137)

1 Another Bohairic recension (also from Dêr Abû Makâr) is published by Balestri in *Bessarione* IX (1905) 128 ff. The variant readings of this recension, to which I give the symbol *V* (= *Cod. Vat. Copt.* LXVIII, 2), are noted at the foot of our text. A summary is incorporated in the *Hist. of the Patr.* (ed. Evetts, pp. 43 ff.): cp. the Arabic *Synaxarium* for Babeh 22 (ed. Basset, pp. 144 ff.).

Ⲕⲉⲥⲁⲣ ⲁⲉ ⲡⲏⲣⲱⲛ ⲡⲟⲩⲣⲟ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̄ⲡⲁⲩⲗⲟⲥ ✣ ⲁϥⲱ̀ⲗⲓ ⲛ̄ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ ⲣⲱⲙⲏ ✣ ⲗⲟⲩⲕⲁⲥ ⲁⲉ ⲁϥⲫⲱⲧ ⲉ̀ⲃⲟⲗϩⲁ ⲛ̀ⲥⲟ ⲙ̄ⲡⲟⲩⲣⲟ ✣

Ⲁϥⲱⲱⲛⲓ ⲉϥⲣⲓⲱⲙⲉ ⲕⲁⲧⲁ ϧⲁⲕⲓ ⲛⲓϧⲉⲛ ✣ ⲛⲉⲙ ⲧⲓⲙⲓ ⲛⲓϧⲉⲛ ⲉⲧϧⲉⲛ ⲧⲡⲁⲣⲁⲗⲓⲁ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ ✣

×ⲯⲡⲉ Ⲏⲟⲟⲩ ⲁⲉ ⲗⲟⲩⲕⲁⲥ ⲡⲁϫⲟⲓ ⲛ̀ⲡⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙ̄ⲡⲓⲁ̀ⲛⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ✣ ⲟⲩⲟⲉ ⲉⲩⲥϧⲁⲓ ⲕⲁⲧⲁ ⲛⲓⲡⲣⲁϫⲓⲥ ✣ ×ⲛ̀ⲧⲁⲩ ✣ ⲛⲉⲙ ⲣⲱϩ ⲛⲓϧⲉⲛ ⲉⲃⲟⲗ ⲛⲁⲣⲉ ✣ ⲉⲧ ⲉⲣⲣⲓⲱⲙⲉ ⲙ̄ⲙⲱⲟⲩ ✣ ⟨ϧⲉⲛ ϥⲣⲁⲛ⟩ ⲛ̀ⲧⲉ ⲡⲉⲛⲥ̄ⲧ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ ✣

Ⲍⲁⲛⲛⲓⲱϯ ⲛ̀ⲱϥϩⲣⲓ ⲛⲁϥⲓ̀ⲣⲓ ⲙ̄ⲙⲟⲩ ϧⲉⲛ ⲡⲛ ⲉⲧⲱⲱⲛⲓ ✣

Ⲍⲁⲛϩⲉⲗⲗⲉⲩ ⲱⲁϩⲟⲣⲟⲩⲛⲁⲩ ⲙⲛ̀ⲟⲗ ✣ ⲣⲁⲛⲥⲁⲗⲉⲩ ⲱⲁϩⲟⲣⲟⲩⲙⲱⲱⲓ ✣ ⲣⲁⲛϧⲁⲕⲉⲥⲣⲧ ⲱⲁⲩⲧⲟⲩϧⲱⲟⲩ ✣

Ⲍⲁⲛⲕⲟⲩⲣ ⲱⲁϩⲟⲣⲟⲥⲱⲧⲉⲙ ⲣⲁⲛⲱⲱⲛⲓ ✣ ⲛⲟⲩⲟⲉⲟ ⲛ̀ⲣⲏϯ ⲱⲁⲉ̀ⲣϥⲁϧⲣⲓ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̄ⲡⲛ̄ⲥ̄ ✣

Ⲥⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲉ ⲉ̀ ⲡⲓⲱϥϩⲣⲓ ⲉ̀ ⲛⲁⲓ̀ⲣⲓ ⲙ̄ⲙⲟⲩ ✣ ⲛ̀ⲁⲉ ⲡⲓⲁ̀ⲛⲓⲟⲥ ⲗⲟⲩⲕⲁⲥ ✣ ⲁⲩⲛⲁϩϯ ⲛ̀ⲁⲉ ϩⲁⲛϧⲁⲕⲓ ✣ ⲛⲉⲙ ϩⲁ(ⲛ)ⲧⲓⲙⲓ

×(ⲯⲡⲏ) ⲉⲧⲟⲩ ✣ ⲛ̀ⲧⲉ ⲧⲡⲉⲣⲓⲭⲱⲣⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ✣ ×ϩⲁⲛⲉⲕⲕⲗⲏⲥⲓⲁ ✣ ⲛⲉⲙ ϩⲁⲛⲙⲟⲛⲏ ✣ ⲛⲁⲩⲕⲱⲧ ⲙ̄ⲙⲱⲟⲩ ⲕⲁⲧⲁ ⲙⲁ ✣

Ⲏⲛ ⲁⲉ ⲉⲧⲁⲩⲛⲁϩϯ ⲉ̀ ⲡⲭ̄ⲥ̄ ⲓⲏⲥ̄ ✣ ⲛⲁⲩⲣⲱⲟⲩⲧ ⲡⲉ ✣ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲡⲱⲉⲙⲱⲓ ⲙ̄ⲙⲫϯ ⲛⲉⲙ ⲧⲥⲏⲱ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲛⲓⲟⲥ ⲗⲟⲩⲕⲁⲥ ✣

Ⲥⲧⲁⲩⲛⲁⲩ ⲁⲉ ⲛ̀ⲁⲉ ⲡⲓⲟⲩⲏⲃ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲱⲟⲗⲟⲛ ✣ ⲛ̀ⲧⲉ ⲡⲓⲉⲑⲛⲟⲥ ✣ ⲁϥⲱⲉ ⲛⲁϥ ⲉ̀ϧⲟⲩ(ⲛ) ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲁⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ ✣ ⲟⲩⲟⲉ ⲁⲩⲓ̀ⲣⲓ ⲛⲟⲩⲥⲟⲥⲛⲓ ⲛⲉⲙ ⲡⲓⲟⲩⲁⲓ ✣ ⲉⲧⲱⲟⲛ ϧⲉⲛ ⲡⲓϯⲙⲓ ⲧⲏⲣⲟⲩ ✣ ⲛⲉⲙ ⲡⲓϧⲁⲕⲓ ✣ ⲉⲃⲟⲣⲟⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲡⲓⲉⲣϥⲉⲓ ✣ ⲉⲧϧⲉⲛ ϯⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ ✣ ⲛ̀ⲧⲉ ⲧⲟⲩⲭⲱⲣⲁ ✣ ϣⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲥⲟⲩ ⲛ̄ ⲙ̄ⲡⲓⲁ̀ⲱⲟⲧ ⲟⲱⲟⲩⲧ ✣

×ⲯⲡⲁ Ⲁⲥⲱⲱⲛⲓ ⲁⲉ ⲉⲧⲁⲩⲑⲱⲟⲩϯ ×ⲧⲏⲣⲟⲩ ✣ ⲛ̀ⲁⲉ ⲡⲓⲗⲁⲟⲥ ⲛⲉⲙ ⲡⲓⲟⲩⲁⲓ ✣ ⲟⲩⲟⲉ ⲁⲩϣⲉ ⲡⲱⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲡⲓⲉⲣϥⲉⲓ ⲉⲧⲥⲟⲛ ✣

Variant readings of *Cod. Vat. Copt.* LXVIII.

l. 1 (ⲕⲉⲥⲁⲣ—ⲣⲱⲙⲏ): *V* has ⲉⲧⲁⲫⲉⲙⲓ ⲉ ⲛⲁⲓ ⲛ̀ⲁⲉ⸗ⲕⲉⲥⲁⲣⲟⲥ ⲡⲏⲣⲱⲛ ⲁϥⲁⲱⲛⲧ ϧⲉⲛ ⲟⲩⲡⲓϣϯ ⲛ̀ⲗⲓⲏⲓ ⲉϧⲟⲩⲛ ⲉ ⲡⲁⲩⲗⲟⲥ ⲛⲉⲙ ⲗⲟⲩⲕⲁⲥ ⲟⲩⲟⲉ ⲡⲁⲩⲗⲟⲥ ⲙⲉⲛ ⲁⲫⲟⲣⲟⲩⲱⲗⲓ ⲛ̀ⲧⲉϥⲡⲁϩⲏ.

l. 3: after ⲉϥⲣⲓⲱⲙⲉ *V* adds ⲙ̄ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲥ̄ⲧ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ.

ll. 4–5 *V* carries this section to the beginning of the work, reading: ⲛⲁⲙⲏⲛ ⲉ̀ ⲡⲁⲩⲗⲟⲥ ⲛ̀ⲁⲉ ⲗⲟⲩⲕⲁⲥ ⲉⲫⲟⲓ ⲛⲁϥ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲟⲩⲟⲉ ⲉⲡⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲉⲩⲥϧⲁⲓ ⲛ̀ⲛⲉϥⲡⲣⲁϫⲓⲥ ⲧⲏⲣⲟⲩ ... ⲙ̄ⲙⲱⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̄ⲡⲉⲛⲥ̄ⲧ.

l. 6 ϩⲁⲛⲛⲓⲱϯ ⲁⲉ ⲙ̄ⲙⲏⲓ ⲛⲉⲙ ϩⲁⲛⲱϥϩⲣⲓ, *V* || ⲡⲛ ⲉⲑⲱⲱⲛⲓ, *V*.

l. 8 -ⲥⲱⲧⲉⲙ ⲛⲉⲙ ϩⲁⲛϧⲉⲙⲛⲱ ⲛ̀ⲥⲙⲟⲧ ⲛ̀ⲱⲱⲛⲓ &c., *V* || ⲱⲁⲉⲣ-: ⲉⲁⲉⲣ-, *V* || ⲙ̄ⲡⲉⲛⲥ̄ⲧ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ, *V*.

l. 9 ⲉⲧⲁⲩⲥⲱⲧⲉⲙ—ⲗⲟⲩⲕⲁⲥ: *V* omits.

ll. 9 f. ⲛ̀ⲧⲉ—ⲉⲧⲉⲙⲙⲁⲩ: *V* omits, substituting ⲉ̀ ⲡⲓⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛⲥ̄ⲧ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ ⲉⲩⲛⲁⲩ ⲉ̀ ⲛⲓⲙⲏⲓ ⲉⲧⲉⲫⲓⲣⲓ ⲙ̄ⲙⲱⲟⲩ ⲛ̀ⲁⲉ ⲡⲉϥϣⲟⲕ ⲗⲟⲩⲕⲁⲥ.

l. 11 ⲡⲛ ⲁⲉ ⲧⲏⲣⲟⲩ, *V* || ⲙ̄ⲫϯ: ⲙ̄ⲡⲉⲛⲥ̄ⲧ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ, *V*. l. 12 ⲛ̀ⲧⲉ ⲡⲓⲉⲑⲛⲟⲥ, *V* omits.

ll. 12 f. ⲁⲫⲱⲉ ⲛⲁϥ—ⲛⲟⲩⲥⲟⲥⲛⲓ: ⲁⲡⲥⲁⲧⲁⲛⲁⲥ ⲙⲁϥ ⲡⲟⲩⲣⲛⲧ ⲁⲩⲉⲣⲥⲟⲥⲛⲓ, *V*.

l. 13 ⲉⲧⲱⲟⲛ: ⲉⲧϧⲉⲛ ⲧⲭⲱⲣⲁ ⲧⲏⲣⲥ ⲉⲧⲉⲙⲙⲁⲩ, *V* (omitting ⲛⲉⲙ ⲡⲓϧⲁⲕⲓ).

l. 14 ⲛ̀ⲧⲉ ⲧⲟⲩⲭⲱⲣⲁ: *V* omits || ⲉ̀ϧⲟⲩⲛ ⲉ̀: *V* omits.

ll. 15 f. ⲉⲧ ⲁ ⲟⲩⲙⲛⲧ ⲉⲫⲟⲧ ⲛ̀ⲧⲉ ⲡⲓⲉⲗⲗⲏⲛⲟⲥ ⲛⲉⲙ ⲡⲓⲟⲩⲁⲓ ⲱⲱⲟⲩⲧ ⲉ̀ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ⲁⲩⲱⲉ ⲡⲱⲟⲩ ... ⲉⲧⲥⲟⲛ ⲟⲩⲟⲉ ⲁⲩⲉⲙⲥⲓ.

† (B., p. 138) But when Caesar Nero the king seized Paul and beheaded him in Rome, Luke fled from the presence of the king. And he was preaching in every city and every village which is in all the sea-board of Rome. †Now

× p. 782 Luke was scribe unto the holy Paul[1] and wrote down[2] all his acts ×and all the excellent things which he preached in the name of Our Lord Jesus the Christ. Great marvels was he working upon them that were sick: the blind he caused to receive sight, the lame he made to walk, the lepers he cleansed, the deaf he made to hear, them that were afflicted in what way soever he healed in the name of the Christ.

× p. 783 Now when they heard of the miracles which the holy Luke was performing, many towns and villages of that region believed. ×Churches and cells were built in every place, and they who believed on the Christ Jesus were flourishing in the worship of God and the teaching of the holy Luke.

But when the priests of the idols of the Gentiles saw this, Satan entered into them; and they took counsel with the Jews who were in all the villages and towns, that they should come together unto the temple, which is in the Metropolis of their country, upon the twentieth day of the month Thôout. And it came to pass that

× p. 784 when they were all assembled, ×both the people[3] and the Jews, and were entered into the temple at one time,

1 The Arabic has 'Peter.'

2 Lit. 'wrote according to all the acts.'

3 ⲗⲁⲟⲥ: probably denotes the Gentiles.

Ⲟⲩⲟϩ ⲛⲓⲟⲩⲏⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲉⲣϥⲉⲓ ⲛⲉⲙ ⲛⲟⲩⲛⲟⲩϯ ✣ ⲛⲁⲩⲥⲉⲗⲥⲱⲗ[1] ϧⲉⲛ ϩⲁⲛϥⲁⲛⲟⲥ ⲛ̀ⲛⲟⲩⲁ̀ ✣ ⲛⲉⲙ ϩⲁⲛⲕⲧⲣⲱ(ⲡ)[2] ⲛⲟⲩϩⲟ ⲛ̀ⲣⲏϯ ✣

Ⲡⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩϩⲉⲙⲥⲓ ⲛ̀ⲧⲁⲉ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ✣ ⲛⲉⲙ ⲡⲓⲡⲓⲥⲩϯ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ ✣ ⲛⲉⲙ ⲡⲓⲡⲓⲥⲩϯ ⲛ̀ⲧⲉ ⲧϧⲁⲕⲓ ✣ ⲉⲩϩⲉⲙⲥⲓ ϩⲓⲭⲉⲛ ϩⲁⲛⲑⲟⲣⲟⲡⲟⲥ ⲛⲉⲙ ϩⲁⲛⲥⲕⲁⲙⲙⲓⲛ ✣

Ⲟⲩⲟϩ ⲁϥⲓ̀ ⲉ̀ ⲟⲙⲛϯ ⲛ̀ⲧⲁⲉ ⲡⲓⲡⲓⲥⲩϯ ⲛⲟⲩⲛⲁ̀ ✣ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ✣

Ⲁⲉ ⲁⲩⲓ̀ ⲉ̀ ⲧⲉⲡϫⲱⲣⲁ ⲛ̀ⲧⲁⲉ ϩⲁ(ⲡ)ⲙⲁⲩⲟⲥ ✣ ⲛ̀ⲛⲁⲗⲓⲗⲉⲟⲥ ⲉ̀ϧⲟⲗ[×]ϧⲉⲛ ⲡⲓⲓ̀ⲏ̀ ⲛ̀ⲛⲁⲗⲓⲗⲉⲟⲥ ⲛⲉⲙ ⲡⲓⲟⲩ̀ⲏ̀ ✣ ⲡⲛ ⲉ̀ⲧ ⲁϥⲟⲁⲙⲓⲱⲟⲩ ⲛⲁϥ ⲙ̀ⲙⲁⲑⲛⲧⲛⲥ ⲛ̀ⲧⲁⲉ ⲓ̀ⲏ̀ⲥ̀ ✣ ⲫⲛ ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲁⲉ ⲡ̀ⲭ̀ⲥ̀ ✣ ⲁⲧⲟⲣⲟⲧⲁ̀ⲯⲁⲓ ✣ ⲛⲁⲉ ⲡⲓⲙⲡⲓⲙⲓ ⲛⲉⲙ ⲡⲓⲯⲫⲓⲣⲓ ✣ ⲉⲧⲟⲧⲁⲣⲓ ⲙ̀ⲙⲱⲟⲩ ✣ ⲕⲁⲧⲁ ⲙⲱⲓⲧ ×(ⲯⲡⲉ)

Ⲁⲧⲙⲟⲩⲱⲓ ⲛⲥⲁ ⲡⲟⲩⲥⲏⲱ ⲧⲏⲣⲟⲩ ✣ ⲛⲁⲉ ⲡⲓⲣⲱⲙⲉⲟⲥ ⲛⲉⲙ ⲡⲟⲩⲙⲁⲛⲁ̀ ✣ ϩⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲁⲉ ⲁϥϧⲟⲟϧⲟⲩ ⲛⲁⲉ ⲡⲟⲩ-ⲣⲟ ✣ ⲡⲓⲣⲱⲙ ✣

Ⲡⲁⲓ ϫⲉⲧ ⲁⲉ ϩⲱϥ ⲁⲉ ⲗⲟⲩⲕⲁⲥ ✣ ⲁϥϧⲱⲧ ⲉ̀ϧⲟⲗϩⲁ ⲡⲣⲟ ⲙ̀ⲡⲟⲩⲣⲟ ✣ ⲁⲩⲥⲱⲣⲉⲙ ⲛⲟⲩⲙⲛⲧ ϧⲉⲛ ⲧⲉⲧⲡⲗⲁⲛⲏ ✣

Ⲁⲧⲟⲩⲱ ⲁⲉ ⲉ̀ⲣⲁⲧϥ ⲛⲁⲉ ⲟⲩⲓⲟⲩⲁⲓ ✣ ⲉ̀ ⲡⲉϩⲣⲁⲓ ⲡⲉ ⲓⲥⲁⲁⲕ ✣ ⲉⲟⲩⲁⲣⲭⲓⲥⲩⲛⲁⲅⲱ[×]ⲅⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲓⲟⲩⲁⲓ ⲉⲧϧⲉⲛ ϯϫⲱⲣⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ✣ ×ⲯⲡⲉ

Ⲁⲉ ⲁⲥⲱⲟⲩⲓ ⲙ̀ⲡⲁϯ ⲉ̀ ⲧⲁⲓϫⲱⲣⲁ ✣ ⲛⲁⲓϫⲓ ϧⲁⲧⲟⲧϥ ⲛⲟⲩⲛⲟⲙⲓⲕⲟⲥ ϧⲉⲛ ⲓⲗⲏⲙ ✣ ⲉ̀ ⲡⲉϩⲣⲁⲓ ⲡⲉ ⲅⲁⲙⲁⲗⲓⲏⲗ ✣ ⲛⲁⲧⲟⲓ ⲛ̀ⲁⲣⲭⲏⲉⲣⲉⲩⲥ ⲙ̀ⲡⲓⲗⲁⲟⲥ ⲛⲉ ✣ ⲛ̀ⲧⲉ ⲁⲛⲛⲁ ⲛⲉⲙ ⲕⲁⲓⲁⲫⲁⲥ ✣ ⲛⲉⲙ ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ ⲛⲉⲙ ⲣⲟⲩϧⲁⲗⲓⲟⲥ ✣

Ⲁⲧⲁⲙⲟⲛⲓ ⲛⲟⲩⲣⲱⲙⲓ ⲁⲉ ⲓ̀ⲏ̀ⲥ̀ ⲁⲧϯⲣⲁⲛ ⲉ̀ⲣⲟϥ ✣ ⲁⲧⲁⲱⲕ ⲉ̀ ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ✣ ⲁⲩϧⲟⲟϧⲉϥ ⲁⲩϫⲁϥ ϧⲉⲛ ⲟⲩⲙ̀ⲫⲁⲓ ✣ ⲁϥⲧⲱⲛϥ ⲉ̀ϧⲟⲗϧⲉⲛ ⲡⲛ ⲉⲙⲙⲱⲟⲩⲧ ✣ ϧⲉⲛ ⲡⲓⲉⲣⲟⲟⲩ ⲙ̀ⲙⲁⲩ ⲧ̅ ✣ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲛⲁⲓ ⲣⲱⲙⲓ ⲉ ⲗⲟⲩⲕⲁⲥ ⲉⲓⲱⲱⲕ ⲙ̀ⲙⲟϥ ✣

Variant readings of *Cod. Vat. Copt.* LXVIII.

ll. 1–4: *V* omits.
l. 5 Ⲟⲩⲟϩ: *V* omits.
l. 6 ⲁⲩⲓ̀ to -ⲡⲗⲁⲛⲏ (l. 11): *V* substitutes an entirely different speech.
l. 12 -ⲧⲟⲥ ⲡⲉ, *V*.
l. 14 ⲁⲥⲱⲟⲩⲓ ⲙ̀ⲙⲟⲓ ⲉⲓⲟⲓ ⲛ̀ⲕⲟⲩⲉⲓ, *V*.
l. 17 ϧⲉⲛ . . . ⲧ̅: ⲙⲉⲛⲉⲛⲥⲁ ⲧ̅ ⲛⲉⲣⲟⲟⲩ, *V* || ⲫⲁⲓ ⲡⲉ ⲉ̀ⲧⲉ, *V*.

[1] There is evidently a lacuna here. The Arabic reads "the priests adorned their idols with the *pictures* (*sic*) and the lamps," &c.; the Eth. has "the priests and their gods were adorned with *rich apparel, and in the temple were draperies* and lamps." Possibly we should restore ⲛⲁⲩⲥⲉⲗⲥⲱⲗ⟨ⲟⲩ ϧⲉⲛ ϩⲁⲛⲡⲁⲛⲟⲥ ⲛⲉⲙ ⲡⲓⲉⲣϥⲉⲓ⟩ ϧⲉⲛ ϩⲁⲛϥⲁⲛⲟⲥ, the omission being mainly due to the similarity of ⲡⲁⲛⲟⲥ . . . ϥⲁⲛⲟⲥ.

[2] ⲕⲧⲣⲱⲡ, so the MS. The word occurs in conjunction with ⲗⲁⲙⲡⲁⲥ in the *Translation of the xlix Martyrs* (*Mon. et Extraits*, XXXIX, p. 34). But there seems to have been a variant ⲙⲧⲣⲱⲡ, since the Arabic reads "all the scents" and the Ethiopic "sweet scents of every kind." In the Coptic *Service for the Consecration of Church and Altar* (ed. Horner, p. 386) the Coptic ϩⲁⲛⲕⲧⲣⲱⲡ is rendered الشموع (candles, tapers).

and the priests of the temple and their gods were adorned ⟨with rich apparel, and the temple also⟩ with lamps of gold and candles[1] of every kind ——; after these things all the people sat down with the great men of the king's Palace and the great men of the city, sitting upon thrones and benches.

†And the chief priest came into the midst and said: ×"There are come into our country certain wizards, Galileans, of the Twelve Galileans and the Seventy Two, whom Jesus who is called the Christ made His disciples. They have multiplied signs and wonders which they do in every place; and all the Romans walk after their teaching and their sorcery. Now some (of these) Nero the king slew; but this other, Luke, fled from the presence of the king and has led astray a multitude by his deceit." † (=B., p. 139) ×p. 785

Then stood up a Jew whose name was Isaac, a ruler of the Synagogue ×of the Jews who were in that country, and said: "It chanced that before I came to this country, I was under a lawyer in Jerusalem, named Gamaliel, when the High Priests of the Jews were Annas and Caiaphas with Alexander and Rubalius.[2] They laid hands on a man named Jesus; they passed sentence upon Him; they hanged Him upon a cross; they slew Him and left Him in a sepulcher; (but) He rose from the dead upon the third day. He it is Whom this man, Luke, preacheth." ×p. 786

1 Or "perfumes:" see note on the text.

2 For Alexander see *Acts* IV, 6; or perhaps the names are taken from *Mark* XV, 21, "Alexander and Rufus." The form Rubalius is supported by the Ethiopic *Rayôlĕyos* (though Budge, p. 139, identifies this as Aurelius), and by the Arabic (Lewis, p. 153) *Decalius*; though the latter is twice corrupted, ʀ having replaced ⲣ in the Coptic original, and *r* (ر) having given way to *d* (د) in the Arabic version.

×(ⲯⲛⲍ) ×Ⲁⲩⲉⲣⲟⲧⲱ ⲛ̀ⲁⲉ ⲡⲓⲙⲛⲧ ⲧⲏⲣⲩ ✣ ϩⲉⲛ ⲟⲩϩⲣⲱⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲁⲉ ⲟⲩⲁⲱ ⲛ̀ⲣⲛ̀ⲧ ⲡⲉ ⲛ̀ⲁⲉ ⲡⲁⲓ ⲣⲁⲛ ⲁⲉ ⲓⲏⲥ̅ ✣ ⲟⲩⲟⲉ ⲁⲉ ⲁϥⲱⲟⲩϥ ⲉ̀ⲃⲟⲗϩⲓⲛ ⲡⲛ ⲉⲑⲙⲱⲟⲩⲧ ✣

Ⲁⲥⲱⲱⲛⲓ ⲁⲉ ⲉ̀ⲧⲁⲩⲁⲉ ϥⲣⲁ(ⲛ) ⲛ̀ⲓⲏⲥ̅ ✣ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲛⲟⲩⲧ̀ ⲁⲩⲉⲓ ⲧⲏⲣⲟⲩ ✣ ⲛ̀ⲁⲉ ⲛⲓⲗ̀ⲁⲱⲗⲟⲛ ✣ ⲁⲩϩⲟⲙϩⲉⲙ ⲙ̀ⲫⲣⲛ̀ⲧ ⲛ̀ϩⲁⲛϩⲉⲗⲁ ✣

Ⲉⲧⲁⲩⲛⲁⲩ ⲁⲉ ⲛ̀ⲁⲉ ⲡⲓⲟⲩⲛⲏ ✣ ⲉ̀ ⲡⲧⲁⲕⲟ ⲛ̀ⲛⲟⲩⲛⲟⲩⲧ̀ ✣ ⲁⲩⲭⲱⲟⲩⲧ ϩⲉⲛ ⲟⲩⲗⲓⲃⲓ ⲉⲩⲟⲩϫ ⲙ̀ⲙⲁϫⲱ ✣

Ⲟⲩⲟⲉ ⲁⲧϥⲱϩ ⲛ̀ⲛⲟⲩϩⲏⲟⲩⲥ ⲁⲧⲥⲱⲗⲡ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲁ ⲡⲓϫⲱⲓ ⲛ̀ⲧⲉ ⲧⲟⲗ̀ⲫⲉ ✣ ⲁⲩϫⲉ ⲡⲱⲟⲩ ⲁⲉ ✣ ϩⲁ ⲡⲟⲩⲣⲟ ⲡⲓⲣⲱ(ⲙ) ⲉ̀ⲣⲣⲓ

× ⲯⲡⲏ ⲉ̀ ⲣⲱⲙⲏ ✣ ⲁⲩⲱϫ ⲉ̀ⲃⲟⲗ ⲉⲧⲁⲱ ⲙ̀ⲙⲟⲥ ✣ ⲁⲉ ×ω[1] ⲛⲉⲙ ⲡⲓⲙⲁⲣⲓⲁ ⲛ̀ⲧⲉ ⲡⲁ[ⲓ] ⲣⲱⲙⲓ ⲁⲉ ⲓⲏⲥ̅ ✣

Ⲡⲟⲩⲣⲟ ⲁⲉ ⲁⲩⲉⲣⲟⲧⲱ ⲡⲉϩⲁϥ ⲛⲱⲟⲩ ✣ ⲁⲉ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲟⲛⲁⲣϥ̀ ⲉ̀ ⲡⲁⲓ ⲣⲁⲛ ϩⲉⲛ ⲧⲁⲓϫⲱⲣⲁ ✣ ⲁⲓϩⲟⲉⲓⲟⲩ ✣ ⲩⲁⲧⲉ ⲡⲟⲩⲁⲓ ⲁⲉ ⲗⲟⲩⲕⲁⲥ ✣ ⲁⲩϥⲱⲧ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲛⲁϫⲓⲥ ✣

Ⲁⲧⲉⲣⲟⲧⲱ ⲛ̀ⲁⲉ ⲡⲓⲙⲛⲧ ⲉⲧⲁⲱ ⲙ̀ⲙⲟⲥ ✣ ⲁⲉ ⲣⲛⲛⲉ ⲓⲥ ⲡⲁⲓ ⲣⲱⲙⲓ ⲉⲧⲉⲙⲙⲁⲩ ⲧ̀ⲧⲥⲃⲱ ϩⲉⲛ ⲧⲉⲡⲭⲱⲣⲁ ϩⲉⲛ ⲡⲁⲓ ⲣⲁⲛ ✣ ⲁⲉ ⲓⲏⲥ̅ ⲟⲩⲟⲉ ⲓⲥ ϥⲁⲓ ⲧⲭⲏ ϩⲉⲛ ϯⲡⲟⲗⲓⲥ ✣ ⲡⲣⲟⲕⲟⲛⲛⲓⲥⲓⲟⲥ ✣

Ⲥⲁⲡⲙⲛⲩ ⲙ̀ⲙⲏⲓⲛⲓ ⲁⲁⲓⲧⲟⲩ ϩⲉⲛ ⲡⲛ ⲉⲧⲱⲱⲛⲓ ✣ ⲛⲟⲩⲑⲟ ⲛ̀ⲣⲛ̀ⲧ ✣

Ⲁⲭⲱⲛⲧ ⲁⲉ ⲙ̀ⲙⲁⲩⲱ ⲛ̀ⲁⲉ ⲡⲟⲩⲣⲟ ✣ ⲟⲩⲟⲉ ⲁⲧϩⲣⲁⲝ-|[ⲣⲉⲝ . . .

Variant readings of *Cod. Vat. Copt.* LXVIII.

l. 1 ⲁⲩⲉⲣⲱⲟⲩ . . . ⲡⲓⲙⲛⲧ, *V* (omitting ⲧⲏⲣⲩ) || ⲛ̀ⲟⲩⲱⲧ: *V* omits, but adds ⲉⲩⲉⲣⲱⲫⲣⲓ.
ll. 1 f. ⲟⲩⲁⲱ . . . ⲁⲧⲱⲛⲩ: ⲟⲩⲁⲱ ⲛ̀ⲣⲛ̀ⲧ ⲛⲱⲟⲩ ⲡⲉ ⲁⲉ ⲁⲧⲱⲛⲩ, *V*. l. 3 ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲛⲟⲩⲧ̀: *V* omits.
l. 5 ⲛⲓⲟⲩⲛⲏ: ⲛⲓⲯⲁⲙⲯⲉⲓⲁⲱⲗⲟⲛ, *V* || ⲙ̀ⲙⲁⲩⲱ: *V* omits. l. 6 Ⲟⲩⲟⲉ: *V* omits.
ll. 6–7 ⲁⲩϫⲉ ⲡⲱⲟⲩ ⲉ̀ ⲣⲱⲙⲏ ⲡⲉϫⲱⲟⲩ ⲙ̀ⲡⲟⲩⲣⲟ ⲁⲉ (the complaint following is entirely different), *V*.
l. 8 ⲕⲉⲥⲁⲣ ⲡⲓⲣⲱⲙ ⲡⲉϩⲁϥ ⲛⲱⲟⲩ, *V* || ⲉⲟⲩⲓⲱⲯ ⲙ̀ⲡⲁⲓ ⲣⲁⲛ, *V*.
l. 10 ⲁϥ- . . . ⲡⲓⲙⲛⲧ, *V* || ⲁⲉ ϥⲁⲓ ⲣⲱ ⲛⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲥⲱⲣⲉⲙ ⲛ̀ⲧⲉⲡⲭⲱⲣⲁ, *V*.
ll. 10–11 ϩⲉⲛ . . . ⲓⲏⲥ̅, *V* omits. l. 11 ⲟⲩⲟⲉ ⲣⲛⲛⲉ ϥϩⲉⲛ . . . ⲡⲣⲟⲕⲟⲛⲛⲥⲟⲛ, *V*.
l. 12 *V* substitutes a wholly different passage. l. 13 ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲁⲉ ⲉ̀ ⲡⲁⲓ ⲛ̀ⲁⲉ ⲡⲟⲩⲣⲟ ⲁϥⲭⲱⲛⲧ ⲁϥϩⲣⲁⲝⲣⲉⲝ, *V*.

[1] Apparently a lacuna: add ⟨ⲡⲓⲙⲉⲧϩⲓⲕ⟩.

× p. 787 ×The whole multitude answered with one voice: "What sort of name is this, Jesus, and (how) did He arise from the dead?" Now it came to pass that when they uttered the name of Jesus in the presence of the gods, the idols all fell down and brake in pieces like earthen vessels. But when the priests saw the destruction of their gods, they were enraged with exceeding great fury; and they rent their clothes and tare out the hair
× p. 788 of their heads. They departed unto Rome to the king, Nero, and cried out, †saying: ×"O, the sorceries and
† = B., p. 140 enchantments of this man Jesus!" But the king answered and said unto them: "All men who believed on this name in this country I have slain saving one, Luke, who escaped out of my hands." The multitudes answered saying: "Lo, that same man preacheth in our country in this name, Jesus: and behold, he is in the city of Proconnesus.[1] Many miracles hath he performed on those who are sick in divers wise." Then the king was exceeding angry and gnashed his teeth..

[Nero sends soldiers who bring Luke to Rome. The saint is scourged. His right arm is struck off, but adheres again. He is taken out to sea and beheaded: his head, placed in a sack, is thrown into the sea, but it was washed up upon a certain island,[2] where it is preserved.]

1 This statement is repeated in the Vatican recension of the Martyrdom, but does not appear in the Arabic and Eth. versions. In all that has gone before Luke is represented as preaching in "the seaboard of Rome." Is there some confusion between Old and New Rome (Constantinople)? On such a supposition the introduction of Proconnesus (in the Propontis) is less surprising.

2 Can this have been Proconnesus?

VII. THE MYSTERIES OF SAINT JOHN

Parchment. A single fragment (Cairo, no. 47), 11 × 15 cm., from a small leaf of which neither the top nor bottom is preserved. The hand (distinguished especially by the forms of ⲙ, ⲍ, ⲧ, ⲭ, ⲣ) is identical with that of No. XXXIII (cp. Plate XI A): the only stop used is ⸗ (black; by first hand).

The text, though small, is important as establishing the existence of a Bohairic version of the *Mysteries of S. John*, whereof the Sahidic version was published (from B.M. *Or.* 7026) by Dr Budge in 1913.[1] The fragment corresponds to the lower part of p. 70 in that edition and to parts of pp. ϰϑ—ϡϡ in the Sahidic MS.

* * *

. . . .]ⲛⲓⲟⲩⲧ[ⲁⲣ ⲙⲡⲕⲁⲣⲓ ⲟⲩ]ⲟⲣ
ⲛⲧ]ⲟⲩⲁⲱⲁⲓ
Ⲉⲱⲱⲡ] ⲛ̄ⲧⲉ ⲧ[ⲥ]ⲁⲗⲡⲓⲍ ⲙⲟⲩϯ
ⲱⲁⲣⲉ] ⲟⲩⲥⲙⲏ ⲱⲱⲛⲓ ⲛ̄ⲧⲉ ⲛⲓ-
ⲙⲟⲩⲛ]ϩⲱⲟⲩ ⲉ̄ϫⲉⲛ ⲡⲓⲕⲁ[ϩⲓ
Ⲉ]ⲣⲉ ⲛⲓ̈ⲟⲩⲧ[ⲁ]ϩ ⲁ̈ⲓⲁ̈ⲓ̈-ⲉ[ⲣⲉ ⲡⲓ-
ⲙⲟⲩⲛϩⲱⲟⲩ ⲱⲁϥⲟⲣⲟ[ⲩ ⲧⲏⲣⲟⲩ
ⲉ̄] ⲁⲱⲁⲓ̈ - ⲛⲓϧⲁⲣⲁ[ϧⲁⲓ ϩⲱⲟⲩ ⲉⲧⲉ
ⲱⲁ]ⲣⲉ ⲛⲓⲣ[ⲱⲙⲓ] ⲉ[ⲣϩⲟϯ ⲛ̄ϧⲏⲧⲟⲩ

* * *

Ⲉ̄ⲧ[ ]..[
ⲁⲩ[..ⲉ̄ ⲡ]ⲱⲱ[ⲓ ⲛ̄]ⲛⲓⲫⲟⲩ[ⲓ
Ⲥⲛⲡⲡⲉ ⲁ̈ⲓⲧⲁⲙ[ⲟⲕ] ⲉ ⲡⲓⲙⲩ[ⲥⲧⲏⲣⲓⲟⲛ
ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲛⲓⲫⲏⲟ[ⲩⲓ ⲱ ⲓⲱⲁⲛ-
ⲛⲏⲥ-
Ⲡⲉ]ϫⲏⲓ ⲛ̄ⲛⲓϫⲉⲣⲟⲩϧⲓⲙ ϫⲉ[ⲡⲁ-
ϯ]ⲟⲩⲱⲱ ⲉ̄ ⲉⲙ̄ⲓ̄ ϫⲉ ⲟ[ⲩ ⲡⲉⲧϥⲁⲓ
ⲉⲣϩⲏⲓ] ϧⲁ ⲧⲣⲉ ⲉ̄ⲥⲁⲱ[ⲓ
Ⲟⲩⲟⲩ ⲡ]ⲉ[ϫⲉ ⲛ̄ϫ]ⲉ ⲛⲓϫ[ⲉⲣⲟⲩϧⲓⲙ

* * *

ˣ[The dew cometh upon the earth and causeth to grow] the fruits of the earth, and to increase. If the trumpet[2] doth not sound, there is a sound of rain upon the earth; and the fruits spring up, the rain causing them all to increase. The thunders also whereof men are afraid. . . ˣ*Recto*

ˣ[". . . the waters which are] above the Heavens. Lo, I have declared unto thee all the mysteries of the Heavens, O John." ˣ*Verso*

I said unto the Cherubim: "My Lord, I desire to know what it is that beareth up the Heaven so that it is suspended." And the Cherubim said. . .

VIII. TEXTS RELATING TO THE VIRGIN

A. *Life of the Virgin.*

Parchment. Two leaves (Cairo, nos. 25, 25^{Add}) from one manuscript[3] of which the second is numbered —ϡϩ. The one measures 33 × 25 cm.; the other 25.4 × 24 cm., having been roughly cut into circular form apparently to wrap round a jar-stopper. For the hand, which is square and very carefully formed, see Plates IV A, IX A. The only stop used is ⸗.

The first leaf deals with the Annunciation, the Conception, and the attitude of Joseph to these events, merely paraphrasing the narratives of SS. Matthew and Luke. It may be compared, though only very generally, with a fragment from a Sahidic *Life* published by Forbes Robinson.[4] In the second leaf, however, Christ informs His mother of the glory and honor which will be hers in Paradise, and the Virgin replies. The substance is uncanonical and generally parallel with another Sahidic fragment.[5] No doubt the narrative led up to the Death and Assumption of the Virgin.

The phrase (in Frag. 1 *verso*, ll. 9 ff.) "even as the Evangelist has shown unto us" clearly shows that the work to which the fragments belonged was a discourse embodying an apocryphal narrative.

1 *Coptic Apocrypha*, pp. 59 ff. (text), 241 ff. (translation).

2 The trumpet gives the signal for rain or dew to fall upon the earth; for the whole context see Budge, *op. cit.*, p. 253.

3 A further fragment from the same MS. is *Cod. Tisch.* XXV, 6.

4 *Copt. Apocr. Gospels*, pp. 16, 18.

5 *id.*, pp. 34, 36.

Frag. 1 (Cairo, no. 25).

... ⲙⲡ[ ]ⲟⲩⲛⲁⲓⲁⲓ
Ⲥⲧⲁⲥⲥⲱⲧⲉⲙ ⲁⲉ ⲉ̄ ⲛⲁⲓ = ⲁⲥⲙⲟⲩϯ ⲉ-
ϩⲟⲗ ⲛⲉϫⲁⲥ ⲛⲁϥ = ϫⲉ ⲛⲁϣ ⲡⲣⲏϯ
ⲫⲁⲓ ⲛⲁϣⲱⲡⲓ ⲉⲣⲟⲓ ⲙ̄ⲡⲓⲥⲟⲩ[ⲉⲛ]
ϩⲱⲟⲩⲧ ⲉⲛⲉϥ
Ⲓⲥϫⲉⲛ ⲉ̄ⲧ ⲁ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲟⲩⲱⲛ ⲛ-
ⲣⲱⲥ ⲁⲥⲥⲁϫⲓ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲁ
ⲡⲓⲡ̅ⲛ̅ⲁ̄ ⲉ̄ⲑⲟⲩⲁⲃ ϣⲉ ⲉϧⲣⲏⲓ ⲛ̄ϧⲛⲧⲥ
ⲁϥⲙⲟϥ ⲛ̄ⲧⲉⲥⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ = ⲟⲩⲟϥ
ⲛⲉϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲡⲁⲥ =
Ⲁⲉ ⲟⲩⲡ̅ⲛ̅ⲁ̄ ⲉϥⲟⲩⲁⲃ ⲩⲛⲁⲓ ⲉϧⲣⲏⲓ ⲉ̄ϫⲱ =
ⲟⲩϫⲟⲙ ⲛ̄ⲧⲉ ⲫⲏ ⲉⲧⲥⲟⲥⲓ ⲉⲩⲛⲁ-
ⲉⲣϧⲛⲓⲃⲓ ⲉ̄ⲣⲟ = ⲉⲃⲏⲉ ⲫⲁⲓ ⲫⲏ
ⲉ̄ⲧ ⲉⲣⲉ(ⲛⲁ)ⲙⲁⲥⲩ ⲩⲟⲩⲁⲃ = ⲥⲉⲛⲁⲙⲟⲩϯ
ⲉ̄ⲣⲟϥ ⲁⲉ ⲡⲱⲏⲣⲓ ⲙ̄ⲫ̄ϯ = ⲛⲉⲙ ⲡⲕⲉ-
ⲥⲉⲡⲓ ⲛ̄ⲛⲓⲧⲁⲓⲟ̄ ⲉⲧⲥⲟⲥⲓ ⲉ̄ⲧ ⲁϥ-
ϫⲟⲧⲟⲩ ⲛ̄ϯⲑⲉⲟⲃⲁⲕⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲙⲁⲣⲓⲁ =
Ⲓⲥϫ[ⲉ]ⲛ ⲛⲉϥⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁ ⲡⲓⲡ̅ⲛ̅ⲁ̄
ϣⲱⲡⲓ ⲙ̄ⲡ[ⲓ]ⲧⲥ = ⲟ[ⲩ]ⲟϥ ⲁⲥⲙⲟϥ ⲉ̄-
ϩⲟⲗ ⲛ̄ϧⲛⲧⲩ = ⲁ ⲧ[ⲉ]ⲥⲡⲉϫⲓ ϣⲱⲡⲓ
ⲙ̄ⲫⲣⲏϯ ⲡⲓⲛ ⲉⲧⲉⲙⲫⲟⲕⲓ ⲣⲓⲧⲉⲛ
ⲡⲓϥⲙⲟⲧ = ⲛⲉⲙ ⲫⲏ.ⲉⲧ ⲙ̄ⲡ[ⲓ]ⲡ̅ⲛ̅ⲁ̄
ⲉⲑⲟⲩⲁⲃ =
Ⲓ̄ⲱⲥⲏⲫ ⲁⲉ ϧⲉⲛ ⲡⲁⲓⲡⲟⲣⲉⲩϯϩⲟⲏⲩ
ⲉ̄ ⲙⲁⲣⲓⲁ = ⲁⲩⲛⲁϯ ⲉ̄ⲣⲟⲥ ⲙ̄ⲡⲁⲓ ⲣⲏϯ
ⲉ̄ⲧ ⲁ ⲧⲉⲥⲡⲉϫⲓ ⲙⲟⲩⲓ ⲉϧⲟⲗ ⲁⲩϣⲟⲟⲣ-
ⲧⲉⲣ = ⲟⲩⲟϥ ⲁⲩⲙⲉⲩⲓ ⲁⲉ ⲧ·ϫⲁ ⲁⲥ-
ⲙⲏⲟⲕⲓ
Ⲡⲉϫⲁϥ ⲛ̄ϧⲣⲏⲓ ⲛ̄ϧⲛⲧⲩ ⲁⲉ ⲁ̄ⲡⲟ[ⲕ
ⲟⲩϧⲉⲗⲗⲟ ⲟⲩⲟϥ ϯⲧⲁⲓ[ⲟ . .]ⲩ[.
ϧⲉⲛ ⲛⲁⲓ ⲉⲣⲟⲛ[. .]ⲙⲛⲡⲉⲧ . . .
ⲁ . ⲙⲡⲉⲥⲙ . . . [. .] ⲉⲥⲱ[. . . .
ϧⲉⲛ ⲧⲁⲛⲉ [. . . . .]
Ⲫ]ⲉⲡⲉⲛⲥ[. . . . .]ⲟⲩⲕⲉ[
ⲛⲁⲧⲱⲟⲩ . . ⲙ̄ . . . ⲗⲁ . [.] . [.]ⲟⲗⲁ . [. . .]ⲛⲓ =
ⲛ̄ⲧⲁⲫⲧⲉⲙϫⲁⲣⲱ[ⲓ] . ⲉⲉⲓ̄ . =
Ⲓⲥ ⲭⲛⲡⲡⲉ ⲅⲁⲣ ϥ̄ϯ ⲡⲉ ⲉⲧⲟⲓ ⲙ̄ⲙⲉⲑ-
ⲣⲉ ⲉⲣⲟⲓ ⲁⲉ ⲙ̄ⲡⲓ[ⲫⲟ]ⲛ ⲛⲉⲙⲁⲥ ⲉ ⲡⲧⲏⲣⲩ =
ⲙⲛⲡⲟⲧⲉ ⲛ̄ⲥⲉϫⲉⲙⲥ ⲙ̄ⲡⲁⲓ ⲣⲏϯ
ⲉⲥⲙⲃⲟⲕⲓ ⲛ̄ⲥⲉⲥⲱⲓ ⲙ̄ⲙⲟⲥ ϧⲉ(ⲛ)
ⲟⲙⲛϯ ⲙ̄ⲡⲁⲗⲁⲟⲥ =
Ⲛⲁⲓ ⲁⲉ ⲛⲉⲙ ⲛⲁⲓ ⲕⲉϫⲱⲟⲩⲛⲓ ⲉⲩⲙⲟⲕ-
ⲙⲉⲕ ⲉ̄ⲣⲱⲟⲩ = ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ-
ⲧⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲙⲱⲓⲧ
ⲛⲁⲛ =
Ⲟⲩⲟϥ ⲡⲉϫⲁϥ ⲁⲉ ⲓⲱⲥⲏⲫ ⲁⲉ ⲡⲉⲥ-
ϩⲁⲓ ⲛⲉ ⲟⲩⲟⲙⲛⲓ ⲛⲉ = ⲛ̄ϫⲟⲩⲱϣ
ⲁⲛ ⲉ ⲁⲓⲥ ⲛ̄ⲥⲣⲁϥ = ⲁⲩⲥⲟⲟⲩⲛⲓ ⲉ
ϫⲁⲥ ⲉ̄ϧⲟⲗ ⲛ̄ϧⲭⲱⲙ =
Ⲉⲣⲉ ⲛⲁⲓ ⲁⲉ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲉⲩⲛⲁⲉⲛ-
ⲕⲟⲧ = ⲓⲥ ⲡⲁⲩⲅⲉⲗⲟⲥ ⲙ̄ⲡⲟ̄ⲥ̄ ⲁϥⲟⲩ-
ⲟⲛⲣϥ ⲛⲁϥ ⲉ̄ϧⲟ[ⲗ] ϧⲉⲛ ⲟⲩⲣⲁⲥ[ⲟⲩⲓ
ⲉⲩϫⲱ ⲙⲙⲟⲥ =
Ⲁⲉ ⲓⲱⲥⲏⲫ ⲛ̄ⲑⲙⲏⲓ ⲛ̄ϩⲁⲁⲩⲓⲁ ⲙ̄ⲡⲉⲣⲉⲣ-
ϩⲟϯ ⲉ ⲑⲉ[ⲛ] ⲙⲁⲣⲓⲁ ⲧⲉⲕ[ⲥⲣⲓ]ⲙⲓ ⲉⲣⲟⲕ
ⲫⲏ ⲅⲁⲣ ⲉⲧⲉⲥⲡⲁϫⲫⲟ ⲟⲩⲉⲃⲟⲗ-
ϧⲉⲛ ⲟⲩⲡ̅ⲛ̅ⲁ̄ ⲉⲩⲟⲩⲁⲃ ⲡⲉ ⲡⲉⲙ ⲡϫⲱⲕ
ⲛ̄ⲛⲓⲥⲁϫⲓ ⲧⲏⲣⲟⲩ ⲉ̄ⲧ ⲁ ⲡⲁⲩⲅⲉⲗⲟⲥ
ϫⲟⲧⲟⲩ ⲛⲁϥ[1] =
Ⲗⲁⲧⲱⲛⲏ [ⲛ]ⲁⲉ ⲓ̄ⲱⲥⲏⲫ ⲉⲩⲉⲛⲕⲟⲧ
ⲁⲩⲓ̄ⲣⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̄ⲧ ⲁ ⲡⲁⲩⲅⲉⲗⲟⲥ
ⲥⲁϫⲓ ⲛ̄ⲉⲙⲁⲩ ⲁⲩⲥⲓ ⲙ̄ⲙⲁⲣⲓⲁ ⲟⲛ ⲉ̄-
ⲧⲁϣⲱⲛ ⲛ̄ⲥⲱⲟ ⲛⲁⲩ ⲉ̄ϧⲟⲩⲛ ⲉ ⲛⲉⲩ-
ⲛⲓ ⲙ̄ⲛⲉⲩⲥⲟⲩⲱⲟⲩⲥ =
Ⲁ ϥ̄ϯ ⲗⲟⲓⲡⲟⲛ ⲉⲣⲉⲡⲉⲣⲥⲓⲛ ⲛ̄ϧⲛⲧⲥ
ⲟⲩⲟϩ ⲁ ⲡⲓⲡ̅ⲛ̅ⲁ̄ ⲉ]ⲑⲟⲩⲁⲃ ⲙⲟⲩ ⲉ̄ϧⲟⲗ
ⲛ̄ϧⲛ[ⲧ]ⲥ = ⲟ[ⲩⲟ]ϩ ⲛⲉⲥⲟ ⲉⲣⲟⲧⲱⲓ-
ⲛⲓ] ϧⲉⲛ ⲡⲓⲁ[..]ⲛⲓⲛ ⲉⲑⲙⲉϩ ⲛ̄ⲱⲟⲩ
ⲉⲧ]ⲉ ⲡϩ[ⲟ]ⲧ ⲙⲡⲓⲡ̅ⲛ̅ⲁ̄ ⲉ̄ⲑⲟⲩⲁⲃ =

[1] ⲛⲁⲥ, *MS.*

×*Recto* ×But when she heard these things, she cried out and said unto him: "How shall this come to pass unto me? I have not known a man at any time." So soon as the Virgin opened her mouth and spake with the angel, the Holy Spirit entered into her[1] and filled all her members. And the angel said unto her: "A holy spirit shall come upon thee, a power of Him who is exalted shall overshadow thee. For this cause that Holy One Who shall be born of thee, shall be called the Son of God"[2]—and the remainder of the exalted praises which he spake unto the pure Mother of God, Mary.

From that day the Spirit was within her, and she was filled therewith. Her womb became as (the womb) of them who are with child, through the grace and . . . of the Holy Spirit. But when Joseph regarded Mary and saw her womb thus increased, he was troubled and thought that . . . she had conceived. He said within himself: "I am an old man and I honor . . . [ll. 32–35 are too imperfect for translation.]

×*Verso* ×. . . (l. 2) that I may not keep silence . . . For lo, God is my witness that I have not been in unto her at all. (I fear) lest at some time she be found thus with child and be mocked in the midst of my people."

These and such like things he pondered; even as the Evangelist informs us and says:[3] "Joseph her husband

1 The context clearly implies that the Spirit entered by the mouth of the Virgin: in a Sah. fragment (Robinson, *Copt. Apocr. Gospels*, pp. 18 f.) it is stated that the Virgin conceived "by the hearing of her ears." In the *Testament in Galilee* (ed. Guerrier, p. 58 = Schmidt, pp. 52 f.) Christ Himself is alleged to have appeared to the Virgin in the form of Gabriel and to have entered into her.

2 *Luke* 1, 29 ff.

3 *Matth.* 1, 19. This parenthesis shows that the work was a Discourse or Homily.

being a righteous man and not wishing to make her a gazing-stock, planned to put her away privily. And while these things were in his heart, as he was sleeping, lo, the angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of David, fear not to take unto thee Mary thy wife; for He Whom she shall bring forth is of a holy spirit'"—and the rest of all the words which the angel spake unto her. "And Joseph arose from sleep and did according as the angel said unto him. He took Mary, his espoused wife, into his house, and knew her not."

Then God wrought within her, and the Holy Spirit increased (?) within her. And her face shone with the . . . full of glory, which is the grace of the Holy Spirit.

Frag. 2 (Cairo, no. 25^{Add}).

ⲟⲛⲟⲩⲛⲓ ⲛ̀ⲁⲁⲩⲓⲁ ⲁ̀ⲣⲉϣⲱⲡⲓ ⲙ̀ⲙⲓ
ⲙ̄ⲙⲁ ⲡⲟⲩⲟϥ
Ⲏⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲉ̀ⲣⲁϯ ⲛⲥⲉ-
ⲉⲣⲟⲉⲱⲣⲓⲙ ⲙ̀ⲡⲉⲱⲟⲩ ⲛ̀ⲁⲧⲥⲁⲁⲓ
5 ⲙ̄ⲙⲟϥ = ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲍⲉ ⲁ̀ ⲟⲩ-
ⲥⲣⲓⲙⲓ ⲛ̀ⲣⲉⲙⲉⲛⲥⲁⲣⲁ ⲉⲣⲡⲉⲙⲡ[ϣⲁ
ⲙ̄ⲡⲁⲓ ⲱⲟⲩ ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲏ =
Ⲓⲥ ⲣⲏⲡⲡⲉ ⲁⲓϯ ⲛ̀[ⲉ ⲛ]̀ⲧⲉⲍⲟⲩⲥⲓⲁ ⲱ ⲧⲁ-
ⲙⲁⲩ = ⲉⲑ[ⲟⲩⲁⲃ ⲉⲑⲣⲟ]ⲩⲉⲣⲣⲩⲡⲟ-
10 ⲧⲁⲍⲓⲛ ⲡⲱ[ⲟⲩ ⲧⲏⲣⲟⲩ ⲛ]̀ⲉ ⲡⲉⲙ ϯ[ⲉ-
ⲍⲟⲩⲥⲓⲁ ⲛ̀[. . . . .] ⲁ̀ⲧⲉ
Ⲓⲥ ⲡⲓⲡⲁⲣⲁ[ⲁⲓⲥⲟⲥ . . . . .] ? ?
ⲛ̀[. .] . . [. . . . .] ? ?
ⲛ̀ⲧⲉⲥⲓⲙ[. . . . .] . ⲛ̀ . . .
15 ⲁⲉ ⲁⲣⲉⲱ[. . . . .] ⲱⲧ ? ?
ⲛ̄ⲁϣ ⲡⲣⲏ[ϯ . . . . .]
· ⲁⲣⲟⲓ ⲧⲡⲟ[. . .] ⲟⲩⲟϥ ⲫ[. .]ⲁ[ⲉⲓ-
ⲧⲉⲛ ⲛ̄ⲓⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟ[ⲩ . . .
Ⲉⲣⲉⲉⲣⲉⲛⲭⲣⲓⲁ ⲙⲡⲓⲡⲁⲣⲁⲁⲓⲥⲟⲥ . .
20 ⲛ̄ⲣⲏϯ = ⲉⲣⲉ ⲡⲓⲁⲩⲁⲟⲟⲛ ⲧⲏⲣⲟⲩ
ⲃ̀ⲁⲧⲟϯ = ⲡⲏ ⲉⲧⲉ ⲙⲡⲉ ⲃⲁⲗ ⲡⲁⲩ
ⲟⲩⲁⲉ ⲙⲡⲟⲩⲁ̀ⲗⲏⲓ ⲉ̀ⲭⲉⲛ ⲡⲣⲏⲧ ⲡ-
ⲣⲱⲙⲓ
Ⲓⲥⲭⲉ ⲁⲓⲥⲱ[ⲟ]ⲩⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲁⲭⲓⲭ
25 ⲛ̄ⲛⲟⲩϯ ⲁⲓⲁ̀ⲙⲟⲛⲓ ⲛ̄ⲛⲉⲙⲡⲟϯ
ⲟ]ⲩⲟϥ ⲁⲓⲥⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲉⲣⲱϯ
. . . .] . ⲱⲛ ⲡⲃⲏϯ = ⲙ̄ⲫⲣⲏ[ϯ
* * *

ⲓ̅ⲃ̅

ⲉⲃⲟⲗ ⲃⲁ ⲧⲉⲣⲏ ⲱ ⲧⲁⲙⲁⲩ = ⲟⲩⲱ[ⲙ
ⲟⲩⲟϥ ⲥⲱ = ⲟⲩⲛⲟϥ ⲙ̄ⲙⲟ ⲃⲉⲛ ⲡⲓ-
ⲁ̀ⲛⲁⲑⲟⲟⲛ ⲛ̀ⲁⲧⲥⲁⲁⲓ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲧⲉ
ⲧⲫⲉ
5 Ⲓⲥ ⲣⲏⲡⲡⲉ ⲅⲁⲣ ⲥⲉⲥⲉⲃⲧⲱⲧ ⲛⲉ ⲛ̀ⲭⲉ
ⲉⲡⲭⲁⲓ ⲡⲓⲃⲉⲛ ⲉⲧⲧⲁⲓ̈ⲛⲟⲩⲧ ⲛ̀-
ⲧⲉ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲡⲓⲫⲛⲟⲩⲓ̈ ⲱ
ⲧⲁⲙⲁⲩ ⲙⲡⲁⲣ[ⲑⲉ]ⲛⲟⲥ ⲉⲧⲁⲛⲕ ⲉ-
ⲃⲟⲗ =
10 Ⲡⲁⲣⲓⲁ ⲁⲉ ⲃ[ⲉⲛ ⲡⲭⲓⲡⲟⲣ]ⲉⲥⲥⲱⲧⲉⲙ
ⲉ̀ ⲛⲁⲓ ⲧⲁ[ⲓⲟ ⲧⲏⲣⲟⲩ ⲛ̄]ⲧⲟⲧⲕ ⲙ̄ⲡⲉⲥ-
ϣⲏⲣⲓ ⲁⲥ[ⲣⲁϣⲓ ⲙⲙⲁϣⲱ] = ⲁ̀ ⲡⲉⲥ-
ⲡⲛ̄ⲁ ⲑⲉⲗ[ⲏⲗ ⲙⲙⲁϣⲱ ⲡⲃ]ⲏⲧⲉ ⲁⲥ-
ⲱϣ ⲉⲃⲟ[ⲗ ⲉⲥⲭⲱ ⲙ̄ⲙⲟ]ⲥ ⲍⲉ ⲁⲛⲟ[ⲕ
15 ⲡⲓⲙ ⲁ̀ⲛⲟ[ⲕ ⲉⲑⲛⲁϣⲟⲛ] ⲡⲛⲁⲓ ⲧⲁ-
ⲓ̈ⲟ̄ ⲧⲏⲣⲟⲩ [ⲡⲧⲁⲓ ⲙⲁⲓ]ⲏ̄ =
Ⲫⲥⲱⲟⲩⲛ ⲱ ⲡⲁϣⲏⲣⲓ ⲍⲉ ⲁⲓⲙⲡϣⲁ
ⲡϣⲱⲡⲓ ⲛⲁⲕ ⲙ̄ⲙⲁ ⲡⲟⲩⲟϥ ⲣⲓⲭⲉⲛ
ⲡⲓⲕⲁⲣⲓ = ⲁⲗⲗⲁ ⲛⲁⲓ ⲧⲁⲓ̈ⲟ̄ ⲧⲏⲣⲟⲩ
20 ⲥⲉⲟⲩⲟ̄ⲧⲉⲃ ⲉ ⲡϣⲓ ⲛ̀ϯⲙⲉⲧⲣⲱ-
ⲙⲓ ⲧⲏⲣⲥ =
Ⲫⲥⲱⲟⲩⲛ ⲱ ⲡⲁⲥⲧ ⲍⲉ ⲁⲕϣⲱⲡⲓ ⲃⲉ(ⲛ)
ⲧⲁⲡⲉⲭⲓ ⲙⲟ̄ ⲛⲁⲃⲟⲧ ⲃⲉⲛ ⲟⲩⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ ⲛⲁⲧϣⲉⲣⲉⲑⲱⲣⲓⲛ ⲙ̄-
25 ⲙⲟϥ = ⲙ̄ⲫⲣⲏϯ ⲛⲥⲣⲓⲙⲓ ⲡⲓⲃⲉ(ⲛ)
ⲉⲧⲉⲙⲉⲃⲟⲕⲓ
Ⲁ]ⲗⲗⲁ ⲡⲓⲱⲟⲩ ⲧⲏⲣϥ ⲉⲧ ⲁⲓⲛⲁⲩ ⲉ[ⲣⲟϥ
ⲙ]ⲫⲟⲟⲩ ⲟⲩⲟ̄ⲧⲉⲃ ⲉ ⲫ . . [
* * *

". . . [x]the root of David, thou hast been unto Me[1] a place of rest. All the holy ones shall come unto thee to behold thine ineffable glory, marveling that a woman of the daughters of Sarah should be held worthy of glory of this sort. Lo, I give thee authority, O My holy Mother, that they all submit themselves unto thee, and authority . . . Lo Paradise . . . [ll. 13–17 too fragmentary for translation.] . . . by all the holy ones. If thou shalt have need (?) of Paradise . . . , all good things shall be thine—those which eye hath not seen and which have not entered into the heart of man.[2] If I stretched forth My divine hand and took thy breast, and drank of the milk . . . in thee, like . . . [x] *Recto*

[*Eight lines are wholly lost.*]

[x]before thy face, O My Mother. Eat and drink and delight thyself in the ineffable good things of Heaven. For lo, all the precious things of the Kingdom of Heaven are prepared for thee, O My Virgin Mother, who art perfect." [x] *Verso*

Now when Mary heard of these glories from her Son, she was exceeding glad and her spirit rejoiced greatly within her. She cried out, saying: "Who am I, even I, that I should receive all these glories after this sort? I know, O my Son, that I was held worthy to be unto Thee a resting-place upon the earth; but all these glories pass the measure of all human kind. I know, O my Lord, that Thou wast in my womb nine months, by a mystery which cannot be contemplated, even as (it is with) all women who are with child. But all the glory which I beheld today surpasses . . . ."

[*Seven lines are wholly lost.*]

1 Christ is addressing the Virgin. 2 Cp. 1 *Cor.* II, 9.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

B. SAINTS PETER AND JOHN

The Death and Assumption of the Virgin.

Parchment. A complete leaf and six fragments from a single MS.[1]

Frag. 1 (*Cod. Tisch.* XXIV, 49[2]) is a complete leaf, 33 × 25 cm., containing the title of the work, set in a frame of elaborate interlaced work in red and yellow, and the opening of the narrative proper. At the foot of the page is the numeral $\overline{\text{ϙδ}}$, added by a later but ancient hand and indicating the position of this leaf in the volume in which the tract was bound up. At regular intervals in the right-hand border small rectangular spaces are reserved for an interrupted inscription. The first reads [ⲥⲛⲁ], the second numeral (?) being exceedingly doubtful; the second reads [ⲛⲧⲉ$\overline{\text{ⲙ}}$]; the third [ⲧⲟⲉ]; the fourth is utterly illegible. The third must surely be a date—probably 375 A.H.: the first should then be 601 and the second should read ⲛⲧⲉ $\overline{\text{ⲙⲣ}}$ "of the Martyrs." Both dates (if the first is rightly read) answer to 985/6 A.D., the presumed date of the MS.

Frags. 2–5 (*Cod. Tisch.* XXV, 22, 31, 30, 23[3]) are the remains of two adjacent sheets in a quire (22 and 23 are connected, as are 31 and 30; and the contents show that 23 follows 30). Frag. 6 (Cairo, no. 48. i), 23 × 19 cm., is the lower portion of a single leaf. Frag. 7 (*id.* no. 48. ii), 10.2 × 10 cm., is a mere fragment from the upper and inner corner of the last leaf of the work.[4]

In all the Fragments the script (see Frontispiece) is a large, bold, but not altogether even uncial, identical with the script of Nos. XXIII C and XXIX (cp. Plate III A, B) and of Rylands Library Coptic MSS. no. 440, which Crum identifies with the hand of Hyvernat, *Album* XXXIII. Spaces have been left for stops, but none have been inserted.

The work to which these fragments belonged was a narrative of the Death and Assumption of the Virgin as related by Peter and John. Unlike the other Coptic accounts, therefore, it claims to be primary. Owing to the fragmentary condition of the work, it is difficult to judge what was its relation to the narrative of 'Evodius,' or the secondary account in the Discourse of Theodosius.[5] Narratives of the Death and Assumption attributed to Saint John are extant in Greek, Latin, Sahidic-Coptic, Syriac and Arabic,[6] but with these our version seems only partially to have corresponded.

Some particular points of interest may be noted. In Frag. 1 the appearance of Christ as a child accompanied by the Innocents seems to be a feature otherwise unknown;[7] in Frags. 4–5 the blessings promised by Christ to those who shall honor the Virgin are peculiarly Coptic and appear in neither of the other versions; but more important, perhaps, is Frag. 6 and the incident of the Jewish priest there recorded, since this seems to identify the large fragment published by Revillout[8] as a further portion of this work (though in a different dialect). It will be seen that the two slightly overlap, and that in both the punishment inflicted on this priest (loss of his arm, but not blindness) is the same.

1 This is shown (*a*) by the contents, (*b*) by the identity of script and page-dimensions.

2 See Leipoldt, *l.c.*, p. 399.

3 For the actual dimensions of these see *id.*, pp. 405 f. (Note that sheet 30 + 31 is turned inside out. The true sequence—since fo. 30 immediately precedes fo. 23—is 31, 30.)

4 The conventional ascription shows that the fragment belongs to the end of a work. The script and the use of the plural make it probable that it belonged to the present tract.

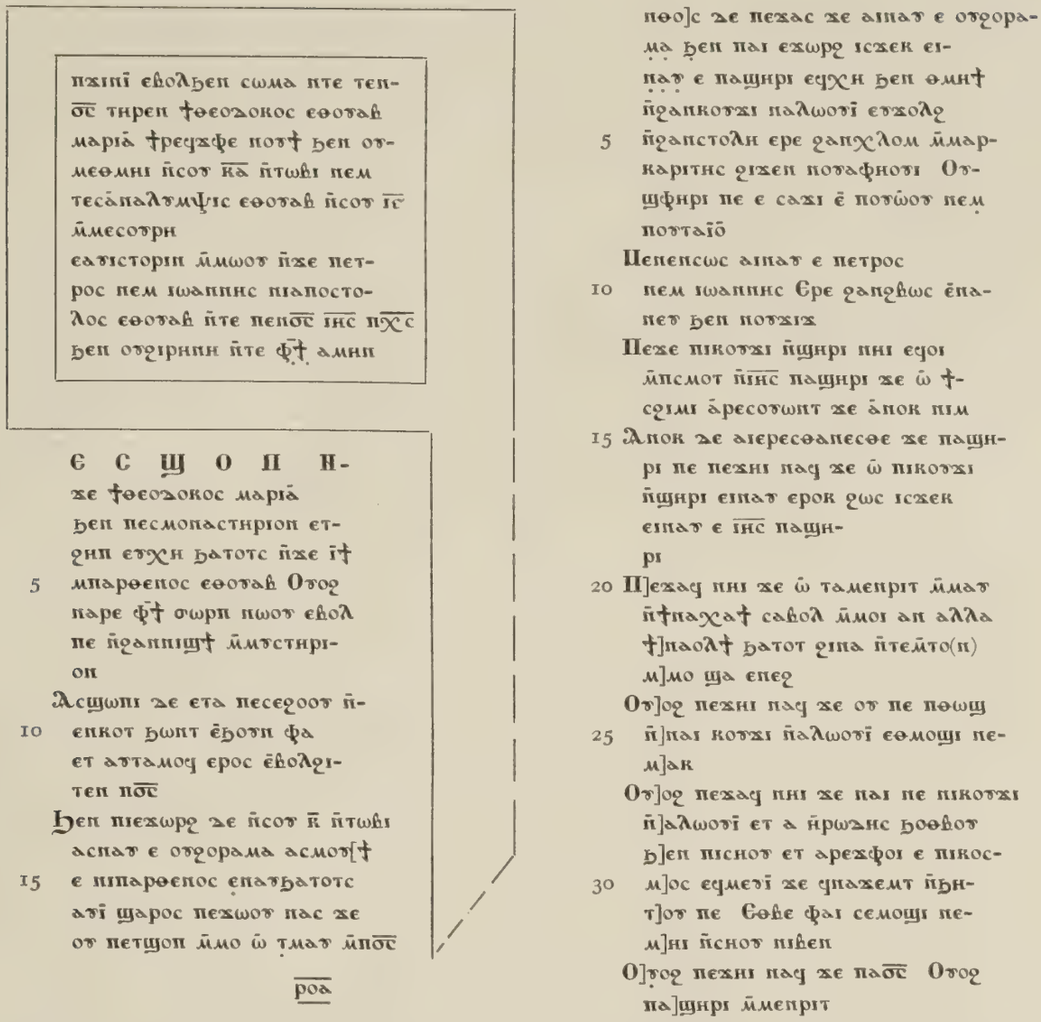
5 For these see Lagarde, *Aegyptiaca*, pp. 38 ff. and Robinson, *op. cit.*, pp. 44 ff., 90 ff.

6 For these see Tischendorf, *Apoc. Apocr.*, pp. XXXV ff. and references.

7 See Crum, *Hagiographica* (*P.S.B.A.* XXIX, 304). Crum alone (so far as I know) has recognized the peculiar interest of this fragment, as also that the Leipzig fragments enumerated above belonged to one and the same work.

8 *Les Apocryphes Coptes*, pp. 58 ff. (= *P.O.* II, 174).

Frag. 1 (*Cod. Tisch.* XXIV, 49).



×*The Departing out of the Body of the Lady of us all, the holy Theotokos, Mary, the very Mother of God, on the twenty-first day of Tôbi, and her holy Assumption on the sixteenth day of Mesurê; according as they were related by Peter and John, the holy Apostles of Our Lord Jesus the Christ. In the Peace of God! Amen.* ×*Recto*

While the Mother of God, Mary, was dwelling retired in her cell with ten holy virgins abiding with her, unto whom God was revealing great mysteries, it came to pass that, when the day of her repose, which was declared unto her by the Lord, was drawn near, in the night of the twentieth day of Tôbi she beheld a vision. She called unto the virgins who were with her; and they came unto her and said: "What hath befallen thee, O Mother of the Lord?" ×And she said: "I have seen a vision this night, as if I saw my Son in the ×*Verso* midst of certain little children clad in robes and with crowns of pearl upon their heads: wondrous to relate was their glory and their honor. After that I beheld Peter and John with fine raiment in their hands. The little child, who was like Jesus my Son, said unto me: 'O woman, dost thou know who I am?'[1] But I perceived that He was my son and said unto Him: 'When I behold thee I seem to behold Jesus, my Son.' He said unto me: 'O My beloved Mother, I will not leave thee apart from Me, but will take thee to Myself, that thou mayest rest for ever.' And I said unto Him: 'What seek these little children who walk with Thee?' And He said unto me: 'These are the little children whom Herod slew, at the time when thou didst bear Me into the world, thinking that he would find Me among them. For this cause do they walk with Me at all times.' And I said unto Him: 'My Lord and beloved Son...'"

1 Cp. the Sah. in Robinson, *Copt. Apocr. Gosp.*, p. 32, ll. 23 f.

Frag. 2 (*Cod. Tisch.* XXV, 22).

. . . . . ⲡⲉϫ]ⲁⲩ ⲡⲛⲓ ⲁⲉ
. . . . .].
. . . . . ⲱ ⲡⲁⲙ]ⲉⲣⲡ[ⲓ]ⲧ ⲛ̄ⲥⲟⲛ ⲁ̄[ⲣⲓ-
ⲫⲙⲉⲩⲓ ⲉ ⲡⲛ ⲧⲏ]ⲣⲟⲩ ⲉⲧ ⲁϥϫⲟ-
ⲧⲟⲩ ⲛ̄ϫⲉ ⲛ̄ⲥ̄ⲥ̄] Ⲟⲩⲟⲩ ⲁ̄ⲣⲓ-
ⲫⲙⲉⲩⲓ ⲁⲉ]ⲛ̄ⲟⲟⲕ ⲡⲉ ⲉⲧⲁϥⲣⲓⲧⲕ
ⲉϫⲉⲛ ⲧⲉϥⲙ]ⲉⲥⲧⲉⲡϩⲙⲧ ⲁϥⲟⲧ-
ⲱⲛϩ ⲛⲁⲕ]ⲛ̄ⲡⲉϥⲙⲥⲧⲏⲣⲓⲟⲛ ⲧⲏ-
ⲣⲟⲩ ⲟⲩ]ⲁⲉ ⲙⲙⲟⲛ ϩⲗⲓ ⲥⲱⲟ̈ⲡⲛ ⲙ̄ⲙⲱ-
ⲟⲩ] ⲉⲃⲏⲗ ⲉⲣⲟⲕ ⲡⲉⲙⲁϥ ⲁ[ⲉ ⲛ̄-
ⲑ]ⲟⲕ ⲡⲉ ⲡⲉϥⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧⲥ[ⲱⲧ]ⲡ
ⲟⲩⲟϩ ⲁⲡⲱⲕ ϩⲱ ⲙⲡⲉϥϫⲁⲧ ⲟ[ⲓ] ⲛ-
ⲉⲙⲕⲁⲣⲛϩⲙⲧ
Ⲏⲉⲡ ⲡⲭⲓⲥⲟⲣⲓⲭⲉⲥ ⲛ̄[ⲁϥ ⲁⲉ] ⲡⲁⲥ̄ⲥ̄
ⲟⲩⲟϩ ⲡⲁⲡⲟⲩϯ [ⲥⲱⲣⲡ ⲉⲃⲏⲗ ⲛ̄]ⲛⲓⲙ
ⲉⲧ ⲁⲕϫⲟⲧⲟⲩ ⲛⲓⲱⲁⲛⲛⲏⲥ [ⲡⲉⲕ-
ⲙⲉⲛⲣⲓⲧ

. . . . . ⲛ̄ⲥⲟ]ⲩ ⲛ̄ⲧⲉⲣⲛⲟⲩ
ⲓⲥ Ⲏⲉⲡ ϯⲟⲩⲛⲟⲩ] ⲁϥⲓ̄
ⲡⲁⲉ ⲛ̄ⲥ̄ⲥ̄ ⲓ̄ⲏⲥ̄ ⲡ̄ⲭ̄ⲥ̄] ⲁ ϯ-
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉϫⲁⲥ ⲁⲉ ⲡ]ⲁⲱⲛ-
ⲣⲓ . . .
* * *

Frag. 3 (*Cod. Tisch.* XXV, 31).

Ⲟⲩⲟϩ ⲁⲥⲱϥⲛⲣⲓ ⲉⲙⲁⲱⲱ ⲉⲧⲁⲥ-
ⲥⲱⲧⲉⲙ ⲉ ⲡⲓⲥⲱ]ⲧⲡ [ⲉⲃⲏⲗ] ⲛ̄ⲛⲓⲡⲁⲣ-
ⲑⲉⲛⲟⲥ . . ⲟⲩⲟϩ ⲡⲉϫⲁⲥ ⲡⲱ[ⲟ]ϯ
ⲁⲉ ⲙⲁⲣⲟⲛ ⲟⲩ]ⲛ ⲛ̄ⲧⲉⲡⲱⲗⲏⲗ ⲉⲧⲁϩ-
ⲱⲗⲏⲗ ⲁⲉ . . ⲛ]ⲁⲩⲥⲁϫⲓ ⲛ̄ⲛⲓ-
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲑ-]
ⲙⲉⲙⲁⲥ]
Ⲉⲧⲓ ⲁⲉ ⲉⲩⲥⲁϫⲓ ⲙⲉⲙ ⲡⲟ]ⲩⲉⲣⲛⲟⲩ
ⲓⲥ Ⲏⲉⲡ ϯⲟⲩⲛⲟⲩ] ⲁϥⲓ̄
ⲡⲁⲉ ⲛ̄ⲥ̄ⲥ̄ ⲓ̄ⲏⲥ̄ ⲡ̄ⲭ̄ⲥ̄] ⲁ ϯ-
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉϫⲁⲥ ⲁⲉ ⲡ]ⲁⲱⲛ-
ⲣⲓ . . .
* * *

. . [. .] . [
ⲙⲁⲣⲓⲁ ⲙⲉⲙ ⲛ̄[ⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲑⲙⲉ-
ⲙⲁⲥ
Ⲟ[ⲩ]ⲟϥ ⲡⲉϫⲉ ϯⲡⲁⲣ[ⲑⲉⲛⲟⲥ ⲉⲑⲟⲩⲁϩ
ⲛⲱⲟⲩ ⲁⲉ ⲛⲁϣ [ⲛ̄ⲣⲏϯ ⲛⲉ ⲛⲁⲓ
ⲛⲓϣϯ ⲛ̄ⲥⲕⲓⲗⲙⲟⲥ ⲉⲧⲉ[ⲧⲉⲛⲁⲓϥ ⲉ-
ⲣⲟⲓ ⲙ̄ⲫⲟⲟⲩ
Ⲡⲉϫⲱⲟⲩ ⲛⲁⲥ ⲁⲉ ⲱ [ⲧⲉⲛⲙⲁⲩ ⲉⲑⲟⲩⲁϩ
ⲉⲧⲁⲛⲓ̄ ⲉ ⲛⲁⲓ ⲙⲁ ⲁⲛ ⲉⲃⲟ[ⲗ
Ⲁⲗⲗⲁ Ⲏⲉⲡ ⲛⲁⲓ ⲉϫⲱⲣϥ ⲁⲛⲥⲱ[ⲧⲉⲙ ⲉ ⲟⲩ-
ϩⲣⲱⲟⲩ ⲛⲟⲩⲛⲓϣϯ ⲛⲥⲁⲗⲡ[ⲓⲥϩ
ⲉⲥⲱϣ ⲉⲃⲟⲗ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ
Ⲁⲉ [ⲧ]ⲱⲟⲩⲛⲟⲩ ⲥⲟⲩⲓ ⲉ ⲓ̄ⲗⲏⲙ̄ ϣⲁ ⲙⲁⲣⲓⲁ
ⲟⲙⲁⲩ ⲙ̄ⲡⲭ̄ⲥ̄ ⲁⲉ ⲁϥⲓ̄ ⲛ̄ϫⲉ ⲡⲓⲥⲛⲟⲩ
ⲛⲧⲉ ⲡⲉⲥϫ[ⲓⲛ]ⲟⲩⲱⲧⲉⲃ ⲉⲃⲟⲗ ⲉⲑ-
ϩⲉ ϕ[ⲁⲓ] ⲁⲛⲓ̄ ϣ[ⲁ]ⲣⲟ ⲧⲏⲣⲉⲛ ⲙ̄ⲫⲟⲟⲩ
ⲱ [ⲧⲉⲛ]ⲙ[ⲁⲩ]

ⲟⲩ ⲛⲉ ⲛⲱϣϥ ⲛ̄ⲛⲁ[
ⲧⲟⲧϥ ⲙ̄ⲡⲉⲧⲣⲟⲥ [
ⲥⲱⲟⲩⲧⲉⲛ ⲙ̄ⲙⲱ[ⲟⲩ ϣⲁ-
ⲣⲟⲓ
Ⲡⲉϫⲁϥ ⲛⲏⲓ ⲁⲉ ϕ . . [
ⲧⲉⲕⲁⲓⲥ ⲓⲉ ⲟ[
ϣⲁⲛⲓ̄ ⲉ[
ⲧⲁϥ[
ⲣⲓ[
ϯⲙ[
ⲉ[
* * *

* * * * * *

ˣFrag. 2 *recto* . . . ˣhe said unto me:[1] ". . . O my beloved brother, remember all those things which the Lord spake. And remember that it was thou who didst rest upon His bosom:[2] He revealed unto thee all His mysteries;[3] there is none that knoweth them but thou and He. For thou art His chosen virgin; and as for me, He did not leave me sorrowful, when I said unto Him:[4] "My Lord and my God, [show unto me ?] those things which Thou hast spoken to John thy Beloved. . ."

* * * * * *

ˣ*Verso* . . . ˣMary and the virgins who were with her. And the holy Virgin said unto them: "What is this great disturbance which ye cause me today ?" They said unto her: "O our holy Mother, we would not have come forth to this place; but in this night we heard a sound of a great trumpet which cried saying: 'Arise, haste ye to Jerusalem, unto Mary the Mother of the Christ, for the day of her departure is come.' For this cause are we all come unto thee today, O our Mother."[5]

ˣFrag. 3 *recto*[6] ˣAnd she marveled greatly when she heard the chosen (?) virgins. And she said unto them: "Let us go (?) to pray." When they had prayed, they were speaking unto the virgins who were with her.[7] [And while they conversed] together, [lo, the Lord Jesus the Christ] came. [And] the [Virgin said unto Him]: "My Son. . .

* * * * * *

ˣ*Verso* ˣ. . . what is the will (?) of my . . . from Peter . . . guide them unto me. He said unto me . . . that thou mayest do it . . . when I (?) come. . .

* * * * * *

1 *sc.* Peter to John. 2 Cp. *John* XIII, 23.

3 The reference may be to the Coptic *Mysteries of S. John* (ed. Budge, *Copt. Apocrypha*, pp. 59 ff., 241 ff.), or (loosely) to the *Revelation*.

4 The reference can hardly be to *S. John* XIII, 24 and may be apocryphal.

5 The text of the *verso* differs only slightly from the version of Theodosius (Robinson, *Copt. Apocr. Gosp.*, p. 98).

6 Frags. 2 and 3 belong to consecutive leaves. The restored translation is of course highly conjectural.

7 *i.e.* the ten mentioned above in Frag. 1: the virgins who now visit Mary are a distinct body.

Frag. 4 (*Cod. Tisch.* XXV, 30).

Ⲭⲉ ϥⲱⲕ ⲡⲉ ⲡⲓⲱ̀[ⲟⲩ ⲛⲉⲙ ⲛⲉⲕ-
ⲓⲱⲧ ⲛⲁⲩ̣[ⲁ]ⲑⲟⲥ ⲛⲉⲙ̣ ⲡ̣ⲓ[ⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩ-
ⲁⲃ̀ ⲯⲁ ⲉⲛⲉⲩ̣ ⲛ̀ⲧⲉ ⲛⲓⲉⲛⲉⲩ̣ [ⲧⲏⲣⲟⲩ
ⲁⲙⲏⲙ
Ⲁ̣ⲩⲉⲣⲟⲩⲱ̀ ⲛ̀ⲁⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ [ⲡⲭ̅ⲥ̅ ⲉⲩ-
ⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲱ̀ ⲧⲁⲙⲁⲩ [ⲙⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲣⲱⲃ̀ ⲡⲓⲃⲉⲛ ⲉⲧ ⟨ⲉⲣⲉ⟩ⲉⲣⲁⲛ[ⲉ̀-
ⲧⲓⲡ ⲙ̀ⲙⲱⲟⲩ ⲥⲉⲡⲁⲯⲱⲡⲓ
ⲡⲉ
Ⲫⲁⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲭⲉ ⲙⲁⲓ ⲡⲓⲃⲉⲛ ⲉⲧⲟ[ⲩ-
ⲡⲁⲣⲓⲱⲓⲯ ⲙⲡⲁⲣⲁⲛ ⲛ̀ⲏⲛⲧⲥ̀ ⲃ̀[ⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲥ̀ ⲉⲩⲥ̀[ⲟⲃ̀ⲧ̀?
[ⲛ]ⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲃ̀ⲉⲛ ⲡⲉⲣⲁⲛ[
Ⲫ̣[ⲙ ⲉ]ⲧ̣ⲡⲁⲥⲟ ⲙ̀ⲫⲙ ⲉⲧ .[
* * *

Frag. 5 (*Cod. Tisch.* XXV, 23).

* * *
ⲋ̣[. . .] . [
ⲗⲁⲭ̣[ⲙⲙ ⲃ̀ⲉⲛ ⲡⲉⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ̀ ⲧⲛⲁⲧ
ⲯⲉⲃ̀ⲓⲱ̣ [ⲛⲁⲩ ⲛ̀ⲣ̄ ⲛ̀ⲕⲱⲃ̀ ⲛ̀ⲥⲟⲡ ⲃ̀ⲉⲛ ⲧⲁ-
ⲙⲉⲧⲟⲩⲣⲟ̣
Φⲙ ⲉⲑⲛⲁⲩ[ⲓ ⲙⲫⲣⲱⲟⲩⲯ ⲃⲁ ⲧⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲓ̈[ⲉ
ⲥⲕⲉⲩⲟⲥ[
Ⲓ̅ⲏ̅ ⲟⲩⲡⲉ[
ⲣⲗⲓ ⲙ̀ⲡⲁ[
ⲫⲓ ⲙ̀ⲡⲟⲩ̣[
ⲯⲁ[.]ⲫ̣[
ⲙ̀ⲙ[
ⲯⲡ[
* * *

Φⲙ ⲉⲑⲛⲁⲩ[ⲓ ⲫⲣ]ⲱⲟⲩⲯ ⲃ̀ⲉⲛ ⲡⲉⲩ-
ⲣⲛⲧ ⲛ]ⲧ̣ⲉⲩⲓⲣⲓ ⲡⲟⲩⲡⲉ[ⲟ]ⲛⲁⲛⲉⲩ
ⲡⲧ]ⲉⲩⲥⲃⲁⲓ ⲙ̀ⲡⲉⲃⲓⲟⲥ ⲉⲑⲟⲩ-
ⲁⲃ̀]
Φⲛⲁ]ⲥ̣ⲃⲁⲓ ⲙ̀ⲡⲟⲩⲣⲁⲛ ⲉ ⲡⲭⲱⲙ ⲙ̀-
ⲡⲱ]ⲛ̣ⲃ̀ ⲟⲩⲟⲩ ⲡⲟⲩⲓ ⲡⲓⲃⲉⲛ ⲉ̀-
ⲧ ⲁ]ⲧ̣ⲁⲓⲧⲟⲩ ⲉⲓⲉⲭⲁⲩ ⲛⲱⲟⲩ ⲉⲃ̀ⲟⲗ
ⲁ]ⲛⲟⲕ ⲛⲉ ⲛⲑⲉ
Ⲫ]ⲛ ⲉⲑⲛⲁⲩ[ⲓ ⲫⲣⲱⲟⲩⲯ ⲛ̀ⲛⲁⲉⲩⲁⲩ-
ⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ̀ ⲓ̈ⲉ̀ ⲛⲓⲥⲁⲭⲓ ⲛ̀ⲧⲉ
ⲛ]ⲁⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲁⲥⲱⲧⲡ ⲙ̀-
ⲡⲣⲟ]ⲫⲏⲧⲏⲥ
Ⲓ̅ⲏ̅ ⲡⲓ]ⲭⲱⲙ ⲛ̀ⲧⲉ ⲡⲓⲯⲁⲫⲏ ⲉⲑⲟⲩ[ⲁⲃ̀
ⲧⲛⲁ]ⲧ̣ⲛⲓⲧⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉ ⲧⲉ[ⲕ]ⲕ̣[ⲗⲏ-
ⲥⲓⲁ ⲙⲡⲓⲱⲱ]ⲟⲩⲧ̀[. . .] . . . [
* * *
. . .] · ρ
. . .]ⲟⲱⲧ
. . .]ⲧⲏⲣ-
. . .]ⲛ̣ ⲛ̀ⲧⲉⲥⲁⲫⲉ
ⲉⲑⲟⲩⲁⲃ̀ ⲉⲃⲣⲏⲓ ⲉ ⲡⲁⲙⲏⲣ] ⲙⲡⲉⲥⲯⲏ-
ⲣⲓ ⲁⲥⲙⲧⲟⲛ ⲙ̀ⲙⲟⲥ ⲛ̄ⲥ̄]ⲟⲩ ⲕⲁ̅ ⲙ̀ⲡⲓ-
ⲁⲃⲟⲧ ⲧⲱⲃⲓ ⲃ̀ⲉⲛ ⲟⲩⲧⲙⲁⲧ] ⲙ̀ⲫⲛ ⲉⲑⲛⲁ-
ⲓⲛⲟⲩ ⲃ̀ⲉⲛ ⲟⲩⲱⲟⲩ ⲛ̀ⲉⲛⲟ]ⲩⲣⲁ-
ⲛⲓⲟⲛ]
Ⲡⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ] ⲡⲉϫⲁϥ ⲛ̀-
ⲭⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛⲁⲡ ⲭⲉ]ⲭⲱⲗⲉⲙ
ⲙ̀ⲙⲱⲧⲉⲛ . . . ⲉⲃ̀]ⲟⲗ
]. ϵ
]ⲙ

". . .[x]For the glory belongeth unto Thee with Thy good Father and the Holy Spirit for ever and ever. Amen."[1] [x] Frag. 4 *recto*

Then answered Our Lord Jesus the Christ saying: "O My Virgin Mother, all things which thou shalt ask, shall be done for thee. I say unto thee that in all places wherein My Name shall be preached throughout the whole world, when they shall build Churches in thy name, he who shall expend that which. . .

[x]He who shall take care in his heart to do a good deed and write thy holy life—I will write his name in the Book of Life; and every sin which he hath committed, I will forgive him: I am the Lord. He who shall take care for My holy Gospels, or the words of My Apostles and My chosen Prophets, or the books of the holy Scriptures—I will set him in the Church [of the Congregation (?)]. . . [x] *Verso*

. . .[Whosoever shall give] [x]a crust of bread in thy name, I will requite him an hundred-fold (?) in My Kingdom. He who shall take care for the Offering, or. . . vessels,[2] or a. . ." [x] Frag. 5 *recto*

[x]. . . (l. 4) [she bowed ?] her head down into the bosom of her Son and fell asleep on the twenty-first day of the month Tôbi, according to the good pleasure of Him Who shall come in heavenly glory. Now after all these things Our Savior said: "Haste ye. . ."[3] [x] *Verso*

1 The prayer of the Virgin here ended is parallel to the prayer in the Theodosian version (Robinson, *op. cit.*, p. 110), where however there is nothing corresponding to the promises of Christ which here follow. For these promises compare the Ethiopic *Covenant of Mercy* (Budge, *Legends of Our Lady Mary*, pp. 57 f.).

2 *sc.* the Eucharist and the eucharistic vessels.

3 The passage is parallel to the Theodosian narrative (Robinson, *op. cit.*, p. 110).

Frag. 6 (Cairo, no. 48. i).

* * *
...] ⲁⲣϙⲱⲥ ϧⲁϫⲱ[ϥ ⲛⲟⲩ-
ϩⲱϧⲓ ⲙ̅ⲡ̅ⲁ̅ⲧⲓⲕⲟⲛ
Ⲏϩⲛⲁ ⲇⲉ ⲉⲃⲟⲗ ⲉ ⲡⲓⲙ̅ϩⲁⲩ[
ⲛⲁⲥϩⲱⲗ ⲉϧⲟⲩⲛ ⲉ ⲡϩⲏ[ⲧ ⲙ̅ⲡⲓⲁⲣ-
ϫⲏⲉⲣⲉⲩⲥ ⲡⲉϫⲱⲟⲩ ⲙ̅ⲙ[ⲟⲩⲉⲣⲛⲟⲩ
ⲇⲉ ⲙⲁⲣⲟⲛ ⲛ̀ⲧⲉⲛϧⲱⲧⲉ[ϧ ⲙ̅ⲙⲏ
ⲉⲧⲁⲓ ⲙ̅ⲡⲉⲥⲥⲱⲙⲁ Ⲟⲩⲟ[ϩ ⲛ̀ⲧⲉⲛ-
ϩⲱⲕϩ ⲙ̅ⲡⲉⲥⲥⲱⲙⲁ ϧⲉⲛ ⲟⲩ-
ϫϩⲱⲙ
Ⲏⲑⲱⲟⲩ ⲇⲉ ⲛⲓⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧ[ⲉⲙ-
ⲙⲁⲩ ⲁⲩⲟⲩⲱⲓ ⲛⲥⲱⲡ ⲁ̀ⲡⲟⲛ [ⲇⲉ
ⲁⲛϫⲱ ⲙ̅ⲡⲉⲥⲥⲱⲙⲁ ⲉϧⲣⲏⲓ ⲛⲉⲙ [ⲛⲓ-
ⲥⲟⲗⲟϫ Ⲟⲩⲟϩ ⲁⲛϥⲱⲧ
Ⲏⲑⲱⲟⲩ ⲇⲉ ⲁ̀ ⲡⲥ̅ⲥ̅ ϣⲁⲓⲣⲓ ⲉⲣⲱⲟⲩ ϧ[ⲉⲛ
ⲟⲩⲙⲉⲧϩⲉⲗⲗⲉ ϣⲁⲧⲉ ⲛⲟⲩⲁⲓ ⲉ̀ϩ[ⲟⲗ
ⲛ̀ϧⲏⲧⲟⲩ ⲣⲓⲙⲁ ⲛ̀ⲧⲉⲧⲉⲣⲙⲉⲑⲣⲉ
ⲛ]ⲛⲓⲙ ⲉⲑⲛⲁϣⲱⲡⲓ

* * *
].ϫ[
....ⲟ]ⲩⲟⲩ ⲁⲧϣⲟⲣϣⲉⲣ ϥ[ⲙⲛϣ
ⲧⲏⲣϥ] ⲉϧⲟⲩⲛ ⲉ ⲡⲓⲙⲁ ⲛⲉⲛⲕⲟⲧ
ⲛ̀ⲧⲉ ⲡⲥ]ⲱⲙⲁ ⲙ̀ⲫⲁⲣⲓⲁ ⲙ̅ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲛⲉ]
Ⲏⲓⲁⲡⲟⲥ]ⲧⲟⲗⲟⲥ ⲇⲉ ⲉⲧⲁⲩⲛ̀[ⲁ]ⲩ ϫⲉ
ⲁ ⲡⲓⲟ]ⲩⲁⲓ ⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲛⲱⲟⲩ
ⲁⲩⲧ]ⲱⲟⲩⲛⲟⲩ ⲁⲩⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓ⟨ⲙⲁ⟩
ⲉⲧⲉ] ⲛⲁⲩϫⲓⲛ ⲛ̀ϧⲏⲧⲩ ⲁⲩⲱⲣⲓ ⲉ-
ⲣⲁⲧ]ⲟⲩ ϧⲁⲧⲉⲛ ⲡⲥⲱⲙⲁ ⲛ̀ⲧⲫⲁⲣⲟⲉ-
ⲛ]ⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ
Ⲫⲁ]ⲓ ⲇⲉ ⲉⲧ ⲁ ⲡⲉϥⲙⲛⲁϩ ⲥⲱⲗⲛ ⲉⲃⲟⲗ
ⲙ̀ⲙⲟϥ ⲉⲧⲁϥⲛⲁϩ ⲉ̀ ⲡⲓⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲁ ⲡⲉⲧϩⲏⲧ ⲓ̀ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ
ⲁϥⲧⲉⲟ ⲉ̀ⲣⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
Ⲁⲉ ⲱ ⲡⲁⲥ̅ⲥ̅ ⲛⲁⲓ ϧⲁ ⲧⲁⲙⲉⲧⲁⲑⲛⲁⲣϯ
ⲟⲩⲟϩ ⲁϥⲓ ϣⲁ ⲡⲉⲧⲣⲟⲥ ⲉϥⲣⲓⲙⲓ ⲉϥ-

Frag. 7 (Cairo, no. 48. ii).

ϧⲉⲛ ⲉⲧⲉ ⲡⲓ[
ⲁⲩϫⲉⲙϥ ϧⲉⲛ[
ⲱⲧ ⲉϥⲟⲓ ⲙⲙ[
ϣⲁ ⲉⲣϩⲏ ⲉ ⲡⲓⲕⲉϫ[ⲱⲟⲩⲛⲓ ⲉ-
ϧⲟⲗ
Ⲁⲛⲟⲛ ϩⲱⲛ ⲁⲛⲉ̀ⲙ[ⲓ
ⲉⲧⲁϥϣⲱⲡⲓ [
...]ⲓⲉ . [

* * *

ⲛⲑⲟϥ ⲅⲁⲣ ⲡⲥ̅ⲥ̅ ⲛ̀ⲛⲓϩ]ⲉⲗⲗⲏⲛⲟⲥ ⲉⲩ-
ⲥⲟⲛ ⲛⲉⲙ ⲡⲓⲭⲣⲏⲥⲧ]ⲓⲁ̀ⲛⲟⲥ ⲧⲏ-
ⲣⲟⲩ]
Ⲫⲁⲓ ⲉⲧⲉ ⲫⲱϥ ⲡⲓⲁ]ⲙⲁⲣⲓ ⲛⲉⲙ ϯϫⲟⲙ
ⲛⲉⲙ ⲡⲧⲁⲓⲟ]ⲛⲉⲙ ⲡⲓⲱⲟⲩ ⲡⲭ̅ⲥ̅
ⲫⲛⲟⲩϯ ⲙ̀ⲙⲏ ⲛ̀ⲛⲓⲭ]ⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ
ϣⲁ ⲉⲛⲉϥ ⲛ̀ⲧⲉ ⲛⲓⲉⲛ]ⲉϥ ⲧⲏⲣⲟⲩ
ⲁⲙⲏⲛ]

* * * * * *

[x] Frag. 6 *recto* ...[x]We sang over it (*sc.* the body of the Virgin) a spiritual song. But as we were going out to the tomb, it (the song) reached the heart of the chief priests.[1] They said to one another: "Come, let us slay them who carry her body and let us burn her body with fire." Now they, the lawless men, pursued after us; and we set down her body together with the bier and fled. But as for them, the Lord cast blindness upon them (all) save one of them, that he might be a witness of those things which were to happen.

* * * * * *

[x] *Verso* ...[x]and it (the fire[2]) destroyed the multitude, even unto the resting-place of the body of the holy Virgin. But when the Apostles saw that the Jews were retreated, they arose and came forth from the place wherein they were hiding. And when the man, whose arm was torn off, saw the Apostles, his courage returned unto him, and he besought them, saying: "O my lords, have pity upon my unbelief." And he came to Peter weeping and (saying)...[3]

[x] Frag. 7 *recto* ...[x]every [one] whom the...He was found in.....Who is...unto the rest. We also knew [...] which was come to pass...[4]

[x] *Verso* For He is the Lord of the [x]Greeks together with all the Christians;[5] He unto Whom belongeth might and power and honor and glory, Christ, the Very God of the Christians, for ever and ever. Amen.

1 The chief-priests are mentioned in this context in a Sahidic fragment (Robinson, *Copt. Apocr. Gosp.*, pp. 78 f.).

2 The Jews are smitten with fire in the narrative of the Assumption of Theodosius (*op. cit.*, pp. 118 f.).

3 The report of the incident is taken up at this point and carried on in the fragment published by Revillout (see above, pp. 55 f.). The Theodosian narrative (Robinson, p. 118) does not mention the man who escaped blindness.

4 Perhaps parallel to Revillout's text, *op. cit.*, p. 66, l. 14.

5 Cp. *Romans* x, 12.

C. EVODIUS OF ROME

On the Death of the Virgin.

Parchment. Three fragments (Cairo, nos. 31, 31^{Add} i and ii) derived from two copies of the *Death of the Virgin* ascribed to Evodius of Rome.[1]

Frag. 1 (Cairo, no. 31^{Add} i), 21.5 × 21.5 cm., is the upper part of a leaf numbered —$\overline{\text{λε}}$, the last in quire $\overline{\text{ε}}$:[2] the inner edge and lower part have been torn away. The hand (which is identical with the hand of No. IX, Frag. 3; cp. Plate X B) is somewhat angular, though regularly formed, with thickened down-strokes and may be assigned to the twelfth century. The stops used are ⁘ (to distinguish clauses), and ·:· (marking the ends of paragraphs). Both are in red ink: the stop ⁖ (black ink), used by the original scribe, has been allowed to stand in many places.

Frag. 2 (Cairo, no. 31), 21.8 × 27.5 cm.,[3] is from the same MS. The upper right-hand portion of the text has been clipped off diagonally, and the lower margin is missing.

Frag. 3 (Cairo, no. 31^{Add} ii), 26.5 × 19 cm.,[4] has a written column of 31 lines measuring 23.5 × 13 cm. The stop -:- is used occasionally at the end of a paragraph; but the hand, a thick, rounded uncial markedly smaller than the hand of Frags. 1–2, shows that the leaf belonged to a second and probably earlier copy.

A collation of the new fragments with the text of Lagarde (' L.') is here given.

Frag. 1 *recto.*

(= L(agarde) p. 48$^{15-25}$ ⲧⲱⲟⲩⲛⲓ *to* ⲱ ⲧⲁϭⲣⲟⲙⲡⲓ.)

l. 1 ⲧ]ⲱⲟⲩⲛⲟⲩ : L. 48^{15} ⲧⲱⲟⲩⲛⲓ.

Frag. 1 *verso.*

(= L. p. 48^{30}–49^{8} ⲭⲉ ⲁⲓⲉⲣⲱϯ *to* ⲙⲫⲟⲟⲩ ⲃⲉⲛ ⲛⲓ-.)

ll. 1–2 ⲁⲓⲉ̄ⲣⲱϯ ⲉ̄ⲃ̄ⲟⲗ ⲙ̄ⲙⲱⲟⲩ ⁘ ⲁ[...]ⲛⲩ ⲉ̄ⲃ̄ⲟⲗ ⲙ̄ⲙⲱⲟⲩ ⁘ : L. 48^{30} ⲁⲓϭⲓ ⲉ̄ⲣⲱϯ ⲉ. ⲙ. (omitting the last three words).

l. 8 ⲕⲁⲛ ⲁⲣⲉⲧϩ[...: L. 49^{2} ⲕⲁⲭⲉ.

l. 11 ⲡⲁ[ⲣ]ⲙⲁ: L. 49^{3} ⲡⲓⲁⲣⲙⲁ.

l. 12 ⲛ̄ⲧⲁⲥⲓ ⲙ̄ⲙ[ⲟⲥ: L. 49^{4} ⲛⲧⲁⲟⲗϯ.

Frag. 2 *recto.*

(= L. p. 50$^{3-11}$ ⲗⲟⲓⲡⲟⲛ ⲙⲡⲣⲣⲓⲙⲓ *to* ⲉⲱⲣⲉ ⲑⲁⲓ ⲙⲟⲩ ⲱⲁ ⲉⲡⲉϩ[5].)

ll. 7 f. ϯⲡⲁϫⲁⲥ ⲁⲛ ⲉ.ⲱⲧⲉⲙⲟⲩ[ⲟⲛϩⲥ ⲉⲣⲱ]ⲧⲉⲛ: L. 50^{4} ϯⲡⲁϫⲁⲥ ⲁⲛ ⲡⲟⲩⲉⲱⲉⲛ ⲉⲑⲣⲉϥⲟⲩⲟⲛϩⲥ ⲉⲣⲱⲧⲉⲛ.

ll. 9–10 ⲉ̄ⲣⲱ[ⲧⲉⲛ ⲁⲛ ⲛ̄]ϫⲱⲗⲉⲙ ⁘ ⲧⲁⲙⲁⲩ ⲛⲁϩⲟⲛⲥ ⲉⲣ[ⲱⲧⲉⲛ] ⲁⲛ : L. 50^{5} ⲉⲣⲱⲧⲉⲛ ⲁⲛ ⲟⲩⲁⲉ ⲧⲁⲕⲉⲙⲁⲩ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁϩⲟⲏⲥ ⲉⲣⲱⲧⲉⲛ ⲁⲛ.

ll. 12–14 ϩⲓⲛⲁ ⲛ̄ⲧⲉⲥⲑⲉⲗⲏⲗ ⲛ̄ⲁⲉ ⲧⲉⲧⲉⲛϥⲩϫⲏ: L. 50$^{7-8}$ ϩⲓⲛⲁ ⲛ̄ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̄ⲣⲟⲥ ⲛ̄ⲧⲉⲥⲑⲉⲗⲏⲗ &c.

ll. 19 f. ⲙⲏ ⲙ̄ⲙⲟⲛ ⲱϫⲟⲙ ⲙ̄ⲙⲟⲕ ⁘ ⲉ ⲱⲧⲉⲙⲟⲣⲉ ⲑⲁⲓ ⲙⲟⲩ [ⲱⲁ] ⲉⲡⲉϩ : L. 50^{10} ⲙⲏ ⲙⲙⲟⲛ ⲱϫⲟⲙ ⲉⲱⲣⲉ ⲑⲁⲓ ⲙⲟⲩ ⲱⲁ ⲉⲡⲉϩ. (Our fragment clearly has the correct text: "Canst thou not cause that she should not ever die?" Robinson's explanation (*op. cit.*, p. 211 note 9) of L.'s text may therefore be abandoned.)

Frag. 2 *verso.*

(The text is too faint for accurate transcription.)

Frag. 3 *recto.*

(= L. p. 51$^{14-25}$ ⲟⲩⲟϩ ⲡⲁⲱⲏⲣⲓ *to* ⲉ ⲧⲉϥⲙⲁⲩ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ.)

l. 1 ⲡⲁⲱⲏⲣⲓ ⲙ̄ⲙⲉⲛⲣⲓⲧ: L. 51^{14} omits the latter word.

ll. 2–3 ⲟⲩⲟϩ ⲛⲧ[ⲁϥⲓ]ⲁϩⲟⲙ ⲉⲓⲥⲱⲧⲙ: L. 51^{14} ⲟⲩⲟϩ ⲛⲧⲁⲱⲱⲛⲓ ⲃⲉⲛ ⲟⲩⲙⲕⲁϩ ⲛ̄ϩⲏⲧ ⲁⲓⲥⲱⲧⲙ.

l. 4 ⲉⲣⲟⲕ ⲉⲕⲭⲱ ⲙⲙⲟⲥ: L. 51^{15} omits the two latter words.

1 For the text (from *Cod. Vat. Copt.* LXII, 5—itself a Macarius MS.) see Lagarde, *Aegyptiaca*, pp. 38 ff. A translation is given in Robinson's *Copt. Apocr. Gospels*, pp. 44 ff.

2 The *verso* is headed $\overline{\text{λε}}$ $\overline{\text{ιϲ}}$ (Ornament) $\overline{\text{ⲡϫϲ}}$ $\overline{\text{ε}}$.

3 The complete width of the page.

4 The upper and outer margins have been cropped: the heading $\overline{\text{ⲓ}}$[$\overline{\text{ϲ}}$ $\overline{\text{ⲡϫϲ}}$] (sq. ornament) ⲛⲁⲓ ⲛⲏⲓ is mutilated: the page (or folio) and quire numbers are lost.

5 The indefinite beginnings of four preceding lines in our fragment are ignored.

ll. 8–10 ⲉⲩϯ ϩⲟϯ ⲛ̄ⲛⲏ ⲉⲧ ⲉⲙⲛⲟⲩ: L. 51[17] ⲉⲩϯ ϩⲟϯ ⲛⲉⲙ ϧⲓⲥⲓ ⲛ̄ⲛⲏ ⲉⲧ ⲉⲙⲛⲁⲓ.

l. 13 ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲓⲉ ⲡ[ⲁⲱ ⲛϩⲏ]: L. 51[18] ⲙⲡⲁⲓⲣⲏϯ ⲡⲱⲥ.

ll. 15 f. ⲙⲛⲡⲱⲥ ⲛ̄ϯ[ⲛⲁⲭⲉ]ⲙⲁϩⲟⲙ ⲁⲛ ⲛ̄ⲉⲣⲉ.: L. 51[19] ⲛⲁⲱ ⲛ̄ⲣⲏϯ ϯⲛⲁⲱⲉⲣⲉⲉⲱⲣⲓⲛ.

l. 18 ⲛ̄ⲟ̄ⲧ̄ ⲁ]ⲉ ⲛⲉϫⲁϥ (the lacuna admits no more): L. 51[20] ⲛⲉⲛ̄ⲟ̄ⲧ̄ ⲁⲉ ⲓ̄ⲏ̄ⲥ̄ ⲛⲉϫⲁϥ.

l. 20 ⲉⲣϩⲟϯ ϩⲱⲓ: L. 51[21] omits ϩⲱⲓ.

l. 22 ⲛ̄ϯϫⲟⲙ ⲙ̄ⲫⲙⲟⲩ: L. 51[22] ⲛ̄ϫⲟⲙ ⲛⲓⲃⲉⲛ ⲛⲧⲉ ⲫⲙⲟⲩ.

l. 23 f. ϧⲁⲧⲟϯ ⲉ̄ⲧⲉ ⲁⲛⲟⲕ ⲛⲉ ⲛⲁⲱ ⲛ̄ⲣⲏϯ ⲧⲉⲣⲁⲉⲣϩⲟϯ: L. 51[22–23] ϧⲁⲧⲟϯ ⲡⲱⲥ ⲧⲉⲉⲣϩⲟϯ.

ll. 24 f. ϧⲁⲧϩ ⲙ̄ⲫⲙⲟⲩ ⲛⲉⲙ ⲛⲉϥⲙⲟⲣⲫⲏ: L. 51[23] ϧⲁⲧϩ ⲛⲉϥⲙⲟⲣⲫⲏ.

l. 28 ϣⲉⲛϩⲛⲧ ⲛ̄ϧⲣⲏⲓ ⲛ[ϧⲏⲧⲥ] ⲛ̄ϫⲉ ⲓ̄ⲏ̄ⲥ̄: L. 51[25–6] ϣⲉⲛϩⲛⲧ ⲛ̄ϫⲉ ⲛⲟ̄ⲧ̄ ⲛ̄ϧⲣⲏⲓ ⲛϧⲏⲧϥ (*sic*).

Frag. 3 *verso*.

(= L. 51[26]–52[4] ⲁϥϣⲧ ⲉ̀ϧⲟⲗ *to* ⲉⲣϣϧⲏⲣⲓ ⲉⲙⲁ[ϣ]ⲱ.)

l. 7 ⲛ̄ϯⲏⲣⲉⲛ ⲟⲩⲟϩ: L. 51[28] ⲧⲏⲣⲟⲩ (only).

l. 16 ⲉⲓⲡⲁⲕⲱⲥ ⲙ̄ⲡⲥⲱⲙ[ⲁ: L. 51[32] ⲡⲧⲁⲙⲁⲕⲁⲣⲓⲁ ⲙ̄ⲙⲁⲩ.

ll. 20–23 ⲟⲩⲟϩ ϧⲉⲛ ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲁ[ⲙⲁⲩ ⲛ̄]ⲧⲁϣⲱⲛⲓ ⲙⲛⲓ ⲙ̄ⲙⲁⲛ ⲛ̄ⲟ̄ ⲛⲁϧⲟⲧ: L. 51[33] ⲟⲩⲟϩ ⲉϫⲉⲛ ⲡⲥⲱⲙⲁ ⲡⲧⲁⲙⲉⲛⲣⲓⲧ ⲙ̄ⲙⲁⲩ (only).

l. 24 ⲡⲉⲧⲣⲟⲥ ⲁϥϣⲉ ⲡ[ⲁ]ϥ ⲉⲓϫⲉⲛ ⲡⲓⲙⲁⲛⲉⲣϣⲱⲟⲩϣⲓ: L. 52[1] omits all after ⲡⲉⲧⲣⲟⲥ.

D. THEODOSIUS

The Death and Assumption of the Virgin.

Parchment. Five leaves —ⲏ̄, —ⲙ̄, —ⲙ̄ⲁ̄, —ⲛ̄, —ⲝ̄ (Cairo, no. 9, 9[Add] i–iii) from one MS. of the Theodosian *Dormitio Mariae*, to which also belong two leaves at Manchester (Rylands Lib., Coptic no. 441) numbered —ⲛ̄ⲏ̄, —ⲛ̄ⲛ̄, and two leaves at Leipzig (*Cod. Tisch.* XXVI, 1; XXVII, 9), the latter unfoliated, the former numbered —ⲝ̄ⲏ̄.[1] These were recovered (from Dêr Abû Makâr) by Tattam and Tischendorf respectively. The numeration is by pages, so that —ⲛ̄, —ⲛ̄ⲏ̄ and —ⲛ̄ⲛ̄, ⲝ̄, —ⲝ̄ⲏ̄ are adjacent leaves. Since —ⲛ̄, —ⲝ̄ form a single sheet, the quire must have contained at least six leaves (12 pp.).

The leaves —ⲛ̄, —ⲝ̄ measure 29.2 × 22 cm.; —ⲏ̄ (slightly cropped) is 28.4 × 21 cm.; the other two leaves having been robbed of their margins,[2] measure 25.4 × 15 and 24.3 × 15 cm. The written column is 22.5 × 12.5–13 cm. For the hand,[3] which is rough and uneven, compare Plate XII, Hyv. *Album*, Plate XXXII, XLII, 4.

The narrative portion of the work has been edited by Forbes Robinson[4] from the complete MS., brought likewise from Dêr Abû Makâr by Assemani, and now at Rome (*Cod. Vat. Copt.* LXI, 4). Below is given the full text of fo. —ⲏ̄, containing the exordium of the homiletic introduction[5] (omitted by Robinson). A collation of the remaining leaves with Robinson's text is added.

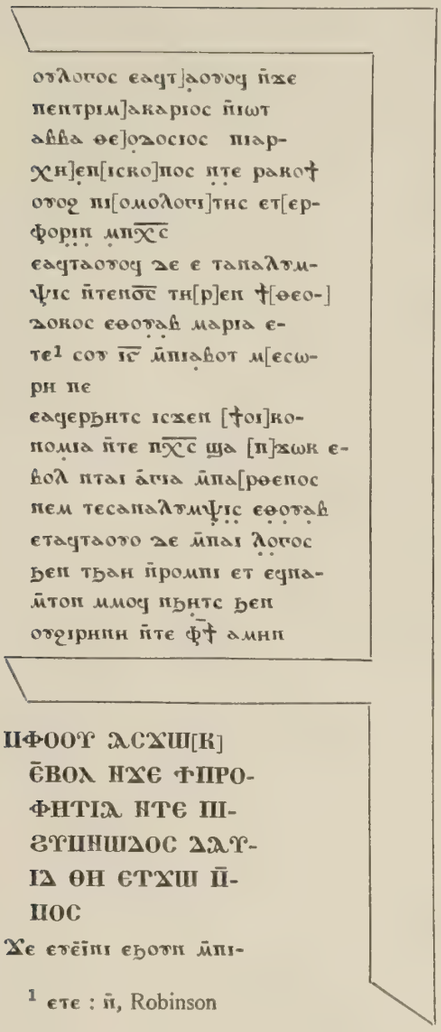
1 See Crum, *Cat. of the Copt. MSS. in the Rylands Library*, p. 219; Leipoldt, *l.c.*, p. 408. The association of the Rylands and Leipzig leaves was established by Crum: in style and script the new leaves are identical with the former.

2 Cp. No. XXIX. Margins were cut away to supply 'ties' and other material for binding new books (see Introduction, § 4).

3 *Coptic Apocryphal Gospels*, pp. 90 ff.

4 No. XIV (Mart. of James the Persian) is by the same hand and probably formed part of the same volume.

5 To this part of the work *Cod. Tisch.* XXVII, 9 also seems to belong.



ⲟⲩⲗⲟⲩⲟⲥ ⲉⲁⲩⲧ̀ⲁⲟⲩⲟⲩ ⲛ̄ⲧⲉ
ⲡⲉⲛⲧⲣⲓⲙ̀ⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ⲓⲱⲧ
ⲁⲫⲫⲁ ⲑⲉ̀ⲟⲁⲟⲥⲓⲟⲥ ⲡⲓⲁⲣ-
ⲭⲏ̀ⲉⲡ[ⲓⲥⲕⲟ]ⲡⲟⲥ ⲛ̀ⲧⲉ ⲣⲁⲕⲟϯ
ⲟⲩⲟⲩ ⲡⲓ[ⲟⲙⲟⲗⲟⲩⲓ]ⲧⲏⲥ ⲉⲧ[ⲉⲣ-
ⲫⲟⲣⲓⲛ ⲙ̀ⲡ̅ⲭ̅ⲥ̅
ⲉⲁⲩⲧⲁⲟⲩⲟⲩ ⲁⲉ ⲉ ⲧⲁⲡⲁⲗⲁⲩⲙ-
ⲯⲓⲥ ⲛ̀ⲧⲉⲛⲟ̅ⲩ̅ ⲧⲏ[ⲣ]ⲉⲛ ϯ[ⲑⲉⲟ-]
ⲗⲟⲅⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ ⲉ-
ⲧⲉ[1] ⲥⲟⲩ ⲓ̅ⲍ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲙ[ⲉⲥⲱ-
ⲣⲏ ⲡⲉ
ⲉⲁⲩⲉⲣⲃⲏⲧⲥ ⲓⲥⲭⲉⲛ [ϯⲟⲓ]ⲕⲟ-
ⲛⲟⲙⲓⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲫⲁ [ⲡ]ⲭⲱⲕ ⲉ-
ⲃⲟⲗ ⲛⲧⲁⲓ ⲁ̀ⲅⲓⲁ ⲙ̀ⲡⲁ[ⲣⲑⲉⲛⲟⲥ
ⲛⲉⲙ ⲧⲉⲥⲁⲡⲁⲗⲁⲩⲙⲯⲓⲥ ⲉⲑⲟⲩⲁⲃ
ⲉⲧⲁⲩⲧⲁⲟⲩⲟ ⲁⲉ ⲙ̀ⲡⲁⲓ ⲗⲟⲅⲟⲥ
ⲃⲉⲛ ⲧⲃⲁⲛ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲧ ⲉⲩⲡⲁ-
ⲙ̀ⲧⲟⲛ ⲙⲙⲟⲩ ⲛⲃ̀ⲏⲧⲥ ⲃⲉⲛ
ⲟⲩⲣⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ϯ ⲁⲙⲏⲛ

ⲒⲪⲞⲞⲨ ⲀⲤⲬⲰ[Ⲕ]
ⲈⲂⲞⲖ ⲎⲬⲈ ⲪⲠⲢⲞ-
ⲪⲎⲦⲒⲀ ⲎⲦⲈ Ⲡ-
ⲤⲨⲘⲚⲰⲆⲞⲤ ⲆⲀⲨ-
ⲒⲆ ⲐⲎ ⲈⲦⲬⲰ Ⲛ̄-
ⲚⲞⲤ
Ⲭⲉ ⲉⲩⲉ̄ⲓⲛⲓ ⲉⲃⲟⲩⲛ ⲙ̀ⲡⲓ-

[1] ⲉⲧⲉ : ⲛ̄, Robinson

Ⲉ̄
ⲟⲩⲣⲟ ⲛ̀ⲣⲁⲛⲡⲁⲣ[ⲑⲉⲛⲟⲥ ⲣⲓ
ⲫⲁⲣⲟⲩ ⲙ̄ⲙⲟⲥ ⲉ[ⲩⲉⲓⲛⲓ
ⲛⲁⲩ ⲉ̄ⲃⲟⲩⲛ ⲛ̀ⲡⲉⲥⲕ[ⲉ-
ⲱⲫⲉⲣⲓ ⲧⲏⲣⲟⲩ
Ⲁⲗⲏⲑⲱⲥ ⲱ̀ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲟⲩⲟⲛ ⲟⲩⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ ⲃⲉⲛ ⲛⲁⲓⲥⲁⲁⲓ
Ⲕⲁⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲉⲩⲉⲓⲛⲓ ⲉ̄-
ⲃⲟⲩⲛ ⲙ̀ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲣⲁⲛ-
ⲡⲁⲣⲑ[ⲉ]ⲛⲟⲥ ⲣⲱⲥ ⲣⲓϫⲉⲛ
ⲟⲩⲙⲛⲩ ⲣⲓ ⲫⲁⲣⲟⲩ ⲙ̄-
ⲙⲙⲟⲥ ⲣⲱⲥ ⲣⲓϫⲉⲛ ⲟⲩⲓ̈
ⲁⲉ ⲉⲩⲉ̄ⲓⲛⲓ ⲛⲁⲥ ⲉⲃⲟⲩⲛ
ⲛⲛⲉⲥⲕⲉⲱⲫⲉⲣⲓ ⲧⲏ-
ⲣⲟⲩ
Ⲗⲟⲓⲡⲟⲛ ⲡⲉϫⲁⲩ ⲁⲉ ⲙⲟⲓ
ⲛⲏⲓ ⲙⲡⲉⲧⲉⲛⲛⲟⲩⲥ ⲉⲩ-
ⲟⲣⲩ ⲛⲉⲙ ⲡⲉⲧⲉⲛⲕⲁϯ
ⲉⲩⲧⲟⲩϫⲛⲟⲩⲧ ⲣⲓⲙⲁ ⲡ-
ⲧⲉ ⲡⲓⲥⲁⲁⲓ ⲙⲟⲱⲓ ⲁⲧⲟⲡⲉ
ⲧⲁⲣⲡⲟ
Ⲡϥⲟⲟⲩ ⲅⲁⲣ ⲁⲩⲓⲛⲓ ⲉ̄ⲃⲟⲩ(ⲛ)
ⲙ̀ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲣⲁⲛⲡⲁⲣⲑⲉ-
ⲛⲟⲥ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲡⲓ-
ⲥⲱⲙⲁ ⲙ̀ⲡⲁⲣⲑⲉⲛⲓⲕⲟⲛ ⲛ̄-
ⲧⲉ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉⲙ
ⲧⲉⲥⲯⲩⲭⲏ ⲛⲁⲗⲏⲑⲓⲛⲏ
ⲉⲩⲟⲓ ⲛⲟⲩⲁⲓ ⲡⲉⲙ ⲡⲟⲩⲉ̄-
ⲣⲏⲟⲩ.

×A Discourse which our thrice-blessed Father Abba Theodosius, the Archbishop of Rakoti and the Confessor[1] *who put on Christ, delivered. And he delivered it touching the Assumption of the Lady of us all, the pure Mother of God, Mary, which is the sixteenth day of the month Mesôrê; beginning from the Dispensation of Christ unto the End of this Holy Virgin and her pure Assumption. And he delivered this Discourse in his last year, wherein he was to fall asleep. In the Peace of God! Amen.*

× (p. 1)

Today is fulfilled the prophecy of the singer, David, which saith:[2] "They shall bring in unto the ×King virgins behind her: they shall bring in unto him all her companions also."

× (p. 2)

Verily, O our Father the Prophet, there is a mystery in this saying. Thou sayest: "They shall bring in unto the King virgins," implying a multitude; "behind her," implying one: "they shall bring in unto her all her companions also."

Moreover he[3] saith: "Give me your devout attention and your heedful understanding, that the discourse may proceed without check. For today they bring in unto the King virgins, that is the virgin body of the Virgin and her very Soul, both together."

1 Theodosius I, Patriarch of Alexandria 535–567 A.D., was banished by Justinian in 538 A.D. (see *Hist. of the Patr.*, ed. Evetts, pp. 191 ff.).

2 *Ps.* XLV, 15.

3 ? Theodosius.

(1) Pp. ($\overline{\lambda\theta}$), $\bar{\mu}$ (= Robinson, p. 102^{9-28} ϩⲓⲛⲁ ⲛⲧⲁⲟⲩⲱⲛϩ *to* ⲧⲱⲟⲩⲛⲓ ⲙⲁ|).

Recto l. 9 ⲛⲓⲉⲡⲉϩ ⲧⲏⲣⲟⲩ: R. 102^{12} omits ⲧⲏⲣⲟⲩ.

Verso l. 4 ⲛ̄ϩⲁⲡⲣⲉϥ-: R. 102^{20-21} ⲛ̄ⲟⲩⲣⲉϥ—.

l. 24 ⲡⲁⲑⲣⲟⲡⲟⲥ: R. 102^{26} adds ⲛ̄ⲧⲉ ⲡⲁⲱⲟⲩ.

(2) Pp. ($\overline{\mu\bar{\text{r}}}$), $\overline{\mu\bar{\text{a}}}$ (= Robinson, p. 104^{18}–106^{10} ϫⲓⲛϣⲉ ϣⲁⲣⲱⲟⲩ *to* ⲉⲧⲁⲣⲉⲧⲉⲛ|).

Recto l. 12 ⲛ̄ⲛⲓⲣⲉϥⲙⲱⲟⲩ: R. 104^{21} ⲛ̄ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ.

l. 21 ⲛ̄ϣⲁϣⲓ: R. 104^{25} ⲉⲛϣⲁϣⲓ.

Verso l. 8 ⲧⲉⲧⲉⲛ☩: R. 106^{3} ⲛⲧⲉⲧⲉⲛ☩.

l. 9 ⲙⲏ ⲥϧⲛⲟⲩⲥ *sic*: R. 106^{4} ⲙⲏ ⲥⲥϧⲛⲟⲩⲧ.

ll. 17–21 ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ [ⲧⲁ]ⲣ ⲡⲁϣⲏⲣⲓ ⲟⲩⲟϩ [ⲡϣ]ⲏⲣⲓ ⲙ̄ⲫ̄☩ ϧⲉⲛ ⲟⲩⲙⲉⲑ[ⲙⲏ]: R. 106^{7} omits all after ⲛⲓⲃⲉⲛ.

(3) Pp. ($\overline{\mu\theta}$), $\bar{\text{n}}$ (= Robinson, p. 108^{20}–110^{13} ⲉ|ⲑⲟⲩⲁⲃ *to* ⲁⲥⲉⲡⲕⲟⲧ).

Recto l. 5 ⲡⲁⲗⲓⲛ: R. 108^{22} omits.

l. 9 ⲛ̄ϩⲁⲡϩⲣⲃⲱⲥ: R. 108^{24} omits superfluous ⲃ.

l. 21 ⲙⲁ ⲛ̄ⲕⲟⲧ: R. 110^{1} ⲙⲁ ⲛⲉⲡⲕⲟⲧ.

Verso ll. 3 f. ⲡⲓⲟⲩⲛⲟϥ: R. 110^{4} omits ⲡⲓ-.

l. 4 ⲛ̄ⲉⲛⲉϩ: R. 110^{4} ⲉⲛⲉⲛⲉϩ.

ll. 7 f. ⲡⲣⲟⲥⲉⲩϫⲏ ⲙⲡⲁⲓ ⲣⲏ☩: R. 110^{6} omits ⲙⲡⲁⲓ ⲣⲏ☩.

l. 9 ⲥⲁⲃⲃⲁⲱⲑ (one ⲃ added above the line): R. 110^{6} ⲥⲁⲃⲁⲱⲧ.

l. 11 ⲉⲙⲙⲁⲡⲟⲩⲏⲗ: R. 110^{7} ⲉⲙⲁⲡⲟⲩⲏⲗ.

l. 14 ⲙⲁⲣⲟⲩⲱⲡ: R. 110^{8} ⲙⲁⲣⲟⲩⲟⲩⲱⲡ.

l. 16 ⲛ̄ⲧⲉ ⲧⲉⲕ: R. 110^{9} ⲛ̄ⲧⲉ ⲡⲉⲕ.

l. 28 ⲁⲥⲛ̄(ⲕⲟⲧ): R. 110^{13} ⲁⲥⲉⲡⲕⲟⲧ.

(4) Pp. ($\overline{\text{n}\theta}$), $\bar{\xi}$ (= Robinson, p. 116^{6-25} ϧⲉⲛ ⲟⲩⲥⲉⲙⲡⲏ *to* ⲛ̄ⲟⲩϫⲣⲱⲙ).

Recto l. 1 ⲥⲉⲙⲡⲓ: R. 116^{6} ⲥⲉⲙⲡⲏ.

l. 2 ⲛ̄ⲱⲗⲓ: R. 116^{7} ⲉⲡⲱⲗⲓ.

l. 5 ⲟⲩⲑⲱⲟⲩⲧⲉⲥ: R. 116^{8} ⲟⲩⲑⲱⲟⲩⲧⲥ.

Verso l. 2 ⲓⲱⲁⲥⲓⲙ: R. 116^{16} ⲓⲱⲁⲕⲓⲙ.

l. 8 ⲛ̄ⲛⲉⲧⲉⲛϩⲉⲗⲗⲉⲩ: R. 116^{19} ⲛ̄ⲛⲉⲧⲉⲛϩⲁⲗ.

l. 20 ⲧⲉⲛⲛⲁⲁⲓϥ: R. 116^{22} ⲉⲧⲉⲛⲛⲁⲁⲓϥ.

E. *An Encomium on the Virgin.*

Parchment. Three fragments (Cairo, no. 10, 10^{Add}) from one MS. Frags. 1–2 are two leaves forming a single sheet but not consecutive: the page or folio numbers are lost. Frag. 3 comprises the remains of a similar sheet of which the left-hand leaf is represented only by a small and illegible fragment (not reproduced): much of the outer portion of the right-hand leaf, which is numbered on the *verso* $\overline{\lambda}$, is lost owing to decay. Possibly other fragments of this MS. may be identified at Leipzig or elsewhere.

The page measures 33 × 27 cm., the written column 27 × 16 cm. There are guide-lines to every alternate line of the text: the stop ⁘ (red) is ordinarily used, but ⁘ and ⁘ occur once each. The hand, a large, regular, square uncial (see Plate IV B), resembles the hand of Hyvernat, *Album*, Plate XXXVII (X century).

In Frags. 1–2 various Old Testament worthies—Elias, Moses (?), Judith, Gideon—are invoked: the contents of Frag. 3 are not altogether clear owing to its damaged condition. Though in all the Virgin is lauded, certain indications (see Frag. 1, *recto*, ll. 24 ff.) suggest that the work was at least formally a Panegyric on the Nativity.

Frag. 1 (Cairo, no. 10).

Ⲟⲩⲡⲣⲟⲫⲏ⸗[ⲛⲥ ⲙ̄ⲙⲏ ⲟⲩⲟⲩ ⲟⲩ-
ⲣⲉⲩ⸗ⲧⲥⲃⲱ [ⲟⲩⲟⲩ ⲟⲩⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲟⲛ ⲡⲉ .[
ϧⲁⲧⲟⲛ ⲛ̄ⲁⲭⲁϧ[
ⲙⲙⲟⲩ ⲧⲡⲟⲗ[ⲓⲥ
Ⲟⲩⲟⲁⲩⲙⲁⲧⲟⲩⲣⲣ[ⲟⲥ ⲡⲉ ⲉⲧⲁⲩ-
ⲧⲟⲩⲛⲟⲥ ⲡⲥⲏ⸗[ⲣⲓ ⲛ̄ⲧⲭⲛⲣⲁ
ⲉ̄ϧⲟⲗϧⲉⲛ ⲙⲛ ⲉⲑ[ⲙⲱⲟⲩⲧ
Ⲟⲩⲣⲉⲩⲥⲁⲛⲥⲱ ⲡ[ⲉ ⲛⲧⲉ
ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲡⲉ [ϧⲉⲛ ⲡⲓⲥⲛⲟⲩ ⲙ̄-
ⲡⲓⲣϧⲱⲙ
Ⲟⲩⲣⲉⲩⲥⲱⲧ ⲉϧⲟⲗ [ⲛⲥⲛⲁⲓ ⲉⲧⲁⲩ-
ϧⲱⲧⲉⲛ ⲛ̄ⲛⲓϫⲁⲓ [ⲛⲧⲉ ⲡⲟ̄ⲥ̄
Ⲟⲩⲣⲉⲩⲥⲱⲣⲥⲉⲣ ⲡ[ⲉ ⲛ̄ⲛⲓ]ⲙⲁ [ⲛ]ⲉⲣ-
ⲥⲱⲟⲩⲥⲓ ⲛ̄ⲧⲉ ϯϩⲁⲁⲗ[1]
Ⲉⲓⲡⲁϫⲟⲥ ϫⲉ ⲟⲩ ⲉⲟⲩⲉ ⲟⲩⲣⲱⲙⲓ
ⲉⲩⲉⲛ ⲭⲣⲱⲙ ⲉ̄ϧⲟⲗϧⲉⲛ ⲧϥⲉ
ⲙ̄ⲡⲓⲛⲁⲩ ⲉ̄ⲧⲉⲩⲟⲩ-
ⲱⲥⲥ
Ⲟⲩⲟⲩ ⲟⲛ ⲡⲓⲙⲱⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ ⲉ̄ⲧⲉⲩ-
ⲟⲩⲱⲥⲥ [ⲛⲁ]ⲓ ⲧⲏⲣⲟⲩ ⲉ̄ⲣⲉ ⲛⲁⲓ ⲣⲱ-
ⲙⲓ ⲛ̄ϧⲏⲧⲥ[2] ⲥⲉⲙⲡⲱϫⲁ ⲛ̄ⲧⲉⲡⲧⲉⲡ-
ⲣⲟⲩⲧ [ϫⲉ ⲡⲁⲩ]ⲛⲁⲩ ⲉ ϕ̄ϯ
Ⲁⲙⲟⲩ ⲗⲟⲓⲡ[ⲟⲛ ⲙⲫ]ⲟⲟⲩ ⳨ ⲛ̄ⲧⲉⲕⲉⲣ-
ⲙⲉⲟⲣⲉ ⲙⲡ.[..ⲛ̄ϧⲏ]ⲧⲩ ⳨ ϫⲉ ⲛⲁⲓ
ⲕⲟⲩⲥⲓ ⲛ̄ⲱⲛ[ⲏⲣⲓ ⲙ̄ⲙⲁ]ⲣⲓⲁ ⲙⲁⲥⲩ
ⲙ̄ⲫⲟⲟⲩ ⳨ ⲛ[. . . . .]ⲉⲧⲥⲁⲥⲓ ⲛⲉ-
ⲙⲁⲕ ⲛ̄ⲛⲁⲩ ⲛⲓⲃⲉⲛ ⲛⲉ ⲟⲩⲁⲓ ⲛⲁⲓ
ⲟⲩⲁⲓ ⲛⲉ Ⲟⲩⲟⲩ ⲛ.ⲩ
ⲛⲉ
Ⲉⲧⲁⲩϥⲱⲛ ⲁⲛ ⲟⲩⲁⲉ ⲉⲧⲁⲩⲱⲓϯ ⲁ(ⲛ)
ⲟⲩⲁⲧϥⲱⲛ ⲅⲁⲣ ⲡⲉ ⳨ ⲟⲩⲟⲩ ⲟⲩ-

[. . . . .]ⲕ [. . . .] ⲣⲟ
[. . . . .]ⲉⲣⲟⲩ ⳨ ⲟⲩⲟⲩ
[. . . . .].ⲩ.ⲕ ⲩⲛⲁⲩ ⲟⲛ
[. . . . .].
[. . . . .] ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ⲛⲁⲓ
[. . . . .]ⲥⲛⲓ ⲙⲡⲓⲣⲙⲟⲩ ⲡⲭ̄ⲥ̄
[. . . . . ⲙ]ⲁⲣⲓⲁ ⲙ̄ⲙⲉⲣⲓ ⲙⲁ
[. . . . .]ⲟⲥ ⲧⲁⲓ ⲕⲟⲩⲭⲓ
[. . . . . ⲧⲟ]ⲩⲉ̄ⲛⲟⲩⲧ ⲁⲩ-
[. . . . . ϵ]ϧⲣⲏⲓ ⲉ̄ ⲡⲓⲙⲱⲟⲩ ⲉ-
[. . . . .]ⲉ̄ⲧⲉ ⲡⲓⲗⲁⲟⲥ ⲛⲉ ⲉⲧ-
[. . . . . ϧ]ⲉⲛ ⲡⲙⲁϣⲓ ⲛ̄ϯⲙⲉⲧ-
[ⲁⲟⲩⲁⲣϫ⸗ⲛ]ⲉⲙ ⲡⲱⲗⲉϧ ⲛ̄ⲡⲓⲡⲟ-
ϧ[ⲓ]
Ⲟⲩⲟⲩ ⲡⲓⲙⲱⲟⲩ ⲙⲉⲛ ⲉⲧⲉⲙⲙⲁⲩ
ⲁⲩϫⲟⲟϫ ⲙⲁ ⲉϧⲟⲩⲛ ⲉ̄ ϕⲟⲟⲩ
Ⲧⲙⲉⲧⲣⲱⲙⲓ ⲇⲉ ⲁ̄ⲥⲱⲓⲙⲉ ϧⲉⲛ ⲛⲁⲓ
ⲙⲱⲟⲩ ⲉⲧⲣⲟⲗϫ ⲁⲩⲁⲣϫ⸗ⲧⲛ-
ⲣⲟⲩ ⲉ ⲉⲙⲙⲁⲛⲟⲩⲏⲗ ⳨ Ⲟⲩⲟⲩ ⲥⲉⲟⲓ
ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲛⲉⲙ ⲛⲟⲩϣⲏⲣⲓ ϣⲁ ⲉ̄-
ϧⲟⲩⲛ ⲉ̄ ⲧⲛⲁⲩ ⲛ[ⲉ]ⲙ ϣⲁ ⲉⲡⲉϩ ⲛ̄-
ⲧⲉ ⲡⲓⲉⲡⲉϩ
Ⲁⲙⲏ ϩⲱ ⲱ ⲓⲟⲩⲁⲓⲧ [. . . . .]. ⲛ̄ⲧⲉ ⲥⲏ-
ⲭⲓ ϧⲉⲛ ⲡⲓⲡⲛ̄ⲁ ⲑ[ⲏ ⲉⲧⲁⲥ]ⲱⲗⲓ ⲛ̄ϧⲏⲧⲥ
ⲛⲧⲁϥⲉ ⲛ̄[ⲧⲉ ⲟⲗⲟϥⲉⲣ]ⲛⲏⲥ ⳨ Ⲁⲙⲏ ⲛ̄-
ⲧⲉⲡⲁⲩ ⲉ ⲑ[ⲏ ⲉⲧⲁⲥ]ⲱⲗⲓ ⲛⲟⲩⲡⲟ-
ⲗⲉⲙⲟⲥ ⲉ̄ϧ[ⲟⲗϧⲉ]ⲛ ⲡⲕⲁ-
ϩⲓ
Ⲛ̄ⲑⲟ ϫⲉ ⳨ ⲁⲣⲉ[ⲱⲗⲓ] ⲛ̣ⲧⲁϥⲉ ⲛⲟⲩⲣⲱ-
ⲙⲓ ⲛ̄ⲟⲩⲱⲧ ⲟⲩⲟⲩ ⲟⲩⲗⲁⲟⲥ ⲛ̄ⲟⲩ-
ⲱⲧ ⲛⲉ ⲉ̄ⲧ ⲁⲣⲉⲛ̣ⲁⲣⲙⲉϥ
Ⲁⲙⲏ ϯⲛⲟⲩ ⲛ̄ⲧⲉⲡⲁⲩ ⲉ ⲙⲁⲣⲓⲁ ⲉⲥ-

[1] *sic.* [2] ⲙ̄ⲑⲏⲧⲥ, *MS.*

[×]A prophet[1] [in truth and a] teacher [and a witness] also, [who . . .] before Ahab [. . .] him, the city [. . .]; a worker of miracles [who] raised up from the dead [the widow's] son; a nourisher of orphans [in the time of] dearth; a smiter [with the sword, who] slew the enemies [of the Lord]; a destroyer of the altars of Baal. What shall I say of a man who brought down fire from Heaven at what time he would? And again, water at what time he would? All these things which were in the power of this man deserve our belief that he used to see God. × *Recto*

Come, then, today that thou mayest witness the [wonder? which hath come to pass thereon], namely the birth today of this little child of Mary, [come unto Him] Who spake with thee each several time, and . . .; Who suffereth not division nor change, for He is indivisible and un[changing].

[×]. . . (l. 5) disciple of this [man . . .], who received the salt,[2] Christ. [Come, to behold the ?] new Mary . . . this little . . . purified, he [cast . . .] into the waters which [were bitter[3] . . .], that is, the peoples who [were steeped] in the bitterness of [unbelief] and the impurity of sin; and those waters have become sweet unto this day. And mankind hath received baptism in these sweet waters, and believed all upon Emmanuel, and hath been faithful together with their children unto this time and for ever and ever. × *Verso*

Come thou also, O Judith, [wielder ?] of the sword through the spirit—thou who didst cut off therewith the head of Holofernes; come, that thou mayest see her who cut off a war from the earth. Thou didst cut off the head of a single man, and it was a single people which thou didst deliver. Come that thou mayest behold Mary, who . . .

1 The presence of Elijah, as of other Old Testament worthies (see below), is here invoked. 2 *sic.* 3 Presumably the reference is to *Exodus* xv, 23 ff., and the personage invoked is Moses.

Frag. 2 (Cairo, no. 10).

Ⲓⲥⲓⲙⲁⲉ . . . . . [
ⲣⲉⲙⲓ ⲱ ⲟⲩ ⲉⲧ[ⲁⲥ]ⲙⲁⲥ ⲫ̄ⲏ̄ ⲁⲉ
ⲙⲁⲩ ⲉⲣⲟⲩ ⲟⲩⲟⲩ ⲁⲉ ⲛⲁⲟⲩ . .
ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲛⲓⲥⲧ̄ ⲛⲥⲟⲩ-
ⲛⲓ
Ⲱ ⲧⲉⲁⲉⲱⲛ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲓⲁⲕⲣⲓⲧⲏⲥ
ⲉⲟⲩⲉ ⲟⲩ ⲁⲕⲉⲣⲡⲓⲁⲍⲓⲛ ⲙ̄ⲡⲥ̄ⲧ̄
ⲉⲩⲧⲟⲩⲛⲟⲥ ⲙ̄ⲙⲟⲕ ⲛ̄ⲥⲱⲧⲏⲣ ⲙ̄-
ⲡⲓⲥⲗ ⲡⲓⲗⲁⲟⲥ ⲛ̄ⲁⲱⲧⲡⲁⲣⲏ
ⲁⲕⲉⲣⲉⲧⲓⲛ ⲉ̄ ⲟⲓ ⲛⲟⲩⲙⲛⲓⲛⲓ ⲟⲩⲟⲩ
ⲁⲩⲱⲟⲩⲛⲓ
Ⲁ ⲡⲓⲕⲁⲧⲁⲣⲁⲕⲧⲏⲥ ⲛ̄ⲧⲉ ⲧⲫⲉ ⲟⲩⲱⲛ
ⲁⲩⲱⲟⲩⲟ̄ ⲛⲟⲩⲙⲟⲩⲣⲱⲟⲩ ⲉ̄-
ⲭⲉⲛ ⲟⲩⲙⲁ ⲛⲟⲩⲱⲧ ⲡ ⲱⲁⲧⲉ ⲡⲓ-
ⲥⲗⲁⲛ ⲛ̄ⲥⲟⲣⲧ ⲙⲟⲩ ⲙ̄ⲙⲁⲁⲧⲉⲩ ⲛ̄-
ⲧⲉⲕⲙⲟⲩ ⲛⲟⲩⲗⲁⲕⲁⲛⲓⲛ ⲙ̄ⲙⲱⲟ[ⲩ ⲛ̄-
ⲃⲏⲧⲩ
Ⲡⲉⲛⲉⲛⲥⲱⲥ ⲁⲕⲉⲣⲉⲧⲓⲛ ⲙ̄ⲡⲓⲉⲛⲁ[ⲛ-
ⲧⲓⲟⲛ ⲡ ⲟⲩⲟⲩ ⲁ ⲡⲓⲙⲟⲩⲣⲱⲟ[ⲩ-
ⲧⲥⲉ ⲡⲕⲁⲓ ⲧⲏⲣⲩ ⲡ ⲙⲡⲉⲩⲓ ⲉⲭⲉⲛ
ⲛⲓⲥⲟⲣⲧ ⲡ ⲱⲁⲧⲉⲕⲉⲙⲓ ⲁⲉ ⲁⲛ ⲭⲁ-
ⲭⲉⲙⲭⲟⲙ ⲃⲉⲛ ⲛⲓⲡⲟⲗⲉⲙⲟⲥ
Ⲁⲣⲏⲟⲩ ⲉⲧⲁⲕⲱⲱⲛⲓ ⲣⲱⲕ ⲛⲟⲩⲣⲱⲙⲓ
ⲙ̄ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡ
Ⲁⲣⲏⲟⲩ ⲉ̄ⲧⲁⲕⲥⲁⲓ ⲣⲱ[ⲕ] ⲙ̄ⲫⲏⲣⲏⲧ̄ ⲛ̄-
ⲁⲁⲓⲁ ⲡ ⲫⲓⲱⲧ ⲙ̄ⲡⲭ̄ⲥ̄ ⲡ ⲫⲁⲓ ⲉ̄ⲧⲁⲩ-
ⲭⲟⲥ ⲡ ⲁⲉ ⲩⲛⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲡ ⲙ̄ⲫⲏⲣⲏⲧ̄
ⲛⲟⲩⲙⲟⲩⲣⲱⲟⲩ ⲉ̄ⲭⲉⲛ ⲟⲩ-
ⲥⲟⲣⲧ
Ⲏⲟⲩ ⲡⲥ̄ⲧ̄ ⲛⲉ ⲡⲓⲙⲟⲩⲣⲱⲟⲩ ⲡ ⲙⲁ-
ⲣⲓⲁ ⲣⲱⲥ ⲧⲉ[1] ⲛⲓⲥⲟⲣⲧ ⲡ ⲧⲣⲓⲉⲩⲓ ⲛⲁⲧ-
ⲟⲱⲗⲉⲩ

[ ]. ⲁⲣⲉ ⲛⲓⲥⲟⲣⲧ
ⲉ]ⲣⲕⲁⲫⲁⲣⲟⲥ [ⲙ]ⲧⲉⲣⲓⲱⲓ ⲉⲃⲟⲗ
ⲁⲣⲉⲩⲁⲓ ⲛⲓⲙⲟⲩⲣⲱⲟⲩ ⲓ̄ ⲉⲭⲱⲥ
ⲫⲁⲓ ⲛⲉ ⲙ̄ⲫⲏⲣⲏⲧ̄ ⲛ̄ⲧⲥⲱⲗⲉⲗ ⲙ̄-
ⲙⲏ ⲙⲁⲣⲓⲁ ⲡ ⲧⲣⲓⲉⲩⲓ ⲛⲁⲧⲟⲱⲗⲉⲃ
ⲉⲧ ⲁ ⲫ̄ⲏ̄ ⲓ̄ ⲉⲣⲡⲏ ⲉⲭⲱⲥ ⲉⲃⲟⲗⲃⲉ(ⲛ)
ⲧⲫⲉ ⲡ ⲙⲡⲉⲥⲃⲓⲥⲓ ⲁⲗⲗⲁ ⲁⲥⲉⲣⲟⲩ-
ⲟⲧ ⲛ̄ⲣⲟⲩⲟ
Ⲑⲁⲓ ⲧⲉ ⲙⲁⲣⲓⲁ ⲉ̄ⲧⲁⲥⲫⲉⲣⲱ ⲡⲉⲥ-
ⲕⲗⲏⲙⲁ ⲉⲃⲟⲗ ⲱⲁ ⲫⲓⲟⲙ ⲡ ⲟⲩⲟⲩ
ⲡⲉⲥⲙⲟⲩⲗⲁ ⲱⲁ ⲫⲓⲁⲣⲟ ⲡ ⲟⲩⲟⲩ
ⲡⲉⲥⲃⲏⲓⲓ ⲁⲣⲱⲱⲓⲥ ⲛ̄ⲣⲁⲛⲧⲱⲟⲩ
ⲉⲧⲉ ⲡⲓⲫⲁⲣⲓⲥⲉⲟⲥ ⲛⲉ ⲡⲏ ⲉⲧⲭⲱ
ⲙ̄ⲙⲟⲥ ⲭⲉ ⲁⲡⲟⲛ ⲛⲉ ⲛⲟⲓⲥⲓ ⲙ̄ⲡⲓⲗⲁ-
ⲟⲥ ⲉⲁⲥⲣⲟⲩⲓⲥⲟⲩ ⲁⲩⲉⲣⲁⲫⲟⲩ-
ⲱ]ⲛⲉ ⲉⲃⲟⲗ ⲡ ⲣⲓⲧⲉⲛ ⲧⲭⲟⲙ ⲙ̄ⲫ̄ⲏ̄
ⲉⲧⲁⲩⲉⲣⲃⲏⲓⲓ ⲉ̄-
ⲣⲟⲥ
Ⲏ[ⲉ]ⲥⲛⲟⲩⲛⲓ ⲟⲛ ⲁⲩⲙⲁⲉ ⲡⲕⲁⲣⲓ ⲁⲩ-
ⲫⲓⲥⲓ ⲛ̄ⲭⲉ ⲛⲉⲥⲟⲩⲧⲁⲉ ⲉ̄ⲣⲟⲧⲉ
ⲛ̄ⲓⲱⲱⲛⲏ ⲧⲓⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲓⲗⲓⲁ-
ⲛⲟⲥ
Ⲑⲁⲓ ⲧⲉ ⲙⲁⲣⲓⲁ ⲉ̄ⲧ ⲁ ⲡⲓⲱⲱⲛⲏ ⲧⲓⲣⲟⲩ
ⲣⲱⲗ ⲉ̄ ⲣⲁⲧⲥ ⲁⲩⲁⲓⲥ ⲛⲟⲩⲣⲱ ⲉ̄-
ⲭⲱⲟⲩ ⲧⲓⲣⲟⲩ
Ⲑⲁⲓ ⲧⲉ ⲧⲣⲁⲙⲡⲟⲥ ⲁ ⲉⲣⲉ ⲡⲓⲭⲣⲱⲙ
ⲛⲓⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲃⲏⲧⲩ ⲁ ⲟⲩⲁⲧⲕⲁⲣ-
ⲡⲟⲥ ⲧⲉ ⲁⲉ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ
ⲁⲗⲗⲁ ⲁⲥ̄ⲧ̄ ⲙ̄ⲡⲉⲥⲕⲁⲣⲡⲟⲥ ⲉⲧⲣⲟⲗⲁ
ⲓⲏⲥ ⲡⲭ̄ⲥ̄ ⁘
Ⲡⲉⲭⲁⲥ ⲛ̄ⲭⲉ ⲧⲡⲁⲣⲁⲃⲟⲗⲏ ⲁ ⲁⲉ ⲁ
ⲡⲓⲱⲱⲛⲏ ⲧⲓⲣⲟⲩ ⲟⲱⲟⲩⲧ̄ ⲉ̄ ⲛⲟⲩ-
ⲉ̄ⲣⲛⲟⲩ

[1] ⲙⲉ, *MS.* (apparently).

×*Recto* ×. . . (l. 2) O thou who didst give birth to God . . . the Angel of the great council.[1]

O Gideon,[2] the questioner, wherefore didst thou tempt the Lord, Who raised thee up to be a savior of Israel, the people of stiff necks, and didst ask to be given a sign? And it was done. The torrents of heaven were opened: dew was poured upon a single spot, until the wool of a fleece was filled with it, so that thou didst fill a basin of water therewith. Afterwards thou didst ask for the contrary; and the dew watered the whole ground, but did not come upon the fleece, that thou mightest know whether thou wouldest find strength in the war.—Unless[3] (it were that) thou also didst become a man of prophecy; unless thou also didst say like David, the forefather of the Christ, who said, "He shall come down like dew upon a fleece."[4] He, the Lord, was the dew, Mary herself was the fleece, the ewe lamb without blemish.

×*Verso* . . .×the fleece was pure that he might wash (?) when the dews should come upon it. This (the fleece) is like the true bride, Mary, the ewe-lamb without stain, upon whom God came down from Heaven. She travailed not, but rather rejoiced. This is Mary who stretched forth her branches unto the sea and her boughs unto the river,[5] and her shade covered mountains, that is, the Pharisees—they who say, "We are the chief of the people." When she covered them, they were obscured through the power of God which overshadowed her. Her roots also filled the land: her fruit was exalted more than all the trees of Libanus. This is Mary, unto whose feet came all the trees, making her queen over all of them.[6] She is the bramble,[7] from which cometh fire,—fruitless in that she is virgin; yet she giveth her sweet fruit, Jesus the Christ.

The parable saith: "All the trees gathered themselves together . . ."[8]

1 Cp. No. v, fo. 132[b], ll. 8 f. and note on p. 26.

2 For what follows cp. *Judges* vi, 36 ff.

3 "Unless" resumes the question "Wherefore didst thou . . ."

4 *Psalm* lxxii, 6.

5 Cp. *id.* lxxx, 11.

6 See *Judges* ix, 8 ff.

7 *ib.*

8 *ib.* Cp. generally Methodius, *Conviv.*, x, 2 ff.

Frag. 3 (Cairo, no. 10^{Add}).

ⲣⲱ.[.]ⲉ ⲉⲃⲣⲏⲓ ⲉ̄ [ⲉ]ⲧⲁⲟⲩⲏ ⲛⲓⲏⲉⲛ
ⲉ[ⲧⲙ]ⲟⲩⲟ ⲙ̄ⲙⲱⲟⲩ ⲉⲃⲣⲏⲓ
ⲁⲥ† ⲙ̄ⲡⲉⲥⲟⲩⲟⲓ ⲉ̄ ⲛⲉⲡⲙⲉⲗⲟⲥ ⲙ-
ⲡⲓⲁⲓⲁⲃⲟⲗⲟⲥ ⲁⲥ† ⲥⲓⲧⲙ [ⲉ]ⲛⲉⲕⲃⲁⲗ
5 ⲥⲣⲟⲙ ⲛ̄ⲛⲉⲕⲃⲟⲩⲉⲓ ⲯⲁⲧⲉⲥⲱ⟨ⲙⲕ?⟩
ⲙⲛⲉⲩⲕⲟⲓ ⲕⲡ.[.....] ⲙ̄-
ⲙⲟⲩ ⲫⲏ ⲉⲧ[. . .
ⲁⲩⲓ ⲉ̄ⲣⲟⲩ ...[. . . ⲣⲱ-
ⲙⲓ ⲛⲓⲏⲉⲛ ⲛ̄ⲋⲏ[ⲧⲩ
10 Ⲟⲩⲟⲩ ⲛⲁⲓ ⲣⲏ† ⲁⲥ[ⲱⲗⲓ ⲛⲧⲁⲫⲉ ⲙ-
ⲡⲓⲁⲣⲁⲕⲱⲛ ⲭⲱ[ⲣⲓⲥ ⲥⲛⲁⲓ ⲉⲓ
ⲙⲉⲣⲉⲩ
ⲟⲩⲟⲩ ⲁⲥ† ⲙ̄ⲡⲓⲥⲣ[ⲟ . . .
ⲧⲏⲣⲩ ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲁⲥ..[
15 Ⲟⲩⲟⲩ ⲫⲏ ⲉ̄ⲧⲁⲩ† ⲛⲁⲥ ⲙ̄ⲡ[ⲓⲁⲙⲁⲉⲓ
ⲯⲁⲧⲉⲥⲣⲟ ⲓⲥ ⲉⲛⲓⲡⲡⲉ [ⲙⲫⲟⲟⲩ
ⲧⲧⲁⲗⲛⲟⲩⲧ ⲉ̄ϧⲉⲛ ⲡⲉⲥⲣ[ⲟ ⲉ ⲫⲏ ⲉⲧⲁ-?
ⲉⲥⲱⲙⲓ ⲉⲃⲟⲩⲛ ⲉ̄ϧⲱⲥ ⲕ[. .
ⲉⲱⲥ ⲉⲥ†ⲫⲓ ⲉ̄ ⲣⲱⲩ ⲟⲩ[ⲟⲩ ⲉⲥ-
20 ⲟⲩⲱⲯⲧ ⲙ̄ⲙⲟⲩ ⲁⲉ ⲛ̄ⲑⲟ[ⲕ ⲡⲯⲏⲣⲓ ⲙ-
ⲫ̄†
Ⲓⲥ †ⲕⲉⲙⲁ[ⲣⲓⲁ] ⲁ̣ⲥⲓⲛⲓ ⲙ̄ⲡⲉ[ⲥ ...
ⲛ̣ⲉⲙ ⲡ.[...]..[...]..[
ⲟ̣ⲩⲟⲩ ⲉ̣.[. . .
25 ⲙⲟⲥ ..[. . .
ⲟⲩⲱ̄ⲟⲩ[
Ⲟⲩⲟⲟ ⲛ̣ⲉⲙ[. . .
ϧⲱⲣⲟⲩ[. . .
ⲑⲟⲥ ⲙ̣.[. . .
30 ⲭⲱⲓ ⲁⲩ[. . . ⲙⲁ-
ⲣⲓⲁ
Ⲫⲁⲓ ⲛⲉ ⲡⲁⲡⲟⲩ† †ⲕ[. .

$\overline{\text{Λ}}$ $\overline{\text{ιηc}}$
ⲫⲁⲓ ⲉⲧⲁⲩⲥⲣⲟ ⲉ ⲡⲥⲁϩⲁ[ⲡ]ⲁⲥ
ⲁⲩⲱⲗⲓ ⲛ̄ⲧⲉⲩⲁⲫⲉ ⲩⲓⲭⲱⲩ [ⲃⲉ]ⲛ
ⲟⲩⲑⲉⲃⲓⲟ ⲭⲱⲣⲓⲥ ⲥⲛⲁⲓ ⲉⲓ ⲙⲉⲣⲉⲩ..
$\overline{\text{ΙΙΙ}}$ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲓⲙ ⲡⲉⲧⲁⲩⲱⲩ ⲛ̄-
5 ⲓ$\overline{\text{ⲗⲏⲙ}}$ ⲁⲩⲫⲱⲣⲁ ⲛ̄ⲑⲉⲃⲁϩⲗⲱⲛ
Ⲏⲓⲙ ⲡⲉⲧ[ⲁ]ⲩⲧⲉ̄ⲧ [ⲁⲩⲉ]ⲣⲉⲭⲙⲁⲗⲱⲧⲉⲩ-
ⲓⲛ . . .]
. . .]ⲉ ⲉⲧⲁⲩⲱⲟ-
. . .]ⲓⲱ ⲛ̄ⲥⲟⲛ
10 . . ⲉ]ⲁⲣⲟⲩⲭⲁⲩ ⲉⲃⲟⲗ
. .]ⲱⲟⲩ ⲉ̄ⲃⲣⲏⲓ ⲉ̄
.]ⲛⲓ ⲛ̄ⲑⲟⲩ ⲛ̄ⲑⲟⲩ ⲁⲛ
.]
.]ⲉ[..]ⲕ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲏⲉⲛ ⲭⲉ
15 ⲫⲁⲓ ⲡ]ⲉ ⲛⲓⲥⲁϩⲓ ⲉ̄ⲧⲁⲩⲉⲣⲥⲁⲣⲝ
ⲟⲩⲟⲩ] ⲁⲩⲱⲱⲛⲓ ⲛ̄ⲋⲏⲧⲉⲛ ⲁⲛ-
ⲛⲁⲩ ⲉ̄] ⲛⲉⲩⲱⲟⲩ ⲙ̄ⲫⲣⲏ† ⲛ̄ⲟⲩ-
ⲱⲏ]ⲣⲓ ⲛ̄ⲟⲩⲱⲧ ⲉⲩϧⲏⲕ ⲉⲃⲟⲗ
ⲉⲩ]ⲙⲉⲩ ⲛ̄ⲣⲙⲟⲧ ⲛⲉⲙ ⲙⲉⲑ-
20 ⲙⲏ]
[Ⲫⲁⲓ ⲛⲉ ⲡ]ⲥⲁϩⲓ ⲙ̄ⲡ$\overline{\text{ⲥⲥ}}$ ⲫⲏ ⲉⲧⲥⲁϩⲓ
ⲛⲉⲙⲁⲕ ⲡ]ⲛⲁⲩ ⲛⲓⲏⲉ[ⲛ ⲙ̄]ⲫⲣⲏ†
. . . . .].[....].[...]ⲥⲁϩⲓ ⲙ̄
]ⲉⲧⲉ ⲫⲁⲓ
25 . . .]..ⲓ ⲱⲁⲣⲟ̄ⲕ
]ⲛⲓⲱ ⲛ̄
]
]ⲣⲓ ⲉⲧⲁⲩ-
]ⲛⲁⲩⲥⲓ
]ⲁ̣ⲧⲉⲟⲩ
30]ⲭ[.]..ⲛⲟⲩⲉⲙ
]..

[1] *sic*, apparently.

[x] . . . down to all pleasures which vaunt themselves. She advanced against the members of the Devil, she laid slumber upon his eyes, sleep upon his eyelids until she ravaged (?) his field. . . . (l. 10) And so she cut off the head of the dragon without sword or lance, and gave the victory . . . all, nay rather she . . . [x] *Recto*

And He who gave her power to conquer, lo, today is exalted upon her triumph (?) . . . exulting over her . . . as she kisses His mouth and worships Him saying, 'Thou art the Son of God.' Lo, Mary also brought her . . . (l. 32) This is my God . . . [x]He who has conquered Satan and cut his head from off him by humility without sword or lance. [x] *Verso*

O Jeremias, Who is He who laid waste Jerusalem and spoiled Babylon ?[1] Who is He Who . . . when He made captive . . . (l. 15) This is the Word Which became Flesh and dwelt among us and we beheld His glory as of the Only Son, perfect, full of grace and truth.[2] This is the Word of the Lord Which spake with thee at all times, as [a man] speaketh with [his friend ?] . . .

1 Cp. *Jeremiah* li, 55. 2 Cp. *John* i, 14.

IX. THEODOSIUS

Encomium on the Archangel Michael.

Three fragments from as many different MSS.

Frag. 1 (Cairo, no. 32), parchment, comprises two consecutive leaves (each 36 × 29.5 cm.) forming the central sheet in a quire. These are numbered —[ϊ̄], —ī respectively.[1] The condition of the first leaf is extremely bad and reading is correspondingly difficult. The hand is a well-formed, medium-sized uncial, probably of the later tenth or eleventh century. No stops are visible. A vertical guide-line is ruled on the left of the column, and horizontal guide-lines at unequal intervals in the body of the text.

The text corresponds only very generally with the published Bohairic version,[2] where the paragraphs are differently arranged, and is far nearer related to the Sahidic.[3] Hence it appears that there were at least two Bohairic recensions of this work.

Frag. 2 (Cairo, no. 32[Add]i) is a paper leaf, numbered —$\overline{\text{κε}}$, and measuring 25 × 15 cm. (column, 19 × 10.7 cm.). No stops are used. For the hand (Plate XXIV A) cp. Zoëga's Class VIII n., XXXI,[4] or better Brit. Mus. *Or.* no. 7021.[5] The text, which is in the Sahidic dialect, corresponds generally but not exactly with the published Sahidic version.[6]

Frag. 3 (Cairo, no. 32[Add]ii), parchment, is a fragment (14 × 23 cm.) from a leaf with a written column 17.5 cm. wide. The peculiar angular hand (see Plate X B, ii) is the same as the hand of No. XXXV, F. 3. The only stop used is -. The text corresponds generally with the published Bohairic version,[7] though here again the relation to the Sahidic is closer.[8]

Frag. 1 (Cairo, no. 32).

[. . . . .]ⲉⲩ[. . . . .]ⲁⲉⲛⲛⲓ . . ⲟⲥ
ⲉⲩⲙⲟⲩ[ⲧ . . .]ⲉⲗⲏ[. .]ⲉⲑⲟ . . .
ⲉⲧⲓⲣⲓ ⲛ[. . .]ⲧⲏ [ⲉⲑ]ⲟⲩⲁϧ ⲉⲁ . . .
[.]ⲛⲱⲟⲩ ⲛⲱⲟⲩ . ⲁ . [. .] . . ⲉ . ⲁⲣⲁⲭ . . . . ⲉ-
[ϧ]ⲟⲗ ⲙⲙⲱⲟⲩ ⲙⲫⲉⲧ[. .]ⲥⲓ ⲁⲗⲗⲁ [.]ⲍ . . . .[1]
[ⲙ]ⲱⲟⲩ
Ⲫⲏ ⲉⲧⲟⲓ ⲛⲁⲁⲓ ⲉ ⲫⲏ ⲉⲧⲁⲫⲁⲙⲓⲟⲩ ⲉ[ⲑ-
ϧⲉ ⲫⲁⲓ ⲁⲉ ⲧⲛⲟⲩ ⲉⲡⲉⲣⲯⲁⲓ ⲉ ⲡⲓⲁⲣⲭⲏ[ⲁⲛ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲁⲉ ⲛⲑⲟⲩ ⲁ ⲧⲏⲣ[. . . .]ⲁⲩ-
ⲟⲣⲟ ⲁⲩⲑⲉϧⲓⲟ ⲙⲡⲓⲟⲁⲥⲓ ⲟ[. . . . .]ⲣⲱⲧ
ⲛⲟⲩⲭⲱⲗⲉⲙ ⲟⲩⲟⲩ ϧⲉⲛ ⲡⲁⲓⲙⲟⲣⲉⲩ-
ⲁⲓⲩ ⲛⲁⲱϧ ⲁⲩⲣⲓⲧⲩ ⲉϧⲟⲗ . ⲏⲣ . . . . ⲣⲡ
. ⲉⲣⲉⲍⲟⲩⲥ[ⲓⲁ . .] ⲉϧⲟⲩⲛ ⲉϧⲟⲩⲛ . . . ⲛ
[ⲉϧⲟⲗ] ⲣⲓⲧⲉⲛ [ⲛⲟⲥ̄] ⲁⲩⲓ ⲉⲡⲉⲥⲏⲧ .
ⲁⲩⲁⲙⲁⲣⲓ [ⲉⲣⲟⲩ] ⲁⲩⲥⲟⲛ[ⲣⲩ] ϧⲉⲛ ⲣⲁⲡⲣⲁⲗⲏⲥⲓⲥ
ⲉⲛⲁ[ⲧⲱⲱ]ⲗ ⲉϧⲟⲗ ⲟⲩⲁⲉ [ⲣⲱⲩ] ⲙ̄ⲡⲉⲩ-
ϫⲁⲩ [ⲉⲩⲥⲟⲛ]ⲣ ⲣⲓϫⲉⲛ ⲡⲓⲁⲣⲓ . ⲣⲉⲧ
Ⲁⲗⲗⲁ ⲥ[ⲥϧⲛⲟⲩ]ⲧ ⲉⲑⲏⲛⲧⲩ ⲁⲉ ⲁⲩⲣⲓⲧⲩ ⲉ ⲧ-
ⲗⲁⲙⲏⲛ ⲑⲁⲓ ⲉⲑⲙⲟⲩ ϧ[ⲉ]ⲙ ⲟⲩϫⲣⲱⲙ . . .
ⲟⲩⲟ[ⲣ] ⲥⲉⲁⲣⲉⲣ ⲉⲣⲟⲩ [ⲱ]ⲁ ⲡⲓⲉⲣⲟⲟⲩ ⲛⲧⲉ
ⲡⲓⲡⲓⲱϯ [ⲛⲣⲁ]ⲛ . . . [. .]. . ⲉ ⲉⲧⲁⲥ . . .

[ϊ̄]

Ⲥⲱⲧⲉⲙ ⲁⲡⲟⲕ . ϯ[. . . . .]ⲟ . . . . . .
ⲡⲁⲩⲗⲟⲥ ⲁⲉ [. . . . ⲁⲡⲟⲥ]ⲧⲟⲗⲟⲥ . [
ⲉⲩϫⲱ ⲙ̄[ⲙⲟⲥ] ⲁ[ⲉ . . . .]. ⲙⲡⲥⲁⲧⲁⲛ[ⲁⲥ
ⲁⲩϯⲕⲉϥ ⲙⲙⲟⲓ . [. . .]. . ⲉϧⲟⲩⲛ ⲙⲙⲟⲓ ϫⲁⲉ
. . . ⲉⲣⲟⲩ ⲛϫⲉ ⲛ̄[ⲉⲛ]ⲥⲱⲧⲏⲣ ⲛⲁⲣⲁⲑⲟⲥ
ⲉⲩϫ[ⲱ] ⲙⲙⲟ[ⲥ] . . . ⲁⲉ ⲙⲁⲩⲉ ⲛⲁⲕ ⲥⲁ ⲙ̄[ⲉⲛ-
ϩⲛⲓ ⲛⲥⲁⲧⲁⲛⲁⲥ
Ⲗⲟⲓⲡⲟⲛ ⲛⲛⲉⲛⲱⲥⲕ ϧⲉⲛ ⲡⲓⲥⲁⲁⲓ ⲟⲩⲟϥ ⲙ̄[
ⲧⲉⲛⲉⲣ ⲟⲩⲛⲓⲱϯ ⲛⲛⲁⲩ ⲛⲥⲁⲁⲓ ⲉⲑⲏⲉ ⲫⲏ ⲉ[ⲧⲁϥ-
ⲙⲟⲥϯ ⲙ̄ⲡⲉⲛⲧⲉⲛⲟⲥ ⲟⲩⲟϥ ⲛ̄ⲧⲉ ⲡⲓⲥⲁⲁⲓ . [
ⲱⲁⲓ ⲛⲣⲟⲩⲟ ⲙⲁⲣⲉⲛⲧⲁⲥⲑⲟⲟⲩ ⲉⲣⲣⲏⲓ ⲉⲭⲉ[ⲡ
ⲡⲓⲣⲉϥⲥⲣⲟ ⲡⲓⲣⲉϥⲥⲓϫⲗⲟⲙ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ
ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲫⲁⲓ ⲉⲧⲁϥϫⲱ . [. ?
ⲧⲟⲧⲉⲛ ⲙ̄ⲫⲣ[ⲟ]ϯ ⲛ̄ⲧⲧⲣⲁⲡⲉⲍⲁ ⲉⲧⲧⲁⲓⲛⲟⲩ[ⲧ
ⲛⲧⲉ ⲡⲓⲡⲓⲱϯ ⲛⲱⲁⲓ ⲉⲧⲫⲟⲣϣ ⲛⲁⲓ ⲉϧⲟⲗ ⲙ̄-
ⲫⲟⲟⲩ ϧⲉⲛ ⲡⲓⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲡⲓⲕⲁⲣⲓ ⲕⲁⲧⲁ ⲡⲓ-
ⲟⲩⲁⲣⲭⲁⲣⲭⲏ ⲛⲑⲟⲩ ⲡⲉⲛⲥ̄ ⲓⲏⲥ̄ ⲛⲭ̄ⲥ̄
ⲟⲩⲛⲟⲩϯ ⲛⲟⲩⲱⲧ ⲡⲉ
ⲟⲩⲥ̄ ⲛⲟⲩⲱⲧ [ⲡ]ⲉ ⲟⲩⲙⲉⲧⲟⲩⲣⲟ ⲛⲟⲩⲱⲧ
ⲧⲉ ⲉⲥⲱⲟⲩ ϧⲉ[ⲡ] ϯⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁϩ ⲉⲧⲟⲓ
ⲛⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲱ[ⲁ ⲉ]ⲛⲉⲩ

[1] Read ? ⲙⲫⲏ ⲉⲧ[ⲁⲫⲉⲣ]ⲁⲓⲁϩⲁⲗⲗⲁⲓⲏ ⲙ̄-.

1 No doubt the numeration was by pages (not folios). The quire would then have contained eight leaves or sixteen pages.

2 Budge, *S. Michael the Archangel*, pp. 6 ff.: see references in the margin of the translation below, indicated by the symbol 'Boh.'

3 Budge, *Misc. Copt. Texts*, pp. 327 ff.: see marginal references distinguished by the symbol 'Sah.'

4 Zoëga, *Cat.*, Pl. VII.

5 See Budge, *Misc. Copt. Texts*, Pl. XXV.

6 *id.*, pp. 388 f.

7 Budge, *S. Michael*, pp. 43^{23}–44^{2}, 44^{13-21}.

8 *id.*, *Misc. Copt. Texts*, pp. 390 f.

ϩⲓⲱⲉⲛ ⲡⲓ[ⲕⲁ]ϩⲓ .. ⲉ[..]...ϩⲗⲓ ⲛ̄ⲥⲁⲣⲝ
ⲛⲁⲉⲣ ⲉⲃ̣ⲟ̣ⲗ̣ ⲁⲛ ⲛⲉⲩ[..]....† ⲉⲧⲣⲱ-
ⲟⲩ
Ⲁⲗⲗⲁ ϫⲛⲁϫⲟⲥ ⲛⲏⲓ ⲱ [ⲡⲁ]ⲱϥⲏⲣ ⲍⲉ ⲓⲥϫⲉ
ⲡⲓⲁⲓⲁ̀ϩⲟⲗⲟⲥ ⲥⲱ[ⲣⲣ] ⲛ̣ⲉ ⲉⲃⲏⲉ ⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ
ⲉⲧ ⲁ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̣[ⲧ]ⲉ ϥ̄† ⲁⲩⲟⲓ ⲉⲣⲁ-
ⲧⲟⲩ ⲙⲡⲉⲙⲑⲟ ⲙ̄ⲡ[ⲟ̄]ⲥ̄ ..ⲕⲁⲧⲁ ⲫⲣⲏ† ⲉⲧ-
ⲥⲃ̣ⲏ̣[ⲟⲩ]ⲧ ϩⲉⲛ ⲛ̣[ϫ]ⲱ̣ⲙ ⲛ̄ⲓⲱϥ̣
Ⲏⲁⲓ ⲡⲣⲏ† ⲁϥ[...]ϫ.... ⲉⲧⲟⲩⲛⲓⲱϥ†
ⲟⲩⲟϥ ϫ[.....ⲁ]ⲩⲉⲛ .ⲁ ⲙⲡⲉⲧϥ̣ⲱⲟⲩ̣ [ⲛ-]
ⲓⲱϥ̣ ⲟ[. ⲉⲩⲥⲟ]ⲛϥ
Ϥϫⲱ ⲙⲙⲟⲥ ⲉⲙⲓ. ⲧⲩ̣ⲁⲓⲉⲱϫⲁ ... ⲡⲧ[ⲉ
ⲁⲅⲅⲉ̣ⲗⲟⲥ [....]. ⲟⲩ ..... ⲁⲟⲩⲟ.
ⲁ̣ⲛ ⲛⲉ

Ⲁⲛⲟⲛ ϫⲉ ϩⲱⲛ ⲱ ⲛ[ⲁⲙ]ⲉⲡⲣⲁ† ϩⲱⲥ ⲉⲡⲉ̈ⲙⲓ ϫⲉ
ⲟⲩⲛⲓⲱϥ† ⲛⲉ ⲡⲓⲁ[ⲣⲭ]ⲱⲛ ⲡⲓⲛⲓⲱϥ† ⲡⲁⲣⲭⲏ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲁⲣⲉ[ⲡⲣ]ⲁⲱⲓ ϩⲱⲛ ⲛⲉⲙ ϕⲏ ⲉ̈ⲧ ⲁ
ϕ̄† †ⲱⲟⲩ ⲛⲁϥ [..]ⲭⲁ ⲉ̈ⲃⲟⲗ
ϩⲉⲛ ⲡⲓⲁⲩⲁⲑⲟⲥ ⲉ[ⲧ ⲡⲥ]ⲉⲥⲉϩⲧⲱⲧⲟⲩ ⲛⲁⲁϥ [ⲛ̄-
ϫⲉ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟ[ⲥ] ⲉⲑⲟⲩⲁⲃ̀ ⲙⲓϫⲁⲏⲗ
ⲁⲗⲗⲁ ⲛⲉϫⲁⲕ̀ ϫⲉ ⲓⲥϫⲉ [ⲟⲩ]ⲁⲣⲭⲱⲛ[1] ⲙ̀ϩⲁⲥⲓⲗⲓ-
ⲕⲟⲛ ⲛⲉ ⲛⲉⲧⲟⲩⲉ [ⲉⲣ]ⲟⲛ ⲛⲉ ⲉⲑⲣⲉⲡⲉⲣⲕⲁ-
ⲧⲁϫⲩⲓⲛ ⲩⲁⲧⲟⲩⲑⲱϩⲉ[ⲙ] ⲛⲓⲓⲱⲟⲣⲡ ⲉⲣⲟⲛ
Ⲏⲁⲓ ⲉⲧⲟⲓ ⲛ̄ⲓⲓⲱϥ† ⲉ̈ⲃⲟⲗϩⲉⲛ ⲧⲁϩⲗⲏ ⲙⲡⲟⲩ-
ⲣⲟ ⲛⲉⲙ ⲡⲉϥⲁⲣⲭⲏⲥ[ⲧ]ⲣⲁⲧⲏⲗⲁⲥ ⲙⲓϫⲁ-
ⲏⲗ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲛⲧⲉⲡⲟⲩⲁϩⲧⲉⲛ ⲛ̄ⲥⲱ-
ⲟⲩ ⲕⲁⲧⲁ ⲫⲣⲏ† ⲉⲧⲁⲩⲉⲣⲱⲟⲣⲡ ⲛ̄ϫⲟⲥ[2]

[1] *sic*, for ⲁⲣⲓⲥⲧⲟⲛ (cp. the Sahidic).
[2] The Sah. shows that a line has here dropped out of the text.

ˣ...(They who are in Heaven hold festival because there hath been cast) out from them he who slandered (?) them—he who was the enemy of Him who created him. For this cause we (? they) hold festival in honor of the Archangel Michael, because it was he...who conquered and humbled the proud one... speedily. And when he had brought him low, he cast him forth... (l. 4)...he came down and mastered him and bound him in chains which may not be loosed. Nor...did he leave him bound upon the earth; but it is written[1] concerning him that [he cast him into] the lake which is full of fire and (there) he is kept until the day of the Great Judgment. [For if he (the Devil) had remained] upon the earth no flesh would have escaped his evil...

ˣ *Recto* = Sah. p. 327; Boh. p. 10

†But thou wilt say unto me, friend: "If the Devil was bound, why, when the Angels of God stood in the presence of the Lord, as it is written in the Book of Job,[2] (and) in what manner did he...and how did he bring evil upon Job, since he was bound?" He saith...

†=Sah. p. 328

ˣHarken and I [will inform thee...] Paul the...Apostle saith[3] "The servant of Satan buffeteth me..." Our good Savior spake (?) unto him saying: "Get thee behind me, Satan."[4]

ˣ *Verso*

But now we will not linger over this story (*lit.* the word) nor spend long time in speaking of him who hateth our race: †let what has been said suffice (?). Rather let us return unto the Conqueror, the honored wearer of the crown, the Archangel Michael, who hath prepared (?) for us today the glorious table of the great festival which is spread for us today in the heavens and upon the earth according to the commandment, our Lord Jesus the Christ Himself, (Who is) one God, and one Lord, and one Kingdom existent in the Holy Trinity which is consubstantial for ever.

†=Sah. p. 329

†Now as for us, O my beloved, since we know how great a potentate is the great Archangel, let us rejoice with him whom God hath glorified; [let us] eat of the good things which the holy Archangel Michael hath prepared for us. But thou wilt say: "Since it is a royal banquet, it befits us to hold back until they are summoned before us, who are the nobles of the Palace of the King and of his Chief Captain Michael. Afterwards let us follow them." ⟨It is well spoken; for⟩ as was said above,

†=Sah. p. 330; Boh. p. 11

1 See *Rev.* xx, 1 ff., 10.
2 See *Job* 1, 6.
3 See ii *Cor.* xii, 7.
4 *Matth.* iv, 10 (confused with *Mark* viii, 33).

ω пам]епра† ш[а]ре пюєвіо ⳟар оісі
ото]ϩ шаусωоттєп аλλа ⲁⲥ.єпі ота-
ⲁρϑ]ниоу псωι ιс пимш† аγкнп ē ωε
є] пιαριστοп птє мιχанλ а.....ⲥє
.]от
На]ι пε пιщ† єтаτєρщορп прωтєϩ
сωт[є]м ϩєп отпρоєнϩ апок †пата-
мωтєп
ⲁⲍⲁм пем ⲁϧєλ
пем сно пеущнрι
пем єпωχ
пем маθоусала
пем пωє
пем ⲁϧраам
пем ісак
пем іакωϐ
пем ιωсиф пеущнрι
пем мωγснс
пем ⲁρωп
пем іосоγ ⲛ̄τε паγⲏ
ⲧεⲍεωп ϩараκ [сам]ψωп
ιε[φθ]аιε ⲍаτιⲁ по[γ]ро пем соλω-
м[ωп] пеущнрι п[є]м єсєкιас[1] пιοτ-
ρωογ нωмнι
Исаιас пем ιερε[мια]с пем єсєкι-
ηλ пем ⲍапинλ п̣[ιπ]рофнтис пем
пῑⲥ̄ паγιос пем [н]λιас пем єλιсеос
пιπιщ† мпроф[н]тис
Ζαχαριας пιοτηϩ пем ιωаннис пеущн-
рι пем пῑⲏ̄ напостолос пем сте-
фанос пιαρχнⲇιⲁκωп пем сγмеωп
пιϩєλλο потηϩ нωмнι пем пιмар-
тγрос тнроγ
Ⲁϩοι апок ⲁιсаχι ē напікарι ммаγатоγ
аλλа єⲭммаγ нхє пⲥ̄ⲥ̄ сабаωθ пем

[1] єсєкінλ, *MS.*

ⲓ̄
тагма тнрч птє пιфнογι ..[
отωщ єϣрікот пкесоп є †аγ-
λн птє пιαρχи[ⲁγ]γєλ[ос] єϣογαϩ м̣[ιχα-
нλ ща папιщ† [.....]о. єϣογαϩ пр̣[ωмι м̄-
пκαρι .єϣр̣[.....]ⲁщεпоγ єϣϩє паγ[ι
пιщ†̣ йщαι єтаγ]ф̣[ω]рщ нап єϧоλ м̄ф̣[о-
ογ нтае .. єроц
Ⲭε ρ̣ιπⲁ нтаρащι ρωι мф̣[о]ог пем пн
єтρащι κατα псаχι м̄псофос соλо-
мωп[1]
Плнп †паєрщ[о]рп̣ мфιрι єхєп фιωт
п†метрωмι тнрс фн ēт ⟨а⟩ ф̄† ⲉⲁмι-
ος κατα пеуїпι пем теуρικωп
пепιωт ⲁⲍⲁм ноц ⳟар єтоι нроγιт
ē †наγ єроц [ϩ]єп пιма прωтєϩ єц-
οι йщορп ϩєп п̣ιπρεмпκαρι нтащепц
мфоог
Кап ісχε апок отрєуєрнові аλλа †па-
† мптаιо мпаλас пац нтаχос пац
ⲉ χєрє паιω[т] єϣογαϩ χєрє фι-
ωт п†метрω[м]ι тнрс пем п̣[аι]ог
єϣογαϩ нн̣ є[т]ⲁγщωпι пем [нн] єт-
пащωпι
Ⲁιщαн† пац м̄паι ⲛ̄ [п]ращι єттомι є пеу-
ωог ϩєп паι щⲁ[..] пантωс ⲧнⲁωщ
єϧоλ м̄ффнϯ по[γι]ωт йαγαϐοс є пеу-
щнрι ⲁ̄моγ нтєпращι немак ρωк
ϩєп паι пιщ† йщαι [м]ффоог
Ϩєп нхιпорιхімι по[γ]παρρнсіⲁ наρραц
†наспоγц ⲉ пⲁⲥ̄ⲥ̄ йιωт мн й-
ϐок ап пе ет а ф̄† ерпλαζιп м̄моц
ϩєп пеүхιх ммιн ммоц .. отоⲍ ац-
маρц єϧоλ ϩєп пеуїпι пем теуρι-
кωп мн йϐок ап пе ēт а ф̄† отаⲍ-
сарпι пак ⲉ отωм єϧоλϩєп пιщнп

[1] *sic* (in error for пⲁγλос).

× *Recto* †= Sah. p. 331 = Boh. p. 6 †= Boh. p. 8

×O my beloved, humility exalteth and guideth (aright). But arise (?) and follow †me. Lo, the nobles have already gone in unto the banquet of Michael...

These are the nobles who have already taken their places. †Harken attentively and I will declare them unto you:—Adam and Abel, and Seth his son; Enoch, Methuselah, Noah, Abraham, Isaac, Jacob and Joseph his son; Moses, Aaron, and Joshua the son of Nun; Gideon, Barak, Samson, and Jephthah; David the King, and Solomon his son, and Hezekiah, the righteous Kings; Isaiah, Jeremiah, Ezekiel, and Daniel, the Prophets; the Three Holy (Children), Elias and Elisha the great Prophets; Zacharias the Priest with John his son and the Twelve Apostles; Stephen the Archdeacon, the righteous old man, the Priest Simeon, and all the Martyrs.

× *Verso*

Why do I speak only of men of the earth? Nay, there are the Lord of Sabaoth and the ×whole host of Heaven... [But I] desire to return again unto the Palace of the holy Archangel Michael, unto the great ones ...the holy men of earth that I may [inquire] of them concerning this great feast which is spread out for us today, that I may... it; to the end that today I also may "rejoice with them that do rejoice," according to the saying of the wise Solomon (*sic*).[1]

1 *i.e.* S. Paul (*Rom.* XII, 15).

ENCOMIUM ON THE ARCHANGEL MICHAEL

But I will commence my task with the Father of all mankind, with him whom God made after His likeness and His image, †our Father Adam. For he is the first whom I behold in the banquet hall, foremost amongst the men of earth . . . today. And although I am a sinner, yet I will pay him reverence with my tongue and say unto him: "Hail, my holy Father! Hail, Father of all mankind and of my holy Fathers who have been and who shall be." If I give him these three greetings which befit his glory at this festival, doubtless he will cry out like a good father to his son: "Come, let us rejoice with thee today at this great festival." And when I find boldness of speech before him, I will ask him: "My lord Father, art thou not he whom God fashioned with His own hands, whom He filled with ⟨the glory of⟩ His likeness and His image? Art thou not he whom God commanded, saying: 'Eat of the trees . . .'"

† Boh. p. 8

Frag. 2 (Cairo, no. 32^{Add}).

ϩοοτ ⲁⲩϯⲉⲟⲟⲩ ⲙ̀ⲡⲛⲟⲩⲧⲉ
ⲙ̄ⲡ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁ-
ⲏⲗ ⲉ[ⲓ]ⲧⲁ ⲡⲉϫⲉ ⲁⲟⲣⲟⲑⲉ-
ⲟⲥ ⲛ̀ⲑⲉⲟⲡⲉⲥⲧⲏ ϫⲉ ⲧⲁⲥⲱ-
ⲡⲉ ⲉⲓⲥ ⲛⲛⲟⲩⲧⲉ ⲁⲩⲧⲱ-
ⲱ ⲛ̄[1] ⲙⲁⲣⲡ̄ ⲡⲱⲣⲱ ϩⲁ ⲡⲁⲣ[2]-
ϫⲱⲛ ϫⲉ ⲁ ⲡⲛⲁⲩ ⲱⲱ-
ⲡⲉ ⲙ̀ⲡⲁⲧⲟⲩⲃⲱⲕ ⲉ ⲧ-
ⲥⲉⲛⲁⲍⲓⲥ ⲁⲩⲱ ⲁⲩⲡⲱⲣⲱ
ⲙ̀ⲡⲉⲩⲛⲟⲩ ⲡⲁⲕⲟⲩⲃⲓⲧⲱ(ⲛ)
ⲡⲣⲟⲥ ⲡⲧⲁⲉⲓⲟ ⲙⲡⲁⲣⲭⲱ(ⲛ)
Ⲗⲁⲱ ⲁⲩⲕⲱ ⲉϩⲣⲁⲓ ⲛ̀ⲡⲉⲧ-
ⲣⲁⲡⲉⲍⲁ ⲛⲛⲉⲥⲛⲏⲩ ⲕⲁ-
ⲧⲁ ⲧⲥⲩⲛⲏⲱⲓⲁ ⲉⲩⲗⲉⲩⲕⲟ-
ⲫⲟⲣⲉⲓ ϩⲟⲟⲩ ϩ̄ⲛ ⲟⲩϩⲃ̄ⲥⲱ ⲉⲥ-
ⲡⲣⲱⲟⲩ ⲁⲩⲃ̄ⲱⲕ ⲉ ⲧⲥⲩ-
ⲛⲁⲍⲓⲥ ϩ̄ⲛ ⲟⲩⲛⲟⲥ ⲡⲣⲁⲱⲉ
ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲟⲩⲃ̄ⲱⲕ ⲉ̄ⲣⲟⲩ(ⲛ)
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲁⲩⲛⲁϩⲧⲟⲩ
ⲉϫⲙ̄ ⲡⲉⲩⲣⲟ ⲉⲩⲉⲩϫⲁ-

[1] Supply ϩ̄ⲣⲱⲃ̄ ⲛⲓⲙ.
[2] ρ added above the line by a later hand.

ⲕⲉ
ⲣⲓⲥⲧⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲩϫⲱ
ⲙⲙⲟⲥ ϫⲉ ⲡⲉⲕⲣⲙⲟⲧ ⲱⲛⲏ
ⲡⲟⲩⲧ̄ⲃ̄ⲁ ⲡⲓⲱⲃ̄ ⲡⲥⲟⲡ ⲧⲉ(ⲡ-)
ϯⲉⲟⲟⲩ ⲡⲁⲕ ⲡⲧⲁϩⲟⲉⲓⲥ ⲙ̄ⲡ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ̄
ⲙⲓⲭⲁⲏⲗ ϫⲉ ⲙⲡⲉⲕⲣⲟⲩ-
ⲣⲱⲡ ⲙⲡⲉⲕⲛⲁ ⲁⲩⲱ ⲙ̀-
ⲡⲉⲕⲱⲃ̄ⲱⲕ ⲉ ⲡⲉⲡⲥⲱⲗⲓⲗ
ⲁⲗⲗⲁ ⲁⲕϩⲟⲟⲩ ⲡⲁⲓ ⲛ̀-
ⲡⲉⲕⲙⲡⲧⲱⲉⲡⲣⲧⲏⲩ
ϩ̄ⲛ ⲟⲩⲥⲛⲏ ⲉⲓⲧⲁ ⲙⲡⲛ̀-
ⲥⲁⲛⲁⲓ ⲁⲩϫⲓ ⲡϯⲣⲓⲛⲏ
ⲁⲩⲃ̄ⲱⲕ ϩ̄ⲛ ⲟⲩⲥⲛⲏ ⲁⲩ-
ⲟⲩⲱⲛ ⲙⲡⲣⲣⲟ ⲙⲡⲉⲧⲛⲓ
ⲥⲓⲱⲛ ⲛⲛⲉⲥⲛⲏⲩ ⲁⲩⲡⲣⲟⲥ-
ⲕⲁⲣⲧⲓⲣⲉⲓ ⲥⲁϫⲱϥ ⲙ̀-
ⲡⲁⲣⲭⲱⲛ ϩ̄ⲛ ⲟⲩⲛⲟⲥ ⲛ̀ⲥ-
ⲡⲟⲩⲁⲛ ⲛ̀ⲧⲉⲣⲉ ⲡⲛⲓ ϫⲉ
Ⲡⲟⲩϩ ⲡⲣⲁⲱⲉ ⲁⲩⲱ ⲁⲩⲙⲟⲩϩ[1]
ⲛ̀ⲣⲱⲙⲉ ⲁⲩⲥⲁⲣⲁⲧⲟⲩ
ⲁⲩⲁⲓⲁⲕⲟⲛⲉⲓ ⲉⲣⲟⲟⲩ
ϩ̄ⲛ ⲟⲩⲛⲟⲥ ⲛ̀ⲟⲩⲣⲟⲧ ϩ̄ⲛⲭ-
ⲣⲓⲁ

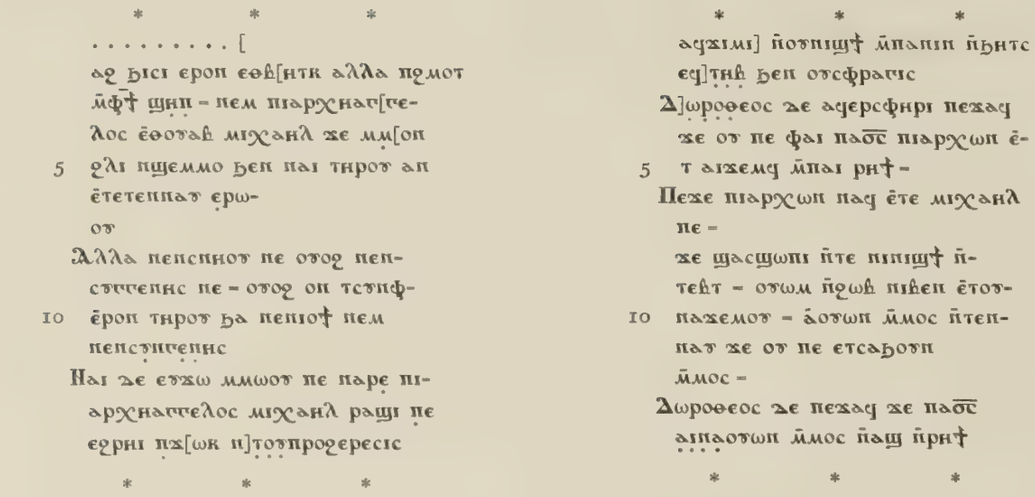
[1] ϩ added above the line by a later hand.

×. . . He glorified the God of the Archangel Michael. Then Dorotheos said to Theopiste: "My sister, lo God hath ordered (everything): let us prepare (the table) for the *archon*." For the time was come for them to go to the *Synaxis*; and they spread their great cushions to do honor to the *archon*. And they set the tables for the brethren according to the custom. (Then) they clothed themselves with white and glistening garments and went to the *Synaxis* in great joy. And when they were entered into the sanctuary of the Archangel Michael, they fell down upon their faces giving ×thanks unto God and saying: "Thanks be unto thee ten thousand times. We glorify thee, O Lord and the holy Archangel Michael, because Thou hast not deprived us of Thy mercy and hast not forgotten our offering, but hast declared unto us Thy loving-kindness speedily." Then after these (words) they received the (Kiss of) Peace and returned in haste. They opened the door of their house unto the brethren and busied themselves about the *archon* with great zeal. And when the house was full of rejoicing, they filled (it) with people and rose up and ministered unto them in great gladness in (all their) wants . . .

× *Recto* = Boh. p. 41^{25}f.; Sah. p. 388 f.

× *Verso*

Frag. 3 (Cairo, no. 32^{Add} ii).



* * * * * *

× *Recto* = Sah. pp. 390 f.; Boh. p. 43

×["We have not] laid trouble upon ourselves on thy account; but, thanks be to God and the holy Archangel Michael, there is no stranger amongst all these whom thou beholdest. But they are all brethren and kinsfolk and friends of our fathers and our kindred." And while they were saying these things, the Archangel Michael was rejoicing at the perfection of their dispositions.

* * * * * *

* * * * * *

× *Verso* = Sah. pp. 391 f.; Boh. p. 44

[At Michael's bidding Dorotheos brings in the fish, which he had bought for the Archangel's entertainment, and opens it.] ×He found a great bag in it secured with a seal. And Dorotheos marveled and said: "What is this, my Lord, which I have so found?" The *archon*—that is, Michael—said unto him: "Great fishes are wont to swallow up everything which they find. Open it, that we may see what is in it." And Dorotheos said: "My Lord, how shall I open it . . ."

* * * * * *

X. ENCOMIUM ON THE ARCHANGEL GABRIEL

Parchment. Single leaf (Cairo, no. 39), 26.2 × 20 cm., numbered —ⲕⲁ. The hand is a good-sized, rounded uncial, perhaps the same as the hand of No. XII. The leaf has been exposed to rain and much of the text is indecipherable.

The text deals with the Archangel Gabriel and may be from the Encomium by Archelaus, extant in *Cod. Vat. Copt.* LIX. No doubt the leaf at Leipzig (*Cod. Tisch.* XXVII, 2[1]), paged ⲓⲍ, ⲓⲏ, belonged to the same MS.

The following passages may lead to the identification of the fragment.

Recto 1–8:

ⲟⲩⲟϩ ⲡⲉⲁⲧϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲁⲗⲏⲑⲱⲥ ⲟⲩⲡⲓⲱϯ ⲧⲉ ⲧϫⲟⲙ ⲙ̄ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲅⲁⲃⲣ[ⲓ]ⲏⲗ ⲟⲩⲟϩ ⲁ ⲫϯ ⲓⲣⲓ ⲛⲟⲩⲥ[ⲟⲩⲃ]ϯ ⲛⲉⲙⲁⲛ ϩⲓⲧⲉⲛ ⲛⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ.

Verso 1–6:

ⲁϥⲱⲟⲩⲛ ⲁⲉ ⲟⲛ ϧⲉⲛ [ⲡϫ]ⲓⲛ[ⲟⲣ]ⲟⲩϩⲱⲧ ⲙⲡⲥⲟⲩⲧ ⲛⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲉ[ⲥⲁⲩⲓⲟⲛ ⲛⲟⲩⲥⲓ]ⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲩϩⲓⲧⲟⲧ[ⲟⲩ] ⲉ ⲧⲁϩⲟ ... (14—17.) ⲁϥⲓ ⲉϧⲟⲩⲛ ⲛϫⲉ ⲟⲩ ϧⲉⲗⲱⲏⲣⲓ ⲛⲁⲫⲟⲁⲣⲧⲟⲥ ⲁϥϭⲟⲩ ⲉⲣⲁⲧϥ ⲁϥϫⲟⲩⲱⲧ ⲉⲣⲱⲟⲩ ...

1 See Leipoldt, *ap.* Vollers, *Kat.*, p. 416.

XI. JOHN CHRYSOSTOM

Encomium on the Prophet Elias.

Parchment. One leaf (Cairo, no. 53), 34 × 23.5 cm. The written column measures 28 × 17 cm. There are horizontal guide-lines to every second line of the text and a vertical line on the left of the column. The only stops used are – and ·. The hand, a somewhat large and thick uncial (see Plate XV A), is identical with the script of a leaf in the Rylands Library[1] also dealing with Elias and doubtless brought by Tattam from Dêr Abû Makâr.[2] Certainly the two leaves belonged to the same manuscript, from which (as their size, contents, and script indicate) three leaves at Leipzig are also derived.[3]

Our leaf contains the peroration and conclusion of the Encomium published by Budge[4] from one of the Curzon MSS.; but the divergence of the two texts is considerable and raises once more the question of various recensions (see above, No. X, Introductory Note). The defective Curzon MS. (doubtless one of the Coptic volumes acquired by Curzon at Dêr es Suriân[5]) has a colophon stating that it was presented by Papa Stauros, a monk in the Laura of John (the Little) and a 'son' of the Cell Pehôout, to the Church of Saint Elias.[6] Our fragment is of interest as containing an exhortation to 'hasten into the Oratory of the holy Elias'—doubtless a reference to the local Church of Elias, and therefore suggesting that the recension is 'Nitrian' in origin.

1 Crum, *Cat.*, no. 438. 2 See *Introduction*, § 5.
3 *Cod. Tisch.* XXVIII, 2–4 (see Leipoldt, *ap.* Vollers, *Kat.*, p. 418). 4 *T.S.B.A.* IX, Pt. ii.
5 See Curzon, *Visits to Monasteries of the Levant* (2nd edn.), pp. 82 f.
6 See the Coptic *Mart. of Isaac of Tiphre*, ed. Budge (*T.S.B.A.* IX, Pt. i, p. 38). The Cell Pehôout (Arabic, 'Behût') was probably identical with the Mon. of the Abyssinians, called by Makrizi (*Gesch. d. Copt.*, ed. Wüstenfeld, VII, § 70) the Mon. of Elias, and was a unit in the Laura of John the Little: see *H.N.S.* IV, V, § 2.

...]ⲉ ⲡⲓⲁⲧⲓⲟⲥ ⲏⲗⲓⲁⲥ-ⲁϥⲁ[
ϥⲁ]ⲣⲁⲣⲙⲁ ⲛ̄ϫⲣⲱⲙ
Ⲁⲉ] ⲛⲓⲙ ⲃⲉⲛ ⲟⲛⲛⲟⲩ ⲉⲧⲛ̄ⲁϩⲓ [ⲛⲟⲩ-
ϫⲣⲱⲙ ⲛ̄ⲧⲉ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̄ⲧ[ⲉϥ-
ⲱⲧ]ⲉⲙⲣⲱⲕⲉ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓϫⲣ[ⲱⲙ
ⲛ̄ⲧⲉ ⲡⲁⲣⲁⲣⲙⲁ ⲛ̄ϫⲣⲱⲙ-ϥⲛ [ⲉ-
ⲧ ⲁ ⲡⲓⲁⲧⲓⲟⲥ ⲏⲗⲓⲁⲥ ⲥⲣⲟ ⲉ̄ⲣⲟϥ
ⲉⲃⲏⲉ ⲡⲉϥⲧⲟⲩⲃⲟ
Ⲉⲃⲏⲉ ϥⲁⲓ ⲟⲩⲛ ⲛⲁⲙⲉⲡⲣⲁϯ ⲙ[ⲁ-
ⲣⲉⲡⲙⲉⲛⲣⲉ ⲡⲓⲧⲟⲩⲃⲟ ⲛ̄ⲧⲉ[ⲡⲣⲓ-
ⲟⲩ ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟⲛ ⲙⲡⲓⲥⲱⲧⲉ[ⲙ
ϥⲁⲓ ⲉⲧⲉ [ⲡ]ⲟⲩⲧ ⲉⲗⲕⲱⲁⲓ ⲛ̄ⲥⲱϥ [ⲉⲣⲟ-
ⲧⲉ ⲡⲓⲛⲟⲃⲓ ⲧⲏⲣⲟⲩ
Ⲫⲁⲥⲁⲡⲏ ⲙⲁⲣⲉⲥϣⲱⲡⲓ ⲛ̄ⲧⲙ̄[ⲧⲉⲛ
ⲭⲉ ϯⲁⲥⲁⲡⲏ ϣⲁⲥⲣⲱⲃⲉ ⲉ-
ϫⲉⲛ ⲟⲩⲙⲛϩ ⲛ̄ⲛⲟⲃⲓ-ⲙⲁⲣⲉ[ⲡϣⲱ-
ⲡⲓ ⲃⲉⲛ ⲟⲩⲟⲉⲓⲟ̄ ⲛ̄ⲣⲛⲧ ⲭⲉ ⲟ[ⲩ-
ⲟⲁⲥⲓⲣⲛⲧ ⲟⲛⲟⲩⲛⲓ ⲧⲉ ⲙ̄ⲡⲉⲧ-
ⲣⲱⲟⲩ ⲛⲓⲃⲉⲛ
Ⲡⲁⲣⲉⲛⲁ]ⲙⲟⲛⲓ ⲛ̄ⲧⲕⲣⲓⲧⲓⲥ[1] ⲛ̄ⲧⲉ ⲡⲓⲛⲁⲣϯ
ⲉⲧⲥⲟⲩ]ⲧⲱⲛ ⲛⲁⲓ ⲣⲛϯ ⲁⲛ[ⲛ]ⲁ-
.....]..ⲟⲱⲗⲉⲃ ⲛⲉⲙ ⲛ....
ⲉ[.]ⲛⲧ[ⲟ]ⲩⲃⲟ ⲛ̄ⲛⲉⲛⲯ[ⲩ]ⲭⲏ ⲛⲉ[ⲙ
ⲛⲉⲛⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲥⲡⲛ[ⲉⲥⲓⲥ
Ⲡⲁⲣⲉⲛϯ ⲙ̄ⲡⲉⲛⲟⲩⲟⲓ ⲉ̄ⲃⲟⲩⲛ [ⲉ ⲡⲓⲉⲩ-
ⲕⲧⲏⲣⲓⲟⲛ ⲛ̄ⲧⲉ ⲫⲏ ⲉⲃⲟⲩ[ⲁⲃ ⲡⲓ-
ⲁⲅⲓⲟⲥ ⲏⲗⲓⲁⲥ ϥⲁⲓ ⲉⲧⲉⲡ[ⲉⲣϣⲁⲓ
ⲙ̄ⲫⲟⲟⲩ
Ⲏⲧⲉⲡⲉⲣϣⲁⲗⲓⲙ ⲉⲣⲟϥ [ⲃⲉⲛ ϩⲁⲣϩⲱ-
ⲁⲛ ⲙ̄ⲙⲛ̄ⲛⲁⲧⲓⲕⲟⲛ-ϫ[ⲉ ϩⲓⲛⲁ ⲛ̄ⲧⲉⲡ-
ⲥⲓϩⲙⲟⲩ ⲉ̄ϫⲱⲛ [ⲛ̄ⲧⲉ ⲛ̄ⲑ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄

[1] *sic* (as in the Curzon MS., p. ⲣⲛⲉ̄).

ⲛⲧⲉϥⲭ]ⲱ ⲛⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲛ[ⲛ]ⲟ[ⲩ ⲛ̄-
ⲧⲉⲛ]ⲁⲓⲧⲉⲛ ⲉⲙⲡⲩⲁ ⲙⲡⲉ[ϥⲥⲱ-
ⲙⲁ] ⲛⲉⲙ ⲡⲉϥⲥⲡⲟϥ ⲉⲃⲟⲩⲁⲃ
ⲛⲁⲓ]ⲣⲛϯ ⲧⲉⲛⲛⲁⲉⲣϣⲁⲓ ⲙ̄ⲡⲓⲁ[ⲧⲓⲟⲥ
ⲏⲗⲓⲁⲥ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲕⲁ[ⲧⲁ ⲧⲉϥ-
ϫⲟⲙ ⲫⲁⲕⲱϯ ⲧ[ⲁ]ⲣ [ⲛ]ⲥⲁ ϩⲗⲓ ⲡⲧⲟ-
ⲧⲉⲛ ⲁⲛ ⲡⲁⲣⲁ ⲧ[ⲉⲛ]ϫⲟⲙ ϣⲁ ⲉ̄ⲃⲣⲏⲓ
ⲉ ⲟⲩⲱⲓⲕ ⲉ̄ⲧⲉⲡⲡⲁⲧⲉⲙⲙⲟ ⲛ̄ⲟⲩⲁⲓ
ⲙ]ⲙⲟϥ ⲃⲉⲛ ⲡⲉϩⲟⲟⲩ ⲙⲡⲉⲫⲣⲫ-
ⲙ]ⲉⲩⲓ
Ⲏⲉ]ⲛ ⲟⲩⲁϥⲟⲧ ⲙⲙⲟⲩ ϩⲱⲕ ⲕⲁⲧⲁ
ⲡⲉ]ⲛϫⲟⲙ ⲧⲉⲡⲛⲁⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̄
ⲡⲓⲥⲙ]ⲟⲩ ⲙ̄ⲡⲓⲁⲧⲓⲟⲥ ⲏⲗⲓⲁⲥ ϥⲁⲓ ⲉ̄-
ⲧⲁⲥ]ⲉⲙⲡϣⲁ ⲙ̄ⲙⲟϥ ⲛ̄ϫⲉ ⲧϫⲛⲣⲁ
ⲉⲥ]ⲃⲉⲛ ⲥⲉⲣⲉⲃⲧⲁ ⲛ̄ⲧⲉ ⲧⲥⲩⲇⲟ-
ⲛⲓⲁ]
Ⲑⲁⲓ ⲉⲥⲉϣⲱⲡⲓ ⲛⲁⲛ ϩⲱ ⲛⲧⲉⲟⲣⲉⲡⲙ-
ⲡϣⲁ ⲙ̄ⲙⲟϥ ϩⲓⲧⲉⲛ ⲡⲓⲧϩⲟ ⲛⲧⲉ
ⲡⲓⲁⲧⲓⲟⲥ ⲏⲗⲓⲁⲥ ⲡⲓⲟⲉⲥⲃⲏⲧⲏⲥ
ⲃⲉⲛ ⲡⲓϩⲙⲟⲧ ⲛⲉⲙ ⲧϫⲟⲙ [ⲉⲥ-
ⲥⲟⲥⲓ ⲛⲧⲉ ⲡⲉⲛⲟ̄ⲥ̄ [ⲟⲩⲟϩ ⲡⲉⲛ-
ⲛⲟ]ⲩϯ ⲟⲩⲟϩ ⲡⲉⲛⲥ[ⲱⲧⲏⲣ ⲓ̄ⲏ̄ⲥ̄
ⲡ]ⲭ̄ⲥ̄

Ⲫⲁⲓ] ⲉⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲟⲧⲟⲩ [ⲉ]ⲣⲉ ⲱⲟⲩ
ⲡⲓ]ⲃⲉⲛ ⲛⲉⲙ ⲧⲁⲓⲟ ⲡⲓⲃⲉⲛ ⲡ[ⲉ]ⲙ
ⲡⲣⲟ]ⲥⲕⲩⲛⲏⲥⲓⲥ ⲡⲓⲃⲉⲛ ⲉⲣⲡⲣⲉⲡⲏ
ⲛⲉⲙ ⲫⲓ]ⲱⲧ ⲛⲉⲙⲁⲩ-ⲛⲉⲙ ⲡⲓⲙ̄ⲙ̄ⲁ̄
ⲉⲃⲟⲩⲁ]ⲃ ⲛ̄ⲣⲉⲩⲧⲁⲙⲃⲟ-ⲟⲩⲟϩ ⲛ̄ⲑⲱ-
ⲙⲟⲟⲩⲥⲓⲟ]ⲥ ⲛⲉⲙⲁⲩ
Ⲫⲛⲟⲩ ⲛⲉⲙ] ⲛ̄ⲥⲛⲟⲩ ⲡⲓⲃⲉⲛ ⲛⲉⲙ
ϣⲁ ⲉⲡⲉⲩ ⲛ]ⲧⲉ ⲡⲓⲉⲡⲉⲩ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ

Recto ×...the holy Elias, he...chariots of fire. For who among you can touch the fire of this world without being burned?—much less the fire of those chariots, over which the holy Elias had power because of his purity.

For this cause therefore, my beloved, let us love purity, let us cast away from us uncleanness which the Lord abhors more than all (other) sins. Let love dwell among us; for love covereth a multitude of sins:[1] let us be humble of heart, for pride of heart is the root of all evil. Let us hold fast the foundation of the right faith:[2] so shall we [put away] defilement and...., purifying our souls and our bodies and our conscience. Let us hasten into the Oratory[3] of that pure one, the holy Elias—he whom we [commemorate] today.[4] Let us sing of him with spiritual songs, to the end that we may gain grace [from the Lord Jesus the Christ],

Verso ×that He may forgive us our sins, and that we may make ourselves worthy of His pure Body and Blood. So shall we keep the feast of the holy Elias, each one according to his ability. For he requires nothing from us beyond [our power, but only bread whereon we shall feast together with him on the day of his Commemoration. If we give] a cup of cold water according to our power, we shall make ourselves worthy of the blessing of the holy Elias, even as the widow of Sarepta in Sidonia made herself worthy of it. She also will be with us to make us worthy thereof through the prayer of the holy Elias the Tishbite, by the grace and the high power of our Lord, and our God, and our Savior, Jesus the Christ;

Through Whom all glory and all honor and all worship befitteth Him together with the Father and the Holy Spirit, the Giver of Life and Consubstantial with Him—now and at all times and for ever and ever. Amen.

1 i *Peter* iv, 8.
2 Cp. *Hebr.* x, 23?
3 On the Church of S. Elias in Shihêt see Introductory Note.
4 Tôbi 6.

XII. ENCOMIUM ON THE THREE CHILDREN

Parchment. Two leaves (Cairo, nos. 18, 18^{Add}) from one MS., measuring 29 × 21 and 29.5 × 21 cm. No page or folio numbers are distinguishable. Large fragments have been torn off the upper right and lower left corners of the second leaf. Both are stained a deep brown, having apparently been soaked in oil, and when found were caked with mud. The hand is a good-sized uncial probably of the tenth or eleventh century. The only stop used is a high ¯ (black ink).

Other fragments of the same MS. are extant. (1) Two leaves (forming a single sheet), 29.5 × 23 cm., were in Sept. 1908 in the possession of a Spanish duke.[1] The first leaf begins: ⲛⲁⲟⲕ ⲁⲉ ⲁⲣⲉϩ ⲉⲣⲱⲟⲩ [. . . . .] ⲛⲉⲕⲙⲱⲓⲧ ⲉⲧϩⲛⲏ [. .]ⲟⲓ ⲛⲉⲙⲱⲟⲩ ⲁⲛ ⲉ ⲡⲧⲏ[ⲣϥ]-ⲭⲉ ϧⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉⲧ [ⲁⲕ]ⲛⲁⲥⲓⲧⲟⲩ ⲛⲱⲟⲩ-ϧ[ⲉⲛ ⲟⲩ]ⲙⲟⲩ ϫⲛⲁⲙⲟⲩ ⲛⲁⲟⲕ. "And thus Nebuchadnezzar took them to Babylon, put them in his treasury and sealed them with his seal (ϣⲥⲟⲩⲣ). So he took Joakim and Jekonias to Babylon.[2] And when the King had regained his calm (ⲉⲣⲏⲩϥⲓⲛ), he bade ⲙⲁⲛⲏ, his chief eunuch (cp. *Dan.* i, 11), to bring him chosen royal youths from the Judaean captives. Thus were the Three Holy Children brought to him; and Nebuchadnezzar rejoiced at their disposition and knowledge. He bade give them of the perfumed wine which he himself drank and of the royal food; but they decided not to eat of such meat . . "[3] In the second leaf (numbered on the *verso* ϡ) the Devil urges the King to fashion his image (ⲧⲉⲕϩⲓⲕⲱⲛ ⲛⲉⲙ ⲧⲉⲕⲥⲧⲏⲗⲏ) and set it up in the ⲕⲟⲓⲛⲏⲣⲁ (? = ⲕⲟⲓ ⲛⲏⲣⲁ "the field of Ur")[4] in the land of Babylon and command all men to worship it. The leaf ends: ⲡⲁⲓⲣⲏ† ⲁ ⲡⲟⲩⲣⲟ ⲧⲁϩⲟ. (2) Two leaves at Leipzig (*Cod. Tisch.* XXVII, 5, 6)[5] belong to the same MS. On their relation to the new fragments see below.

In our Frag. 1 the Three refuse to worship the image of the King, who in his anger orders their punishment. The text begins—ⲡⲉⲕϩⲱⲛ ⲧⲉⲡⲛⲁϫⲟⲕϥ ⲉⲃⲟⲗ ⲁⲛ, and ends—ⲧⲟⲧⲉ ⲡⲁⲃ[ⲟ]ⲩϫⲟⲁⲟⲛⲟⲥⲟⲣ ⲁϥⲟⲩⲁϩ[ⲥⲁ]ϩⲣⲏ ⲛϩⲁⲡⲣⲱⲙⲓ ⲛϫⲱⲣⲓ [ⲛⲓ]ⲣⲉⲙ ⲛⲛⲟⲙ† ⲛⲉⲙ ⲉ[. . . ⲙⲁ]ϣⲱ ⲉⲱⲣⲟ[ⲩ . . . . .]ⲥ ⲥⲉϫⲁⲁⲕ [. . . . . ⲁⲃⲉϫ]ⲛⲁⲩⲱ. This leaf must have been directly followed by *Cod. Tisch.* XXVII, 6, which begins ⲉⲱⲣⲟⲩϩⲓⲧⲟⲩ ⲉ ⲟⲙⲏ† ⲛ̄[†]ϩⲣⲱ ⲛ̄ϫⲣⲱⲙ ⲉⲟⲙⲟϩ. The following gloss incorporated in the text (*verso* ll. 16 ff.) may be quoted: ⲡⲓϫⲁϫⲓ ⲟⲱⲗ ⲉ̄ⲧⲉ ⲫⲁⲓ ⲛⲉ ⲡⲓⲧⲟϩ ⲉⲟⲡⲛⲟⲩ ⲉⲃⲟⲗϧⲉ(ⲛ) ⲡⲓⲙⲁϩⲓ.

Frag. 2 deals with the death of the Three (Pashons 10) after receiving promise from God of the honors to be paid them after death. The text begins—(l. 8) ⲟⲩⲟⲛ ⲡⲓⲃⲉⲛ [ⲉⲟⲡⲁϣⲱⲡⲓ] ϧⲉⲛ ⲁⲡⲁⲥⲓⲏ [ⲛ̄ⲧⲟⲩ]ϫⲟⲥ [ϫⲉ] ⲫ̄† . . . , and ends (*verso*) [ⲧⲟ]ⲧⲉ ⲡⲟⲩⲣⲟ ⲁϥⲧⲱⲛϥ ϧⲉ[ⲛ] ⲟⲩⲓ̈ⲱⲥ ⲛⲉⲙ ⲛⲉϥ[ⲛⲓϣ]† ⲧⲏⲣⲟⲩ ⲁϥⲓ̄ ⲉ̄ [ⲡⲓⲙⲁ ⲉ]ⲣⲉ ⲡⲓⲥⲱⲙⲁ, followed by slight fragments of four further lines. This leaf was immediately preceded by *Cod.Tisch.* XXVII, 5, which ends: ⲓⲉ ⲛ̄ⲧⲉϥⲓⲣⲓ ⲛⲟⲩⲙⲉⲧⲛⲁⲛⲧ ϧⲉⲛ ⲡⲉⲧⲉⲡⲣⲁⲛ.

The complete text is extant (*Cod. Vat. Copt.* LXIX, 5 ?). The volume to which these leaves belonged was perhaps deliberately discarded as a duplicate not worth repair.

XIII. MIRACLES OF SAINT GEORGE

Parchment. A single leaf (Cairo, no. 26) numbered —ⲡⲏ, the last of quire ⲝ̄ (*sic*), and measuring 29 × 24 cm. There are no stops: vertical guide-lines are used to define the column, horizontal for every other line of the text. The hand is rounded and of good size, similar to that of No. XII, but ⲛ and ⲙ are so carelessly formed as to be often indistinguishable.

The Miracle recorded (the appearance of Saint George to a certain 'King,' perhaps Constantine, in order to secure the deposition of a Steward of the Precinct of Saint George) does not appear in the series of Nine Miracles of Saint George edited by Budge.[6]

The Bohairic texts relating to Saint George all appear to be derived from the Monasteries of Wadi 'n Natrûn: the Bodleian MS. (dated 1293)[7] belonged to "the Church of the Virgin in the Monastery of Baramûs," and may have been brought thence by Huntington;[8] the Rylands MS. was formerly in Tattam's possession[9] and therefore was very possibly derived from one of the Four Monasteries; the Vatican MS. (*Cod. Vat. Copt.* LXIX, 5) is part of Assemani's spoils from Dêr Abû Makâr. Does *Cod. Tisch.* XXVI, 29[10] come from another part of the same MS. ?

1 I am indebted for this information and for the analysis to W. E. Crum, who saw the original (described as being in "a large old Nitrian hand") at the British Museum. The present whereabouts of this fragment is unknown.

2 See ii *Chron.* XXXVI, 6 f.

3 See *Dan.* i, 3 ff.

4 For the site on which this image is thought to have stood see *Times*, May 14, 1923.

5 See Leipoldt, *l.c.*, p. 414.

6 *S. George of Cappadocia*, pp. 44 ff.

7 *op. cit.*, pp. x, xi and Hyvernat, *Album*, p. 18.

8 See *Introduction*, § 5.

9 See Crum, *Catalogue*, no. 443.

10 See Leipoldt, *l.c.*, p. 414.

(Cairo, no. 26.)

. . . ⲛⲉⲥ ⲡⲓⲁⲅⲓⲟⲥ [ⲁⲉ] ⲅⲉⲱⲣ-
[ⲅⲓⲟⲥ . .]ⲉ ⲡⲟⲩⲣⲟ
[. . .]ⲉⲩⲭⲱ ⲙⲙⲟⲥ
[ⲁⲉ . . .]ⲛⲁⲓ ⲟⲓⲕⲟ-
[ⲛⲟⲙⲟⲥ] ⲫⲁⲓ ⲁⲉ ⲟⲩⲛⲓ ⲅⲁⲣ
[ ]ⲉⲓⲟ ⲛⲉ
ⲒⲤ ⲟⲩⲙⲛⲩ ⲛⲉⲣⲟⲟⲩ ⲧⲟⲩⲱⲩ
[ⲉ̄ ⲉ]ⲓⲛ ⲟⲩⲁⲱⲟⲩⲧ ⲉⲁⲱⲩ ⲁⲗ-
[ⲗⲁ .]ⲱⲥⲧⲛⲣⲏⲧ ⲉⲃⲏ ⲧⲙⲉⲧ-
[ⲱⲁⲙ]ⲱⲉ ⲓⲁⲱⲗⲟⲛ ⲛⲧⲉ ⲧⲟⲕ-
ⲗⲉⲧⲓⲁⲛⲟⲥ
Ⲫⲛⲟⲩ ⲁⲉ ⲁⲕⲱⲁⲛⲧⲱⲛⲕ ⲛⲧⲟ-
ⲟ]ⲩ ⲁⲗⲓⲟⲩⲓ ⲛⲛⲓⲱⲱⲟⲩⲧ
ⲛⲧⲟⲧⲥ
Ⲡⲛⲓⲧⲟⲩ ⲛⲕⲉⲟⲩⲁⲓ ⲫⲛ ⲉⲧⲉ
ⲡⲓⲗⲁⲟⲥ ⲛⲁⲥⲟⲧⲡⲥ
Ⲡⲟⲩⲣⲟ ⲁⲉ ⲉⲧⲁⲭⲧⲱⲡⲕ ⲁⲅⲓ
ⲉⲃⲟⲩⲛ ⲉ̄ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̄ ⲱⲗⲏⲗ
ⲁⲭⲓⲙⲓ ⲙⲡⲓⲗⲁⲟⲥ ⲧⲏⲣⲥ
ⲉⲭⲟⲩⲱⲧ ⲉⲃⲟⲗ ϧⲁⲭⲱⲥ
ϧⲉⲛ ⲟⲩⲣⲁ-
ⲱⲓ
Ⲭⲉ ⲁⲩⲭⲓⲙⲓ ⲛⲟⲩ[ⲟ]ⲣⲣⲟ ⲛ-
ⲟⲙⲛⲓ ⲉⲭⲛⲏ [ⲉⲃ]ⲟⲗ ⲕⲁ-
ⲧⲁ ⲫ̄ⲧ̄ ⲙⲫⲣⲏⲧ ⲛⲁⲁⲩⲓⲁ
ⲛⲉⲙ ⲥⲟⲗⲟⲙⲱⲛ
Ⲟⲩⲟⲩ ⲉ[ⲧ]ⲁⲣⲱⲱⲗⲏⲗ ⲁⲣⲉⲙ-
ⲥⲓ[1] ⲁⲩⲧⲁⲙⲟⲩ ⲧⲏⲣⲟⲩ

[1] ⲁⲣⲉⲙⲥⲓ, *MS.*

ⲣⲏ ⲓⲏⲥ ⲝ ⲛⲭⲥ ⳾

ⲁⲩⲥⲉⲙⲓ ⲛⲁⲩ ⲉⲃⲏ ⲡⲓⲟⲓⲕⲟⲛⲟ-
ⲙⲟⲥ ⲛ̄ⲧⲉ ⲇⲓⲁⲇⲓⲕⲓⲁ[1] ⲉⲧ-
ⲧⲁⲙⲟ ⲙⲙⲟⲩ ⲉⲃⲏ ⲧⲉⲩⲙⲉⲧ-
ⲁⲟⲛⲁⲓ ⲉ̄ⲃⲟⲩⲛ ⲉ̄ ⲡⲓⲣⲏⲕⲓ ⲛⲉⲙ
ⲡⲓⲭⲱⲣ -
Ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲧⲉⲛⲏ̄ⲙⲓ ⲉⲣ[ⲉ
ϩⲱⲕ ⲡⲓⲃⲉⲛ ⲉⲧⲉ ⲫⲁⲓ ⲓⲣⲓ ⲛ̄ⲣⲛ̄ⲧ
ⲛⲱⲟⲩ ⲱⲁ ϩⲟⲟⲩ ⲁⲗⲗⲁ [ⲙⲡⲉⲛ-]
ⲱⲥⲁⲁⲓ ⲁⲛ ⲉⲃⲏ ⲧⲙⲉⲧⲱⲁⲙ-
ⲱⲉ ⲓⲁⲱⲗⲟⲛ ⲉⲧϧⲟⲣⲭ ⲉⲃⲟⲗ
ϩⲓϫⲉⲛ ⲡⲕⲁⲣⲓ
ⲧⲏⲣⲩ
Ⲫⲛⲟⲩ ⲁⲉ ⲛⲉⲛⲟ̄ⲥ̄ ⲁ̄ ϕ̄ⲧ̄ ⲟⲩⲟⲣⲡⲕ
ⲱⲁⲣⲟⲛ ⲛⲟⲩⲣⲉϥⲥⲱⲧ
ⲁⲣⲓⲟⲩⲓ ⲙ̄ⲡⲓⲧⲕⲉⲟⲛ ⲕⲁⲧⲁ ⲧⲉⲕ-
ⲙⲉⲧⲥⲁⲃⲉ
Ⲡⲟⲩⲣⲟ ⲁⲉ ⲁϥⲧⲁⲙⲉ ⲡⲓⲙⲛⲩ
ⲧⲏⲣⲩ ⲛⲓⲛ ⲉ̄ⲧ ⲁ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲟⲧⲟⲩ ⲛⲁⲩ
ⲉⲃⲏ [ⲡ]ⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ϧⲉ(ⲛ)
ⲟⲣⲁⲥⲟⲩ-
ⲓ
Ⲟⲩⲟⲩ ⲁⲫⲟⲩⲱⲣⲡ ⲥⲁⲧⲟⲧⲩ
ⲁⲫⲟⲣⲟⲩ[ⲱ]ⲱ ⲙ̄ⲡⲉⲫⲏⲓ ⲛⲉⲙ
ⲛⲉϥⲁⲡⲟⲟⲩⲛⲏⲛ ⲟⲩⲟⲩ ⲁⲩ-
ⲣⲓⲧⲩ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ
ⲟⲩⲟⲩ ⲁⲩⲱⲉⲛ ϧⲉⲛ ⲧⲡⲟ-
ⲗⲓ[ⲥ] ⲧⲏⲣⲥ ⲁⲧⲭⲓⲙⲓ ⲛⲟⲩⲣⲱ-

[1] *sic*, for ⲧⲁⲝⲓⲕⲓⲁ (?). Or is this a corruption of ⲛ̄ⲧⲁⲛⲧⲓⲟⲭⲓⲁ?

ⲧⲧⲣ[ⲟ] ⲁ-
ⲣⲓⲡⲁ-
ⲙⲉⲩⲓ [ⲁ-
ⲡⲟⲕ
ⲡⲓⲁⲱ[ϧ
ⲉⲧⲁⲥϧ-
ⲁⲓ ⲡⲱ[ⲙ-
ⲣⲓ . ⲙⲉ .
ⲭ . ⲁⲧⲧ
ⲡⲧⲉ .
ⲡⲁⲡ . .
ⲁ ∼

× *Recto* . . . ×But the holy George [appeared] to the King[1] . . . saying: " . . . this steward[2] . . . for, lo, . . . Behold, for many days I have desired [to bring] punishment upon him, but . . . because of the worship of idols of Diocletian. And now, when thou art arisen in the morning, take away the keys from him and give them to another one whom the people shall choose."

And when the King was arisen, he went into the *topos* to pray, and found all the people looking towards him with joy; because they had found a righteous King, perfect after God's own heart, like David and
× *Verso* Solomon. And when he had prayed, he sat down; and they all showed him ×and informed him concerning the steward of unrighteousness, telling him of his pitilessness towards the poor and needy, saying: "We know of what sort (?) are all the things which this man hath done unto this day, but we could not speak because of the idolatry which was spread abroad over the whole earth.[3] But now, O our Lord, that God hath sent thee unto us as a deliverer, do justice according to thy wisdom."

And the King declared unto all the multitude those things which the holy George had spoken unto him concerning the steward in the vision. And he sent straightway and caused them to destroy his house and his garners; and they cast him out of the *topos*. And they made inquiry throughout all the city and found a man . . .[4]

1 Perhaps Constantine.

2 A steward of the *topos* ('precinct') of S. George at Antioch is mentioned in the Miracles of S. George (Budge, *S. George of Cappadocia*, pp. 67, 74).

3 The meaning seems to be, "we do not accuse him for his idolatry, since that was universal, but for his harshness."

4 The note in the right margin reads: "I pray (you) make mention of me, the poor one who wrote (this), the son of . . ."

XIV. THE MARTYRDOM OF JAMES THE PERSIAN

Parchment. Three complete leaves (Cairo, no. 51) from one MS., each 28 × 21 cm. Frag. 1 is the outermost sheet of quire ϋ, comprising two leaves paged respectively ⲗϋ, ⲗⲃ and (ⲙⲍ), ⲙⲏ. The initial and final quire-headings are: ϋ—ⲡⲁⲓ—(Ornament)—ⲡⲁⲛ—ⲗϋ, and ⲙⲏ—ⲓⲏⲥ—(Ornament)—ⲡ☧ⲥ—ϋ. The first two quires therefore contained eight leaves each; the third, only six. Frag. 2 is paged —ⲍⲏ without other heading. The hand in all three leaves (see Plate XII A) is the same rather rough script found in No. VIII C.

Identity of script, size, and contents proves that the following leaves belonged to the same MS.:—*Cod. Tisch.* XXVI, 15 (paged —ⲕⲏ); XXVI, 16 (paged —ⲙⲉ, and therefore immediately preceding the new-found leaf (ⲙⲍ), ⲙⲏ);[1] and XXVI, 2 (*verso* headed ϋ—ⲓⲏⲥ—(Ornament)—ⲡ☧ⲥ—[ⲏ]).[2] *Cod. Tisch.* XXV, 4[3] (*recto* headed ϋ—ⲡⲁⲓ—(Ornament)—ⲡⲁⲛ—ⲗⲥ), though part of the same work, comes from a different copy.

All these leaves belong to the Martyrdom of Saint James the Persian, the complete text of which is extant in *Cod. Vat. Copt.* LIX, 1, which was brought from the Monastery of Macarius by Assemani: the divergence of the fragments from this copy are so slight that neither copy nor collation is here given. The following table will show the correspondence between the fragments and the Vatican text:

(1) Pp. —ⲕⲏ, ⲡⲓⲙⲛⲓϣ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ . . . ⲉⲟⲩⲉ ⲍⲉ ⲥⲉⲥⲱⲟⲩⲛ = *Vat.* pp. ⲣⲍⲏ l. 14—ⲣⲍⲟ l. 19.

(2) Pp. —ⲗϋ, —ⲗⲃ, -ⲧⲉϥ ⲁϥⲉ ⲛ̄ⲧⲥⲏϥⲓ . . . ⲉⲧⲁϥⲭⲟⲩϣⲧ ⲍⲉ ⲉ̄ ⲡⲓⲙⲁ ⲛ- = *Vat.* pp. ⲣⲟⲃ l. 20—(ⲣⲟⲉ) l. 23.

(3) Pp. —ⲙⲉ: ⲛⲉϫⲱⲟⲩ ⲛⲁϥ ⲍⲉ . . . ⲁⲩϧⲱⲛⲧ ⲍⲉ ⲉϧ[ⲟⲩ]ⲛ ⲉⲣⲟϥ = *Vat.* ⲣⲏ l. 13—(ⲣⲏⲁ) l. 18.

(4) Pp. —ⲙⲏ: ⲉ̄ ϣⲱⲧ ⲛ̄ⲛⲓⲧⲏⲓ . . . ϯⲛⲟⲩ ⲍⲉ ⲁⲛⲟⲕ ⲫⲱ ϯϣⲉⲛ = *Vat.* ⲣⲏⲁ l. 18—ⲣⲏⲓ l. 20.

(5) Pp. —ⲗⲉ (*Cod. Tisch.* XXV, 4): ⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲧⲉ ⲡⲓⲫⲛⲟⲩⲓ . . . (end of text illegible) = *Vat.* ⲣⲏⲁ l. 27—ⲣⲏⲉ l. 21.

(6) Pp. —ⲍⲏ: ϣⲱⲧ ⲙ̄ⲡⲓϣϣⲏⲛ . . . ⲟⲩⲟⲫ ϯⲛⲁⲉⲣⲫⲁⲗⲓⲛ ⲉ̄ = *Vat.* ⲣⲏⲏ l. 33—ⲣⲍ l. 3.

(7) Pp. —ⲏ̄.: ⲉ.ϣⲧⲉ . . . ⲕⲉⲣⲙⲓ ⲉ ⲡⲧⲏⲣϥ . . . ⲉ ⲡϣⲏⲣⲓ ⲡⲉ ⲛ̄ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̄ⲧⲉ ⲡⲓϧⲏⲉⲣⲟⲥ ⲉ̄ ⲁⲩⲧⲏⲓϥ ⲉ.ⲟⲩⲱ ⲙ̄ⲡⲓⲟⲩ[ⲣⲟ = *Vat.* ⲣⲍⲟ—ⲥ̄.

XV. THE MARTYRDOM OF THEODORE THE STRATELATES

Parchment. A complete leaf and two fragments (Cairo, no. 49. i–iii) from a single MS. Frag. 1, measuring 27.5 × 21 cm., has a written column of 23 × 13 cm.: there is a vertical guide-line to the left of the column, but no apparent traces of horizontal ruling. Frag. 2 (27.5 × 11 cm.) is the outer edge of a leaf; Frag. 3 is the middle portion of a sheet of two leaves measuring respectively 6 × 12.5 cm. and 10 × 20.5 cm. A fourth fragment, 6.5 × 22 cm., is the top of a leaf numbered on the *verso* ⲕⲃ, but comes from another MS. as the larger hand and wider column show. The minor fragments, though inconsiderable, are here published in the hope that their complements may be identified at Leipzig or elsewhere.

The script of Frags. 1–3 (see Plate XI B, and cp. Hyvernat, *Album*, Plate XX) is identical with the script of certain leaves at Leipzig, *Cod. Tisch.* XXVI, 28, 33, 34:[4] all certainly belonged to one MS., in which (be it noted) Frag. 1 immediately preceded *Cod. Tisch.* XXVI, 28, which begins, ⲙ̄ⲫⲣⲏϯ ⲅⲁⲣ ⲉⲧⲁⲕϣⲱⲡⲓ ⲙ̄ⲡⲟⲗⲉⲙⲁⲣ☧ⲟⲥ ⲉⲓⲭⲉⲛ ⲡⲕⲁⲉⲓ.

As Winstedt has pointed out,[5] the version of Theodore's martyrdom thus represented was distinct from the versions of *Cod. Vat. Copt.* LXVI, 7, and of the other surviving fragments.

I strongly suspect that the considerable fragment at Turin[6] (acquired by Drovetti almost certainly from the Monastery of Saint Macarius[7]), belonged to the same MS. as the new fragments and its fellows at Leipzig. If this is so, our first and second fragments would belong to the earlier part of the work (missing in the Turin MS.), while Frag. 3 (which belongs to the actual martyrdom of the saint) would fall in the lacuna marked by de Rossi, closely preceding p. 5 of the Turin MS. Frag. 4 is likely to have belonged to a collection of the Miracles of Theodore similar to that contained in *Cod. Vat. Copt.* LXVI, 194 ff.[8]

1 On the two Leipzig fragments see Leipoldt, *l.c.*, p. 411.

2 *id.*, pp. 408 f. The text of this fragment is included in the portion of the Martyrdom published by von Lemm, *Iberica* (*Mém. de l'Acad. . . . de S. Pétersbourg*, VIII Ser., VII, 6 ff.).

3 Leipoldt, *l.c.*, p. 401 (but not there identified).

4 These have been published by Winstedt, *Copt. Texts on S. Theodore*, pp. 161 ff.

5 *op. cit.*, pp. xxix f.

6 Published by de Rossi, *Mem. della Accad. delle Scienze di Torino*, Ser. II, t. XLIII (1893), pp. 318 ff.

7 See *Introduction*, § 5.

8 Published in *Acta Mart. Copt.*, pp. 182 ff.

Frag. 1 (Cairo, no. 49).

.. .. .[1]
ⲁϧ ⲁϥⲡⲁⲧ ⲉ ⲡⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲉⲙ
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉϩⲟⲩⲁϧ ⲉⲧⲃ̅-
ϩⲓ ⲉⲣⲁⲧⲟⲩ ⲙ̅ⲡⲉ ⲡⲓⲙⲁ ⲧⲏⲣϥ
ⲟⲓ ⲛⲟⲩⲱⲓⲛⲓ ⲁϥⲉⲣϩⲟϯ ⲉⲙⲁ-
ϣⲱ ⲁϥⲉⲣ ⲙ̅ⲫⲣⲏϯ ⲛⲟⲩⲣⲉϥ-
ⲙⲱⲟⲩⲧ
Ⲡⲓⲥⲱⲧⲏⲣ ⲁⲉ ⲁϥⲥⲟⲩⲧⲱⲛ ⲧⲉϥ-
ϫⲓϫ ⲉϧⲟⲗ ⲁϥⲉⲣⲥⲫⲣⲁⲅⲓⲍ(ⲙ)
ⲙ̅ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̅ⲫⲓⲱⲧ ⲙ̅ⲡⲉⲙ ⲡϣⲏⲣⲓ
ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲟⲩⲁϧ ⲁϥⲱⲗⲓ
ⲛ̅ϯϩⲟϯ ⲉϧⲟⲗ ϩⲁⲣⲟϥ ⲛⲉϫⲁϥ
ⲛⲁϥ
Ⲁⲉ ϫⲉⲙⲡⲟⲙϯ ⲱ ⲡⲁⲥⲱⲧⲙ ⲑⲉ-
ⲟ̅ⲇⲱⲣⲟⲥ ⲙ̅ⲡⲉⲣⲉⲣϩⲟϯ ⲙ̅-
ⲧⲱⲙⲕ ⲉ̅ ⲡϣⲱⲓ ⲛ̅ⲧⲁⲥⲁϫⲓ ⲙⲉ-
ⲙⲁⲕ ⲙ̅ⲡⲧⲁⲧⲁⲙⲟⲕ ⲉ ⲙⲛ ⲧⲏⲣⲟⲩ
ⲉⲟⲙⲁϣⲱⲙⲓ ⲙ̅ⲙⲟⲕ ⲙ̅ⲡⲓⲛⲁ ⲛ̅-
ⲧⲉⲕϣⲱⲙⲓ ⲉⲣⲉ ⲡⲉⲕϩⲏⲧ
ⲧⲁϫⲣⲛⲟⲩⲧ ⲙ̅ⲡⲧⲉⲕⲉⲣⲁⲅⲱ-
ⲛⲓⲍⲉⲥⲑⲉ ϧⲉⲛ ⲡⲓⲁⲅⲱⲛ ⲉⲑ-
ⲙⲁⲣⲉϥ ⲙ̅ⲙⲁⲧⲉⲕⲟⲓ ⲙ̅ⲡⲓϫⲗⲟⲙ
ⲙ̅ⲡⲉ ⲡⲓⲣⲟ ⲙ̅ⲡⲧⲉⲕⲉⲣⲕⲗⲏ-
ⲣⲟⲛⲟⲙⲓⲁ ⲛ̅ⲛⲓⲁⲅⲁⲑⲟⲛ ⲙ̅ⲡⲧⲉ
ⲫⲙⲉⲧⲟⲩⲣⲟ ⲛ̅ⲛⲓⲫⲓ-
ⲟⲩⲓ
ⲛⲁⲓ ⲉⲧ ⲁⲓⲥⲉϧⲧⲱⲧⲟⲩ ⲛⲛⲏ ⲉⲑ-
ⲛⲁⲙⲉⲛⲣⲓⲧ ⲙ̅ⲡⲧⲟⲩⲓⲣⲓ ⲙⲛⲁⲟⲩ-
ⲱⲥ

Τοτε ⲁⲫⲉⲣⲟⲩⲱ ⲡⲭⲉ ⲫⲏ ⲉ-
ⲑⲟⲩⲁϧ ⲑⲉⲟ̅ⲇⲱⲣⲟⲥ ⲭⲉ ⲛ̅-
ⲑⲟⲕ ⲛⲓⲙ ⲡⲁⲥ̅ⲧ̅ ⲭⲉ ϯⲛⲁⲩ ⲉ̅-
ⲣⲟⲕ ⲉⲣⲉ ⲛⲁⲓ ⲡⲓⲱϣ ⲛ̅ⲱⲟⲩ
ⲕⲱϯ ⲉ̅ⲣⲟⲕ
Ⲏⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲛⲁϥ ⲭⲉ ⲁ̅ⲛⲟⲕ
ⲡⲉ ⲓⲏ̅ⲥ̅ ⲡⲉⲕⲟⲩⲣⲟ ⲁ̅ⲛⲟⲕ ⲡⲉ
ⲡⲓϫⲗⲟⲙ ⲛ̅ⲧⲉ ⲙⲛ ⲉⲟⲡⲁⲁ̅ⲙⲟ-
ⲛⲓ ⲛ̅ⲧⲟⲧⲟⲩ ⲙ̅ⲡⲧⲟⲩⲉⲣⲁⲅⲱ-
ⲛⲓⲍⲉⲥⲑⲉ ⲉ̅ⲣⲣⲏ ⲣⲓϫⲉⲛ ⲡⲁ-
ⲣⲁⲛ
Ⲓⲛ ⲕⲩ̅ⲣⲓ [ⲙ]ⲫⲙⲉⲩ̅ⲓ ⲁⲛ ⲙ̅ⲡⲓⲉ̅ⲣⲟⲟⲩ
ⲉ̅ⲧⲁⲕⲱⲙⲓ ⲛ̅ϧⲏⲧⲥ̅ ⲁⲕϫⲁ
ⲧⲟⲧⲕ ⲉϧⲟⲗ ⲉ̅ ⲫⲙⲟⲩ ⲉⲁⲕ-
ϫⲟⲥ ⲛⲁϩⲣⲉⲛ ⲙⲛ ⲉⲧⲕⲱϯ ⲉ̅ⲣⲟⲕ
ϫⲉ ⲁ̅ⲙⲟⲓ ⲛⲉⲁⲓⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ
ⲣⲱ ⲡⲉ ⲛ̅ⲧⲁⲙⲟⲩ ⲉ̅ϧⲉⲛ ⲫⲣⲁ(ⲛ)
ⲙ̅ⲡⲭ̅ⲥ̅
ⲁ̅ⲣⲛⲟⲩ ϯⲛⲁϫⲓⲙⲓ ⲣⲱ ⲛⲟⲩⲕⲟⲩ-
ϫⲓ ⲛ̅ⲛⲁⲓ ⲛ̅ⲁ̅ⲅⲁⲡⲏ ⲣⲉⲛ ⲛⲉϥϧⲏ-
ⲙⲁ ⲉ̅ⲧⲟⲓ ⲛ̅ⲣⲟϥ
Ⲫⲛⲟⲩ ϫⲉ ⲱ ⲡⲁⲥⲱⲧⲙ ⲑⲉⲟ̅ⲇⲱ-
ⲣⲟⲥ ⲥⲉϧⲧⲱⲧⲕ ⲣⲓⲙⲁ ⲛ̅ⲧⲉⲕ-
ⲉⲣⲁⲅⲱⲛⲓⲍⲉⲥⲑⲉ ⲉϧⲉⲛ ⲡⲁ-
ⲣⲁⲛ
Ⲁⲓⲕⲏⲡ ⲉ̅ ⲥⲟⲩϯ ⲛⲁⲕ ⲙⲡⲉⲕⲙⲁ ⲛ-
ⲑⲱⲟⲩ ⲉ̅ⲣⲣⲏ ⲣⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ
ⲁⲓⲥϧⲁⲓ ⲙ̅ⲡⲉⲕⲣⲁⲛ ⲉⲣⲓ ⲛⲓϫⲱⲙ ⲙ̅-
ⲛⲱⲛϧ

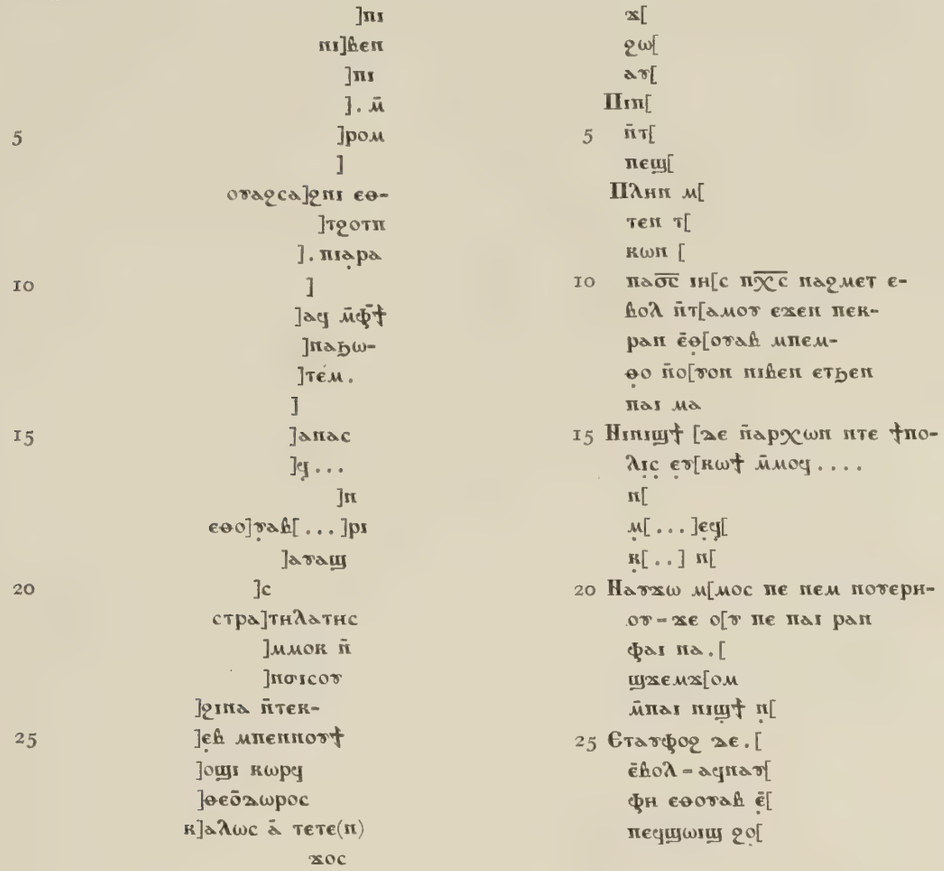
[1] Traces of a heading.

× *Recto* [It came to pass that when the] ×holy man saw the Lord Jesus the Christ with His holy Angels standing by Him, while the whole place was filled with light, he feared greatly and became as a dead man. But the Savior stretched forth His hand and signed (with the cross) his whole body in the Name of the Father and of the Son and of the Holy Spirit. He took away his fear from him, and said unto him: "Take courage, Theodore My chosen one, be not afraid. Rise up that I may speak with thee and show thee all those things which shall befall thee, to the end that thou mayest be strong of heart and contend in the good contest, until thou shalt receive the crown of victory and inherit the good things of the Kingdom of Heaven which I have prepared for those who shall love Me and do My will."

× *Verso* ×Then the holy man Theodore answered: "Who art Thou, my Lord, that I see Thee with this great glory about Thee?" The Savior said unto him: "I am Jesus, thy King: I am the crown of them that take in hand to contend for My Name's sake. Dost thou not remember the day when thou wast sick? Thou didst escape death by saying in the presence of them who surrounded thee:[1] 'Would that I also had become a martyr, to die for the name of the Christ, if perchance I might find a little loving mercy at His dreadful judgment-seat.' But now, Theodore My chosen, prepare thyself to contend for My Name's sake. I have finished preparing for thee thy dwelling in the Heavens; I have written thy name in the Book of Life."

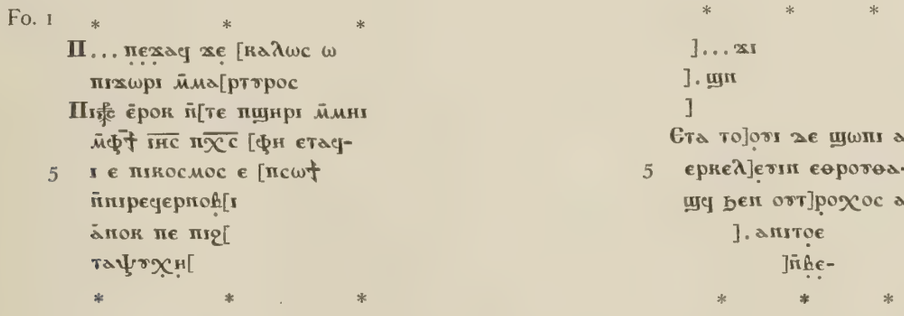
1 See Frag. 2 *verso* (ll. 15 ff.), which should precede this leaf.

Frag. 2 (Cairo, no. 49).



[Theodore in his sickness cries out] ˣ"...(l. 10) my Lord Jesus the Christ, deliver me that I may die for Thy holy Name in the presence of all them who are in this place." Now the great rulers of the city surrounding him.... (l. 20) They spake with one another, saying: "What is this Name...able...of this great...?" But when...(*plural*) arrived..., that holy man saw...his vapor (*sic*).... ˣ *Verso*

Frag. 3 (Cairo, no. 49).



ˣ...he said: "O mighty martyr,...to thee the Cross of the true Son of God, Jesus the Christ, Who came into the world to save sinners.[1] I am the...my soul..." ˣ...(l. 4) But when it was day, he (the Governor) ordered that they should fix him (Theodore) upon a wheel. He... ˣ *Recto* ˣ *Verso*

Fo. 2

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                *          *          *
            ⲛⲓ[
            ⲃⲟⲗⲃ[ⲉⲛ
            ⲡⲟⲛ-
          ⲁⲩⲫⲁⲓ ⲇⲉ ⲛ̄ⲧⲉⲩⲃⲁ[ⲗ ⲉ̄ ⲡⲱⲱⲓ
          ⲉ̄ ⲧⲫⲉ  Ⲟⲩⲟⲩ ⲛⲥ[
          ⲫⲁ ⲫⲏ ⲉ̄ⲧⲁⲩⲉⲣ ⲡⲉⲑⲛⲁⲛⲉ[ⲩ
          ⲡⲁⲩ Ⲟⲩⲟⲩ ⲡⲁⲩϫⲱ ⲙ̄ⲙⲟⲥ
          ⲡⲉ ⲇⲉ ⲡⲁⲡⲟⲩϯ ⲡⲓⲁⲧⲱⲥ[ⲁⲇⲓ
          ⲫⲏ ⲉⲧ[ⲁⲩ...
          ⲕⲟ[
                *          *          *
```

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                *          *          *
                    ]ⲙⲉⲛⲥⲉϫⲏ
          ⲫⲏ ⲉⲧⲁⲩⲟⲣⲁ]ⲓⲛ ⲛ̄ⲛⲓⲣⲱⲟⲩ ⲛⲉⲙ
          ⲛⲓ]ⲙⲟⲩϫⲗⲟⲩⲥ ⲙ̄ⲙⲉⲛⲓⲙⲓ ⲙ̄
          .....ⲛ̄ⲧⲉ ⲁⲙⲉⲛϯ ⲉⲃ-
          .....ⲛ ⲙⲙⲱⲟⲩ ⲉ̄-
          ..... ⲛⲉ ..ⲛ̄ⲣⲁⲙ-
                    ]ⲛ̄
                    ]ⲟⲩ(ⲛ)
                *          *          *
```

[×] *Recto* [×] . . . (l. 4) He lifted up his eyes to heaven and his (?) . . . unto Him Who had done good unto him. And
[×] *Verso* he was saying: "My God, the Ineffable, Thou Who didst . . . ; [×] Thou Who didst break the gates and the iron bars[2] of [the house?] of Amenti . . ."

Frag. 4 (Cairo, no. 49).

```
                ⲛ̄ⲁⲓ ⲧⲁⲗⲥⲟ ⲉ̄ⲧⲁⲥⲥⲱⲧⲉ[ⲙ
                ⲉ̄ ⲫⲁⲓ ⲁⲥⲉⲉⲓ ⲉⲃⲣⲏⲓ ⲛ̄ϯⲟⲩ-
                ⲛⲟⲩ ⲁⲥⲉⲣ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲓⲣ[ⲉⲩ-
                ⲙⲱⲟ]ⲩⲧ Ⲟⲩⲟⲩ[
                    *          *          *
```

```
                ⲙ̄ⲍ
                ⲙ̄]ⲙⲟⲥ ϫⲉ ⲁⲙⲟⲓ ⲉ̄ⲡⲁⲣⲉ ⲡⲉⲧⲉⲡⲓ̈ⲱⲧ
                ⲑ]ⲉⲟⲇⲱⲣⲟⲥ ⲙ̄ⲡⲁⲓ ⲡⲉ ⲛ̄ⲧⲉⲩⲙⲁⲩ
                ⲉⲣ]ⲱⲧⲉⲡ-
                    ]..ⲙ̄ⲡⲁⲓ-ⲩ...ⲉ ⲁⲩ-
                *          *          *
```

[×] *Recto* [×] this healing." When she heard this, she fell down straightway, and became as one dead. And . . . [×] saying:
[×] *Verso* "Alas! If your father Theodore were here and saw you, . . . here . . ."

1 Cp. i *Tim.* i, 15. 2 Cp. *Psalm* cvii, 16.

XVI. THE MARTYRDOM OF JUSTUS THE STRATELATES

Parchment. Seven leaves or fragments from three MSS. (1) Frag. 1 (*Cod. Tisch.* XXIV, 14[1]) is the upper half of an initial leaf, 21 × 25 cm., paged —ⲏ, containing the title (in the usual ornamented framing of cable-pattern) of the Martyrdoms of Justus, Apoli,[2] Theoclia, and Eusebius.[3] Frag. 2 (Cairo, no. 52), a leaf from which the outer edge has been torn, measures 31.2 cm. (complete height) × 18.8 cm. (actual width): the column is 18.8 cm. wide. The verso is headed ⲓⲏⲥ (center), as in Frag. 1. In both the hand is a large well-shaped uncial, probably of the X century (see Plate X A). (2) Frags. 3–4 (*Cod. Tisch.* XXIV, 19, 20[4]) are two consecutive leaves, paged —ⲡⲏⲉ, —ⲡⲏⲋ, now measuring 32 × 24 and 31 × 25 cm. respectively. The hand is a medium, rounded uncial (? late X or XI century): capital letters have dotted ornament (usually ·:·) and flourishes: capital **O** and **C** frequently occur in the body of the column. Stops (red), ⁘ or ⁖. In the right margin of Frag. 3 *recto* is a drawing of a bird on a conventional spray. (3) Frag. 5 (*Cod. Tisch.* XXVI, 36[5]), 28 × 17 cm., though probably contemporary with Frags. 3–4, can hardly belong to the same MS.,[6] differing as it does in size and style (*e.g.* stops have the form -): yet the use of capital **O** and **C** elsewhere than at the beginning of a paragraph may connect this with the foregoing two leaves. No page-number is visible. (4) Frags. 6–7. Two leaves (Cairo, no. 4), not consecutive[7] but forming a single sheet, measure 28.5 × 21 cm.: the column is 23 × 13 cm. There are no page- or folio-numbers. The hand is a thick square uncial, carefully formed (IX or X cent.): the only stop used is -. These leaves (of which the second is the conclusion of the whole Discourse) cannot belong to the same MS. as Frag. 5, since the two texts slightly overlap. The impress of an ornamental title-border on the *verso* of the second leaf shows that the Martyrdom of Justus was followed by another work (possibly the Martyrdom of Apoli) in the same volume. Palaeographically interesting is the cursive note (by a later hand) in the lower part of the same page (Plate XII B), where the peculiar Coptic letters are replaced by Greek equivalents. For another example of such transliteration cp. Crum, *Coptic MSS. from the Fayyum*, no. XLIII.

Justus is commemorated[8] on Mechir (Amshir) 10. The saint was a magnate of Antioch,[9] who greatly distinguished himself during the Persian Wars of Diocletian, taking prisoner Nicomedes the son of the Persian king (Frag. 1). The prince was entrusted to the charge of the Archbishop of Antioch, who perfidiously released him and swore falsely that the youth was dead.[10] For this cause Diocletian began to persecute the Christians. Justus was absent in Persia at the outbreak of the Persecution and returned to find his son Apoli a prisoner. Thereupon he headed a revolt against Diocletian, but was bidden by Christ, who appeared to him in a vision, to abandon his attempt and to demand of the King that he should be sent to Egypt to be martyred. Justus then freed his slaves and gave away his property (Frag. 2). As he demanded, he was sent to Egypt to Armenius the governor of Alexandria, who dispatched Justus to Arianus at Antinoë, his wife Theoclia to Sai (Sais, Sâ), and his son Apoli to Pouasti (Bubastis).[11]

At Antinoë Arianus was with difficulty induced to torture so distinguished a person as Justus, but finally inflicted the usual series of torments (Frags. 3–4). After vainly attempting to bribe the martyr, he crushes him to death with a mill-stone, and when he is restored to life by the intervention of Christ, orders him to be beheaded (Frag. 5). The body of the martyr was recovered by a 'faithful man' who placed it in a martyrium in the village of 'Tisi-djereht in P-halé,'[12] to the south of Antinoë (Frags. 6–7).

1 See Leipoldt, *ap.* Vollers, *Katalog*, p. 391; Crum, *P.S.B.A.*, XXIX, 291.

2 The Leipzig leaves from the Mart. of Apoli (*Cod. T.* XXIV, 4, 27: see below, No. XVII) are derived from this same MS.

3 I cannot say whether any or all of the Leipzig fragments relating to Eusebius (see Crum, *Rylands Catalogue*, no. 442) come from this MS.

4 See Leipoldt, p. 392; Crum, p. 291.

5 See Leipoldt, p. 415; Crum, p. 291.

6 Unless indeed the volume was not uniform.

7 A single leaf or two leaves (the middle sheet in the quire) intervened between the two leaves at Cairo.

8 See *P.O.* X, 198, 264.

9 For the full story of Justus see the Ethiopic *Acta Martyrum*, ed. Pereira (*C.S.C.O.*, Ser. Aeth., tom. XXVIII), pp. 73 ff.; and Winstedt, *Copt. Texts on S. Theodore*, pp. 171 ff.

10 Winstedt, *op. cit.*, pp. XVII ff., regards this incident as possibly historical.

11 Cp. No. XVII and Amélineau, *Actes des Martyres*, p. 177. For a summary of the Martyrdom of Theoclia see *Synax.*, Bashans 11 (ed. Basset, pp. 1014 f.).

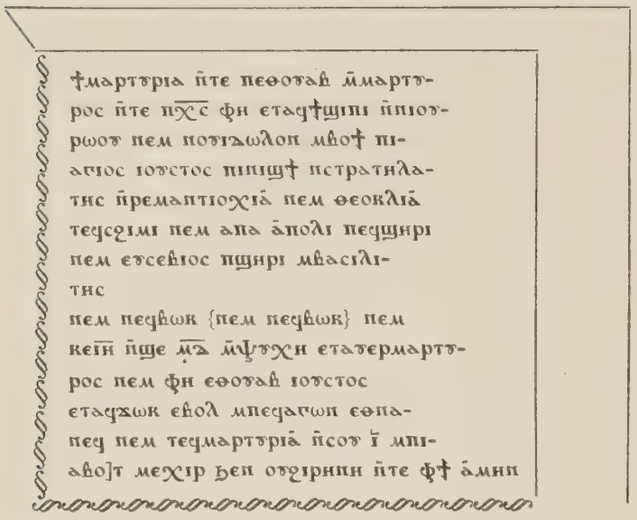
12 See Frag. 6, Note 2.

The personages named in the title are all figured in a large XVI century wall-painting on the S. side of the Chapel of S. Michael in the Kasr at Dêr Abû Makâr.[1] They are also grouped together on a small parchment leaf from a liturgical book (Cairo, no. 99), the relevant passage being as follows:

]ⲁⲡⲟⲗⲓ ⲡⲉϥⲱⲏⲣⲓ ✣ [ⲡⲉⲙ ⲑⲉⲟⲕ]ⲗⲓⲁ ⲧⲉϥⲥⲣⲓⲙⲓ ✣ ⲁⲩⲱⲣⲓ ⲉⲣⲁⲧⲟⲩ ⲙ̄ⲡⲉⲙⲑⲟ ⲙ̄ⲡⲟⲩⲣⲟ Ⲁⲩⲥⲁⲁⲓ ⲛⲉⲙⲱⲟⲩ ⲛ̄ϩⲁⲉ ⲡⲓⲁ-
ⲥⲉⲃⲏⲥ ✣ ⲡⲟⲩⲣⲟ ⲁⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ✣ ⲁⲉ ⲡⲓⲙ ⲉⲧⲉⲣⲕⲟⲗⲓⲛ (*sic*) ⲙ̄ⲙⲱⲧⲉⲛ ✣ ⲉ ⲉⲣ ⲟⲩⲣⲱϩ ⲛⲁⲣⲁ ⲡⲉⲛ[1]ⲟⲩⲱϣ ✣
[ⲉⲧ]ⲁ̣ⲩⲥϧⲁⲓ ⲛ̄ⲧⲟⲩ ⲁⲡⲁⲫⲁ̣[ⲥⲓⲥ][2] ⲁⲫⲟⲩⲱⲣⲡⲟⲩ ⲉⲣϩⲏⲓ ⲉ ⲧⲭ̣ⲱⲣⲁ ⲛ̄ϩⲏⲙⲓ ✣ ⲁⲩⲉⲣϥⲟⲣⲓⲛ ⲙ̄ⲡⲓϫⲗⲟⲙ ⲛⲁ̣ⲑ̣ⲗⲱⲙ ✣ ⲛ̄ⲧⲉ
✣ⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ✣ ⲡⲓⲁⲥⲓⲟⲥ ϧⲁⲥⲓⲗⲓⲧⲏⲥ ✣ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡⲉⲙ ⲙⲁⲕⲁⲣⲓⲟⲥ ✣ ⲁⲩⲉⲣ[ϥⲟ]ⲣⲓⲛ ⲙ̄ⲡⲓϫⲗⲟⲙ ⲛⲁ̣ⲑ̣ⲗⲱⲙ [ⲛ̄ⲧⲉ]
✣ⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ.

[1] Above ⲡⲉⲛ- a contemporary (?) hand has written ⲧⲉⲛ-. [2] *sic*, for ⲁⲡⲟⲫⲁⲥⲓⲥ.

Frag. 1 (*Cod. Tisch.* XXIV, 14).



✣ⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̄ⲧⲉ ⲡⲉⲑⲟⲩⲁϧ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̄ⲧⲉ ⲡ$\overline{ⲭⲥ}$ ⲫⲏ ⲉⲧⲁϥ✣ⲱⲙⲓ ⲛ̄ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛⲉⲙ ⲡⲟⲩⲓⲁⲱⲗⲟⲛ ⲙ̄ⲃⲟ✣ ⲡⲓ-
ⲁⲅⲓⲟⲥ ⲓⲱⲥⲧⲟⲥ ⲡⲓⲛⲓϣ✣ ⲛⲥⲧⲣⲁⲧⲓⲗⲁ-
ⲧⲏⲥ ⲛ̄ⲣⲉⲙⲁⲡⲧⲓⲟϫⲓⲁ̄ ⲛⲉⲙ ⲑⲉⲟⲕⲗⲓⲁ̄
ⲧⲉϥⲥⲣⲓⲙⲓ ⲛⲉⲙ ⲁⲡⲁ ⲁ̄ⲡⲟⲗⲓ ⲡⲉϥⲱⲏⲣⲓ
ⲛⲉⲙ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡⲱⲏⲣⲓ ⲙ̄ⲃⲁⲥⲓⲗⲓ-
ⲧⲏⲥ
ⲛⲉⲙ ⲡⲉϥϧⲱⲕ {ⲛⲉⲙ ⲡⲉϥϧⲱⲕ} ⲛⲉⲙ
ⲕⲉⲧⲏ ⲛ̄ϣⲉ ⲙ̄̄ⲁ ⲙ̄ⲯⲩⲭⲏ ⲉⲧⲁⲩⲉⲣⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁϧ ⲓⲱⲥⲧⲟⲥ
ⲉⲧⲁϥϫⲱⲕ ⲉϧⲟⲗ ⲙ̄ⲡⲉϥⲁⲩⲱⲛ ⲉⲑⲁ-
ⲡⲉϥ ⲛⲉⲙ ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̄ ⲛ̄ⲥⲟⲩ ⲓ̄ ⲙ̄ⲡⲓ-
ⲁⲃⲟ]ⲧ ⲙⲉϫⲓⲣ ϧⲉⲛ ⲟⲩⲣⲓⲣⲓⲛⲓ ⲛ̄ⲧⲉ ⲫ✣ ⲁ̄ⲙⲏⲛ

(Traces of one line)

* * *

$\overline{ⲁ}$ $\overline{ⲓⲏⲥ}$
ϣⲉ ⲉ̄ϧ̄[ⲟ]ⲗ ⲉ̄ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲁⲩⲧⲁⲣⲟ
ⲛ̄ⲓⲙⲓⲕⲟⲙⲛⲧⲏⲥ ⲡϣⲏⲣⲓ ⲙ̄ⲡⲟⲩⲣⲟ
ⲛ̄ⲓⲙⲡⲉⲣⲥⲏⲥ ⲁⲩⲉⲛⲩ ⲉ̄ϧⲟⲩⲛ ⲉ̄
ⲁⲛⲧⲓⲟ̄ⲭⲓⲁ̄ ⲁⲩⲁ̄ⲣⲉⲩ ⲉ̄ⲣⲟⲩ ⲛⲟⲩ-
ⲣⲟⲙⲡⲓ ⲛ̄ⲉ̄ⲣⲟⲟⲩ ϧⲁⲧⲟⲧⲩ
Ⲡⲉⲛⲉⲡⲥⲱⲥ ⲁⲩⲧⲛⲓⲩ ⲉ̄ⲧⲟⲧⲩ ⲙ̄ⲡⲓ-
ⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲧⲉ ϯϧⲁⲕⲓ
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
Ⲭⲉ ⲙⲟ ⲉ̄ ⲡⲁⲓ ⲁ̄ⲗⲟⲩ ⲡϣⲏⲣⲓ ⲡⲉ ⲙ̄ⲡⲟⲩ-
ⲣⲟ ⲛ̄ⲓⲙⲡⲉⲣⲥⲏⲥ ⲁⲣⲉⲩ ⲉ̄ⲣⲟⲩ ⲛⲏⲓ
ϣⲁⲧⲉ ⲡⲉϥⲓⲱⲧ ϣⲓⲛⲓ ⲛ̄ⲥⲱϣ
Ⲧⲟⲧⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥ-
ⲟⲓ ⲙ̄ⲡϣⲏⲣⲓ ⲙ̄ⲡⲟⲩⲣⲟ ⲛ̄ⲓⲙⲡⲉⲣ-
ⲥⲏⲥ ⲁⲩⲁ̄ⲣⲉⲩ ⲉ̄ⲣⲟⲩ ⲕⲁⲧⲁ ⲫⲟⲩ-
ⲁⲣⲥⲁⲡⲓ ⲙ̄ⲡⲟⲩⲣⲟ ⲁ̄ⲓⲟⲕⲗⲏⲧⲓⲁ̄-
ⲡⲟⲥ
Ⲡⲉⲛⲉⲡⲥⲁ ⲫⲁⲛⲉ̄ⲣⲟⲟⲩ ⲁⲉ ⲁϥ[ⲥⲱ-
ⲧⲉⲙ ⲛ̄ϩⲁⲉ ⲡⲟⲩⲣⲟ ⲛ̄ⲓⲙⲡⲉⲣ[ⲥⲏⲥ
..ⲁ̣]ⲉ ⲛⲓⲕⲟⲙ[ⲏ]ⲧⲏⲥ ⲡⲉ[ϣⲏⲣⲓ

* * *

× (p. 1) ×*The Martyrdom of the pure Martyr of Christ, who put to shame the Kings and their foul idols, the holy Justus, the great General, the Man of Antioch; and of Theoclia, his wife, and of Apa Apoli, his son; and of Eusebius the son of Basilides; and of his servants and of eighteen thousand and forty-four souls besides, who were martyred with the pure one, Justus, who finished his good fight and his martyrdom on the tenth day of the month Mechir. In the Peace of God! Amen.*

* * * * * *

× p. 2 . . . (he) ×went forth to the war, he seized Nicomedes the son of the King of the Persians and brought him into Antioch and kept him prisoner in his power for a year of days. After that, he committed him to the Archbishop of the city, saying: "Take this lad, the son of the King of the Persians. Guard him for me until his father sends to seek for him."

Then the Archbishop took the son of the King of the Persians and guarded him according to the command of the King Diocletian. But after certain days the King of the Persians heard that Nicomedes his son . . .

* * * * * *

1 See *A.A.C.M.* II, iii, § 2.

THE MARTYRDOM OF JUSTUS THE STRATELATES

Frag. 2 (Cairo, no. 52).

. . . . .]ⲛ̄ⲣ̄ ⲛ̄ⲗⲟⲩⲕⲟⲧ[ⲧⲓⲛ
. . . . . ⲙ̄ⲙ]ⲟⲩ ⲛⲉⲙ ⲕ̄ⲧ[. . .].
. . . ⲛⲉⲕ]ϣⲟⲓ ⲉⲕⲉⲣϩⲱⲧ ϧⲉⲛ ϕⲓ-
ⲟⲙ ⲛⲉ ⲟⲩ]ⲟϥ ⲛⲥⲉⲡⲓ ⲛ̄ⲛⲉⲕⲭⲣⲏⲙⲁ
ⲁⲧⲧⲓⲧⲟ]ⲩ ⲉ̄ⲃⲟⲗ ⲛ̄ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓ-
ϫⲏⲣⲁ ⲛ]ⲉⲙ ⲡⲓⲟⲣϕⲁⲛⲟⲥ ⲉⲧⲃⲉⲛ
ϯⲛⲟⲗⲓ]ⲥ
Ⲡⲁⲓⲣⲏϯ ⲁ]ϥϫⲁ ϩⲗⲓ ⲛⲁϥ ϧⲉⲛ ⲡⲓⲉϩⲟⲟⲩ
ⲉⲃⲟⲗ]ϧⲉⲛ ⲡⲉⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ
. . . . .]ϣⲱⲡⲓ ⲛⲉ ⲥⲟⲩ ⲧ̄
. . . . .]. ⲛⲉ
Ⲥⲉⲛⲉⲛⲥⲱⲥ ϧⲉⲛ ⲛ]ϫⲓⲡⲟⲣⲉ ⲡⲓⲉ-
ϫⲱⲣϩ ⲉ]ⲧⲓ ⲉⲧⲉⲛϥⲟⲧ
ⲓⲥ ϩⲛⲛⲉ ⲛⲟ̄ⲧ ⲓ̄ⲏ̄ⲥ̄] ⲛ̄ⲭ̄ⲥ̄ ⲁϥⲓ ϣⲁ-
ⲣⲱⲟⲩ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲛ]ⲉⲙ ⲧⲁϧⲣⲓ-
ⲛⲏ ⲛⲉⲙ ⲙⲓϫⲁⲏⲗ ⲉⲧⲟⲣⲓ ⲉ̄]ⲣⲁⲧⲟⲩ
ⲥⲁ ⲟⲩⲓⲛⲁⲙ ⲛⲉⲙ ⲥⲁϫⲁⲥⲏ]
. . .] ⲡⲓⲥⲱ-
ⲧⲏⲣ . . .]. ⲉϥⲥ ϧⲁ-
. . . ⲛ]ⲉⲙ ⲁⲛⲁ ⲁ-
ⲡⲟⲗⲓ ⲡⲉϥϣⲏⲣⲓ ⲛⲉⲙ] ⲫⲉⲟⲕⲗ[ⲓⲁ
ⲧⲉϥⲥⲣⲓⲙⲓ ⲛⲁϥ]ⲟⲣⲡ ⲥⲁⲣ ⲡⲉ
ⲛⲉⲙⲁϥ]
Ⲟⲩⲟϥ ϧⲉⲛ ϯⲟⲩⲛ]ⲟⲩ ⲁ ⲙⲓϫⲁⲏⲗ
ⲥⲱⲟⲩⲧⲉⲛ ⲉⲃ̄]ⲟⲗ ⲙ̄ⲡⲉϥϣⲏⲱⲧ
ⲁϥⲥⲱϥ ⲙ̄ⲙⲱⲟ]ⲩ
Ⲧⲟⲧⲉ ⲉⲧⲁⲩⲧ]ⲱⲟⲩⲛⲟⲩ ϧⲉⲛ
ⲛⲧⲓⲛⲟⲣⲟⲩ]ⲛⲁⲩ ⲉ̄
ⲛⲉⲛⲟ̄ⲧ ⲓ̄ⲏ̄ⲥ̄] ⲛ̄ⲭ̄ⲥ̄ ⲛⲉⲙ ⲛⲉϥⲁⲩ-
ⲥⲉⲗⲟⲥ ⲉⲑⲟ]ⲩⲁϧ ⲉϥϣⲟⲛ ϧⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̄]ⲱⲟⲩ ⲁⲩⲉⲣϩⲟϯ
ⲉⲙⲁϣⲱ]
Ⲡⲉϫⲁϥ ⲛⲧⲉ ⲡⲓⲥ]ⲱⲧⲏⲣ ⲡⲱⲟ[ⲩ

ⲓⲏⲥ
ⲙⲡⲉ]ⲣⲉⲣϩⲟϯ ⲙⲁ[ⲗⲗⲟⲛ ϫⲉ ⲉⲣ-
ⲣⲁϣⲓ] ϫⲉ ⲁⲛⲟⲕ ϯϣⲟⲛ [ⲛⲉⲙⲁⲕ
Ⲥⲡⲉⲓⲁⲛ ⲅⲁⲣ ⲁⲕϯ ⲛ̄ⲛⲉⲕⲣⲩ[ⲡⲁⲣⲭⲟⲛ-
ⲧⲁ ⲛⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲧⲉⲕ[ⲙⲉⲑⲣⲁ-
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ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ϫ[ⲉ ⲟⲩⲛⲓ ⲛ̄ⲡⲁ-
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ⲙⲓ ⲛⲁⲥⲁϫⲓ ⲛⲉ[ⲙⲏⲓ ϫⲉ ⲙⲏ ⲛ-
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. . .[He gave] a hundred gold pieces [unto each of] them, and twenty . . . his ship voyaging by sea.[1] And the rest of his wealth he distributed to the poor and the [widows ?] and the orphans who were in the city. In this way he left himself nothing of all that was his . . . happened on (?) the third day . . . *Recto

(l. 12) Afterwards, as the night (?) was . . . and while they still slept, lo, the Lord Jesus the Christ came unto him with Michael and Gabriel standing on His right hand and on His left . . . the Savior . . . [Justus was] with Apa Apoli his son and Theoclia his wife; for they were sleeping with him. And straightway Michael stretched forth his staff [and touched them].

Then when they arose and saw our Lord Jesus the Christ with his pure Angels in great glory, they feared greatly. The Savior said unto them:[2] *"Fear not, but rather rejoice; for I am with thee. For whereas thou hast given thy goods unto the needy and thy riches unto the poor, I also will receive you (*plural*) into My Kingdom, that I may bestow upon you the blessing (?) of My Father, and that ye may receive a portion of the good things of My Father in My Kingdom—those which I have prepared for them that love My Name. Arise . . . the contest . . . Fear not; I will be with thee in the country to which they will send thee . . . And . . . in the morning go in unto this lawless King and say unto him: 'Write[3] that I am to be killed (?) there for the Name of my Lord Jesus the Christ; for, lo, I will not remain in this place since men will speak with me, saying, 'Art not thou the great prince of this city?' I know that the King . . . upon thee. Moreover, do not go unto him in fear . . ." *Verso

1 Cp. the Ethiopic *Acta Mart.* (ed. Pereira) p. 83 for Justus' distribution of his wealth: *ib.* p. 73[27] he is stated to have owned a thousand sea-going ships.

2 The address is partly to Apoli and Theoclia.

3 *i.e.* a decree. It is implied also that Justus is to be sent abroad for execution.

Frag. 3 (*Cod. Tisch.* XXIV, 19).

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ⲡⲟⲩⲣⲟ ϫⲱⲛⲧ ⲉⲣⲟⲓ ⳿ ⲉⲧⲟⲩⲱⲧ
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ⲁⲧⲟⲩⲱⲣⲡ ⲧⲁⲣⲟⲓ ⲙ̄ⲡⲓⲙⲓⲛⲏⲧ ⲛ̄[ⲥⲧ]ⲣⲁ-
ⲧⲓⲗⲁⲧⲏⲥ ⲡⲧⲉⲧⲣⲓ ⳾ⲣⲱⲙ ⲉ ⲧⲁⲛ̣[ⲁ-
ⲕⲓ ⳿
Ⲧⲟⲧⲉ ⲁⲩⲧⲁⲥⲟⲟ ⲛ̄ϫⲉ ⲡⲓⲙⲏⲩ ⲁ̣[ⲩⲧⲁⲙⲉ
ⲓⲟⲩⲥⲧⲟⲥ ⲉ̄ ⲣⲱⲛ̄ ⲡⲓⲃⲉⲛ ⲉⲧⲁ[ⲣⲱⲱ-
ⲡⲓ ⳿ ⲉⲧⲁⲣⲥⲱⲧⲉⲙ ⲁⲉ ⲁⲣⲉⲣ[ⲱⲉ
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ϫⲁⲣⲧⲏ ⲛⲉⲙ ⲟⲩⲙⲉⲗⲁ ⲁⲣⲥⲃ̣[ⲁⲓ
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ⲧⲓ[ⲁⲛⲟⲥ] ⲡⲟⲩⲣⲟ ⳿
Ⲁⲧⲱⲗⲓ ⲟ[ⲩ]ⲛ ⲛ̄ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲧⲕⲱⲧ
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ⲉⲡⲓⲥⲧⲟⲗⲏ ⳿ ⲉⲧⲁⲩⲱⲕ ⲁⲉ ⲙ̄ⲙⲟⲥ
ⲁⲩϫⲉⲙⲡⲟⲙⲧ ⲡⲟⲩⲕⲟⲩⲁⲓ ⳿ ⲟⲩ-
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ⲃ]ⲁⲥⲁⲛⲓⲍⲓⲛ ⲙⲙⲟⲓ ⲙ̄ⲫⲣⲏⲧ ⲉⲧⲉⲩ ⲛⲁⲕ
ⲙ]ⲉⲡⲛ̄ⲥⲱⲥ ⲛ̄ⲧⲉⲕⲱⲗⲓ ⲛ̄ⲧⲁⲫⲉ
Ⲥⲟⲃⲉ] ⲁⲉ ⲁⲛⲟⲕ ⲛⲉⲙ ⲛⲁⲓ ⲙⲛⲩ ⲉⲟⲩ-
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ⲥⲁⲛⲓⲍⲓⲛ ⲙ[ⲙ]ⲟⲕ ⳿ ⲟⲩⲁⲉ ⲟⲛ ⲛ̄ⲧⲛⲁ-
ⲱⲕⲱⲣϥ ⲁⲛ ⲛⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙⲡⲁⲥ̄ⲥ̄
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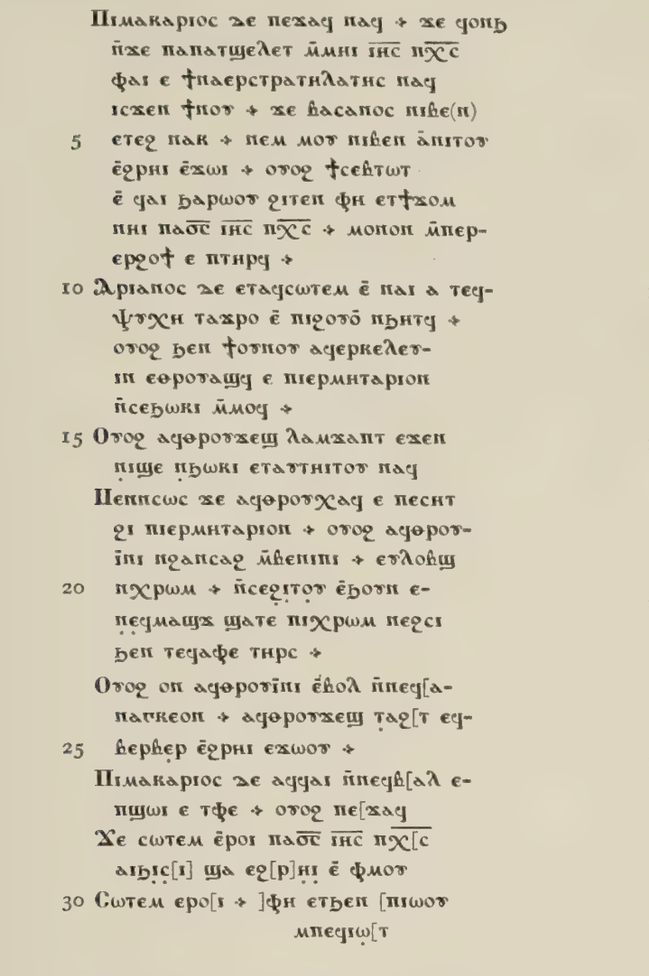
× (p. 151) (Arianus cried out:) ×"Woe is me today more than all the princes of the earth. For the King is wroth with me and seeks to destroy my life. Therefore he hath sent unto me the great General that he may set fire to my city."

Then the multitudes returned and declared unto Justus everything which had come to pass. And when he heard, he had great compassion. Then he caused them to bring paper and ink and wrote unto him (Arianus) saying: "I am Justus, the least of all men. I swear unto thee by the high power of my Lord Jesus the Christ that no harm shall happen unto thee if thou shalt deal with me according to the command of Diocletian the King."

So they took the letter and sought for him (*sc.* Arianus). They found him in a bakery, and gave him the letter. Now when he had read it, he took courage a little; and he arose and went to the place wherein was
× p. 152 the blessed Justus. And when he saw him afar off, Arianus cast himself down and did obeisance ×to him, saying: "What hath befallen thee, O my Master, Lord Justus the General, that thou art come to this place?" The holy Justus said unto him: "I am sent unto thee that thou mayest torment me as it pleaseth thee and afterwards cut off my head. For I and this multitude which followeth me are Christians openly." When Arianus heard this he was greatly encouraged and straightway ordered the executioners to put to death the whole multitude.

After that, he said to the blessed Justus: "Lo, I have killed all thy servants. Now, if it be thy wish, do thou thyself offer sacrifice." The blessed man said unto him: "The death of my servants is no death; but I have sent them before me to the bridechamber of the Christ." Arianus said unto him: "Be content with these words, and do sacrifice. For lo I feel shame before thee: it is not possible for me to torment thee, neither shall I be able to neglect the command of my lord the King."

Frag. 4 (*Cod. Tisch.* XXIV, 20).



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ⲛ̀ϫⲉ ⲛⲁⲛⲁⲧⲱⲉⲗⲉⲧ ⲙ̄ⲙⲛⲓ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅
ⲫⲁⲓ ⲉ ⲧⲛⲁⲉⲣⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛⲁⲩ
ⲓⲥϫⲉⲛ ⲧⲛⲟⲩ ⲡⲉ ⲛⲁⲥⲁⲡⲟⲥ ⲡⲓⲃⲉ(ⲛ)
ⲉⲧⲉⲩ ⲛⲁⲕ ⲡⲉⲙ ⲙⲟⲩ ⲡⲓⲃⲉⲛ ⲁ̀ⲛⲓⲧⲟⲩ
ⲉ̀ⲣⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲡⲉ ⲟⲩⲟⲉ ⲧⲥⲉⲃⲧⲱⲧ
ⲉ̀ ⲫⲁⲓ ⲃⲁⲣⲱⲟⲩ ⲣⲓⲧⲉⲛ ⲫⲛ ⲉⲧⲧⲁϫⲟⲙ
ⲙⲛⲓ ⲛⲁⲥ̅ⲧ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡ̅ ⲙⲟⲛⲟⲛ ⲙ̄ⲡⲉⲣ-
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ⲯⲩⲭⲏ ⲧⲁϫⲣⲟ ⲉ̀ ⲡⲓⲣⲟⲩⲟ̄ ⲛ̀ⲃⲏⲧⲩ ⲡ̅
ⲟⲩⲟⲩ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁⲩⲉⲣⲕⲉⲗⲉⲩ-
ⲓⲛ ⲉⲃⲟⲣⲁϣⲩ ⲉ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ
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ⲡⲓϣⲉ ⲛ̀ⲃⲱⲕⲓ ⲉⲧⲁⲩⲧⲛⲓⲧⲟⲩ ⲛⲁⲩ
Ⲏⲉⲡⲡⲥⲱⲥ ⲇⲉ ⲁⲩⲫⲟⲣⲧϫⲁⲩ ⲉ ⲡⲉⲥⲏⲧ
ⲉⲓ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ ⲡ̅ ⲟⲩⲟⲩ ⲁⲩⲫⲟⲣⲧ-
ⲓⲛⲓ ⲛ̀ⲣⲁⲛⲥⲁⲩ ⲙ̄ⲙⲉⲛⲓⲛⲓ ⲡ̅ ⲉⲩⲗⲟⲅⲓ
ⲡⲭⲣⲱⲙ ⲡ̅ ⲛ̀ⲥⲉⲣⲓⲧⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉ-
ⲡⲉⲩⲙⲁⲱϫ ⲱⲁⲧⲉ ⲡⲓⲭⲣⲱⲙ ⲛⲉⲣⲥⲓ
ⲃⲉⲛ ⲧⲉⲩⲁⲫⲉ ⲧⲏⲣⲥ ⲡ̅
Ⲟⲩⲟⲩ ⲟⲛ ⲁⲩⲫⲟⲣⲧⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲩ[ⲁ-
ⲡⲁⲣⲕⲉⲟⲛ ⲡ̅ ⲁⲩⲫⲟⲣⲧϫⲉϣ ⲧⲁⲣ[ⲧ ⲉⲩ-
ⲃⲉⲣⲃⲉⲣ ⲉ̀ⲣⲣⲏⲓ ⲉϫⲱⲟⲩ ⲡ̅
Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁⲩⲫⲁⲓ ⲛ̀ⲧⲉⲩⲃ[ⲁⲗ ⲉ-
ⲡⲱⲟⲓ ⲉ ⲧⲫⲉ ⲡ̅ ⲟⲩⲟⲩ ⲡⲉ[ϫⲁⲩ
Ⲉ̀ϫⲉ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ ⲡⲁⲥ̅ⲧ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅[ⲥ̅
ⲁⲓⲃⲓⲥ[ⲓ] ⲱⲁ ⲉⲩ[ⲣ]ⲛⲓ ⲉ̀ ⲫⲙⲟⲩ
Ⲥⲱⲧⲉⲙ ⲉⲣⲟ[ⲓ ⲡⲁⲥ̅ⲧ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅[ⲥ̅ ⲡ̅ⲛ̅ⲁ̅
Ⲉ̀ⲙⲡⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲩ[ⲁ-
ⲡⲁⲣⲕⲉⲟⲛ ⲡ̅ ⲁⲩⲫⲟⲣⲧϫⲉϣ ⲧⲁⲣ[ⲧ ⲉⲩ-
ⲃⲉⲣⲃⲉⲣ ⲉ̀ⲣⲣⲏⲓ ⲉϫⲱⲟⲩ ⲡ̅
Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁⲩⲫⲁⲓ ⲛ̀ⲧⲉⲩⲃ[ⲁⲗ ⲉ-
ⲡⲱⲟⲓ ⲉ ⲧⲫⲉ ⲡ̅ ⲟⲩⲟⲩ ⲡⲉ[ϫⲁⲩ
Ⲉ̀ϫⲉ ⲥⲱⲧⲉⲙ ⲉ

Frag. 5 (*Cod. Tischb.* XXVI, 36).

[illegible] ⲛⲟ[ⲩ]ⲣⲟ ⲉⲑⲏⲛⲧⲟⲩ ⲉⲑⲣⲉⲩ-
ϫⲱⲥ ⲛⲡⲟⲩⲉⲧⲛⲙⲁ ? ? ? ?
ⲉⲃⲟⲗ
Ⲟⲩⲟⲛ ⲛⲟⲩⲃ ⲁⲉ ⲟⲛ [ⲛⲧⲛⲓ
ⲉⲑⲣⲓⲙⲉⲛⲕ ⲁⲓⲙ[ⲁⲛⲟⲩ-
ⲱⲙ ⲛⲉⲙ ⲛⲉⲕⲑⲟⲙ ⲧⲏⲣ[ⲟⲩ] ⲁⲗⲗⲁ
ⲁⲓϫⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛⲥⲱⲓ ⲉⲑⲃⲉ
ϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲧⲉ ⲡⲓⲫⲛⲟⲩ[ⲓ
ⲉⲧⲁⲓⲥⲟⲧⲡⲥ ⲛⲛⲓ-
ϯ]ⲛⲟⲩ ⲁⲉ ⲡⲉⲧⲉⲣ ⲛⲁⲕ [ⲁⲣⲓⲧⲫ
ⲛⲛⲓ-ⲙⲡⲉⲣⲉⲣϩⲟϯ ⲁⲛ ⲉ ⲡ-
ⲧⲏⲣⲫ
Ⲛⲁⲓ ⲁⲉ ⲉⲧⲁⲫⲥⲱⲧⲉⲙ ⲉⲣⲱⲟ[ⲩ
ⲛϫⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲁⲫⲙⲑⲟⲣⲧⲉ[ⲣ
ⲁⲫⲉ[ⲣⲥⲟⲟⲩⲛ] ⲉ ϧⲟⲟⲩⲉϥ ⲁⲉ ⲛ-
ⲧⲉⲫ[ⲙ]ⲉ [ⲛ]ⲁϥ ⲉⲃⲟⲗ ϩⲁⲣⲟϥ
Ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲫⲉⲣⲟ[ⲩ-
ⲓⲛⲓ ⲛⲁϥ ⲛⲟⲩⲕⲟⲧ ⲛⲥⲓⲕⲓ
ⲁⲫⲉⲣⲟⲧⲣⲓⲧ[ϥ ⲉ]ⲡⲉⲥⲏⲧ ⲛ . .
. .]ⲟⲩⲥⲓⲕⲓ ⲉ[ⲑⲣ]ⲟ[ⲩⲕⲁ]ⲙ̄[ϥ] ⲛ .
. . . .]ⲁⲥⲧⲏⲣⲓ[ⲟⲛ . . . . . .
. . .]ϥ ⲁϥⲧ . [. . . ϧⲉ]ⲛ [ϯ-
ⲟ[ⲩ]ⲛⲟⲩ
Ⲟⲩⲟϩ ϩ[ⲏ]ⲡⲡⲉ ⲓⲥ ⲛⲉ[ⲛⲥⲏ̄ ⲓⲏ̄ ⲡⲭ̄ⲥ ⲓ̄
ⲉⲡⲉ[ⲥⲏⲧ] ⲉⲃⲟ[ⲗϧⲉⲛ ⲡⲓⲫⲛⲟⲩⲓ
ⲉⲣⲉ ϩⲁ[ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙⲁϥ ⲁϥ-
ⲟⲩⲉϩ ⲡⲡⲉ[ϥϫⲓϫ . . .
ⲉ ⲡⲓ[ⲁⲅⲓⲟⲥ ⲁ]ϥ[. . .

ⲟⲩ . . ⲛϧⲏⲧϥ ⲟⲩⲟϩ ⲛⲁⲓ ⲣⲏϯ
ⲁϥ[ⲙ]ⲓ̈ ⲧⲉϥϣⲩϫⲏ-ⲉϧⲟⲩⲛ ⲉ-
ⲡ[ⲉϥⲥ]ⲱⲙⲁ ⲛⲛⲉⲥⲟⲛ-
Ⲁϥ[ⲉⲣⲥ]ϕⲣⲁⲅⲓϩⲓⲛ ⲙ̈ⲡⲉϥⲛⲉ-
ϫ[ⲓ ⲛⲉϫⲁϥ] ⲁⲉ ⲟⲣⲟ ⲙ̈ⲙⲟⲕ ϕⲛ
ⲉⲧⲁϥⲥ̈ⲣⲟ ⳨ ⲟⲩⲟϩ ϫⲉⲙϫⲟⲙ
ⲱ ⲡⲁⲥⲱⲧⲡ ⲓⲟⲩⲥⲧⲟⲥ-ⲙⲡⲉⲣ-
ⲉⲣϩⲟϯ ⲧⲁϫⲟⲙ ⲉⲥⲉⲙϣⲟⲛⲓ ⲛⲉ-
ⲙⲁⲕ-
Ⲁⲛⲟⲕ ⲛⲉ ⲓ̄ⲥ̄-ⲛⲉⲕⲟⲧⲣⲟ-
ⲛⲁⲓ ⲁⲉ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ ⲛ̈ϫⲉ
ⲡⲓⲥⲱⲧⲏⲣ-ⲁϥϯ ⲛⲁϥ ⲛϯϩⲓⲣⲏ-
ⲛⲏ-ⲁϥϣⲉ ⲛⲁϥ ⲉ ⲡϣⲱⲓ ⲉ ⲡⲓⲫⲛ-
ⲟⲩⲓ ϧⲉⲛ ⲟⲩⲱⲟⲩ
Ⲧⲟ]ⲧⲉ ⲡⲓⲙⲏϣ-ⲉⲧⲁⲣⲛⲁϩ ⲉ̄ ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲉⲧⲁϥϯⲱⲛϥ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲏ ⲉⲟⲙⲱⲟⲩϯ ⲛⲛⲉ-
ⲥⲟⲛ-
Ⲁϯ]ⲱϣ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲁⲉ ⲁⲛⲟⲛ
ⲫⲁ]ⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲙⲡⲁⲣⲣⲏⲥⲓ[ⲁ
ⲁ[ⲛ]ⲛⲁϩϯ ⲉ ϕϯ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ ⲓⲟⲩ[ⲥ-
ⲧⲟⲥ]
Ⲟⲩⲟ]ϩ ϧⲉⲛ [ϯⲟⲩ]ⲛⲟⲩ-ⲁ[ⲭⲱⲛ-
ⲧ . . .]ⲛⲁⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲉ[ⲧⲁ]ϥⲙⲁϯ
ⲉ ⲡⲓⲙⲏϣ] ⲉϥⲟⲩⲉϩ[1] ⲛⲥⲁ ⲓⲟⲩⲥ-
ⲧⲟⲥ . . . .].ⲧⲉ-ⲁⲉ ⲉ-
[. . .]..ⲥ ⲧⲏⲣ-
[. . .]
[. . .].ⲁⲉ ⲉⲑⲃⲉ ⲟⲩ
[. . .]. ⲉⲁⲱⲟⲩ

[1] *sic.*

‘ *Recto* ×“. . . king because of them, that he should declare their value.[1] I had gold sufficient to buy thee,[2] if I had wished, with all thy provinces. But I abandoned all these for the sake of the Kingdom of Heaven which I have chosen for myself. And now do unto me that which pleaseth thee. Fear not at all.”

When Arianus heard that, he was troubled and resolved to kill him, that he might depart from him.[3] And forthwith he commanded that a mill should be brought and he made them cast him beneath. . . a mill-stone that they might crush him with (?) a water-wheel[4]. . .

(l. 24) And, lo, our Lord Jesus the Christ came down from the Heavens, having [angels round about Him: He] laid His hands. . . upon the [holy one ?. . .

× *Verso* ×. . . within him. And so He brought his soul again into his body. He made the sign of the cross upon his body and said unto him: “He who hath conquered maketh thee to conquer. Be of good courage, O My chosen one, Justus. Fear not: My strength shall be with thee. I am Jesus, thy King.” Now when the Savior had said these things unto him, He gave him His peace and went up into the Heavens in glory.

Then the multitudes, when they saw that the blessed Justus was arisen again from the dead, all cried out:[5] “We are Christians openly: we believe on the God of the holy Justus.” And straightway Arianus was wroth. . . when he saw the multitude following after Justus. . .

(*Ll.* 26–30 *too fragmentary for translation.*)

1 Justus, the speaker, is refusing promises of wealth offered him by Arianus.

2 *i.e.* “thy city.”

3 *i.e.* that he might be rid of him.

4 For the word ⲁⲥⲧⲏⲣⲓⲟⲛ see Crum, *Rylands Catalogue*, p. 47 note (and refs.).

5 The remainder is a slightly different version of the opening lines of Frag. 6.

Frag. 6 (Cairo, no. 4, fo. 1).

ϩεn ογϩρωογ πογωτ
ϫε anoc ϩanχριcτianoc m̄-
παρρηcια
Ⲁριανοc ϫε ετaqnaγ ε̄ρωογ
ετογεϩ[1] nca ιογcτoc aqε-
μι ϫε cenaερογcια an
Ογοϩ ϩεn ϯογnoγ-aqερκε-
λεγιn εϩρογοι mmακαρι-
oc ιογcτoc εϧολ-nεm πι-
μηψ τηρϥ nceωλι ntoγ-
αϥε
Ⲥ̣aτοτϥ ϫε-aqοτοπϩϥ ε̄ρoϥ
nϫ]e πιcωτηρ-eqχω mmoc
naϥ]-
Ϫε πa]ψωιϫ-taϥmι-aλῑ̣ϣ̣[c
a̤[κ]e̤[ρ]a̤ϣωπιζεcθε-anoκ
ϫε ϕωι ϯ[naθ]ρε ϕanπιψϯ nχoμ
ψωπι [ϩε]n̤ πιτoπoc ετογ-
naχω mπεκcωμa n̤-
ϩητϥ-
Ογοϩ μεπεnca πεκμοτ
ϯnaτηιc enϩητ noγ-
ρωμι mπιcτoc-ϕηππε
ϕoϩι ερaτϥ ϯnoγ nεm
ογmn̤[ψ] e̤ϩρeϥ[ηωc] mπεκ-
cωμa κa̤τa̤ πεκτa̤[ι]o ⸢nεm
πεκμϣa[2]
Ογοϩ ϯnaθρoτκωτ noγ[πι]ψ-
ϯ mμaρτγριon nak ϩεn
ογκoγ[χι] nϯm[ι] caρηc n-
ται ϧak[ι] nce[χω] mπεκ-
cωμa nϩητϥ ογοϩ ϕρa̤n
mπιτιμι ϫε ϯcιϫερεϥτ
ϩεn nρaλe-
Ογοϩ ϯnaθρε ϕanmηψ n̄χoμ
ψωπι eϧoλριτοτκ ϩεn
πεκcωμa nem ϩεn mai
niϧen etoγnaφιρι mπεκ-
ρan nϩητϥ
Ογοϩ ρωμι niϧen etψωπι
ϩεn ϫιπψωπι niϧen-nem
anaγκη niϧen ογοϩ ntoγ-
χoc ϩεn ογnaϥϯ-ϫε ϕ̄ϯ m-
πιaγιoc ιογcτoc aριϧ̣[oη-
ειn ερoη ϯnacωτε[μ e-
ρωογ ϩεn ογχωλ̣[em
ntanai nω-
oγ
ῑτε nη etψωπι
ῑτε nη etϩεn niψτεκωογ
ῑτε nη etϩεn nικτηaιnoc
ῑτε nη etϩεn φιoμ
ῑτε nη etϩεn niῑaρωογ
ῑτε ογϩωτεϧ
ῑτε ογσιοτι
ῑτε ϩεn mai niϧen
ῑτε ϩεn anaγκη niϧen
ϯnaχωκ nnoγετημa τη-
ρ[ογ] nωογ eϧo̤λ
Ογσριmι acψanψωπι ϩεn
ογana̤[γκ]η nτε ογχιmμιc[ι

(*Two ? folios missing.*)

[1] *sic.* [2] *sic*: for m̄ψa.

(The multitudes cried out) ˣwith one voice: "We are Christians openly." And when Arianus saw them following after Justus, he knew that they would not sacrifice.[1] And straightway he commanded that the blessed Justus and all the multitude should be led forth and their heads cut off. ˣ *Recto*

Forthwith the Savior appeared unto him (*sc.* Justus) and said unto him: "My true champion, verily thou hast contended! I also will cause great marvels to be wrought in the sanctuary wherein they shall lay thy body. And after thy death I will put it into the heart of a faithful man—lo, he standeth now with a multitude—to bury thy body according to thy glory and thy worth. And I will cause them to build a great *martyrium* for thee in a little village to south of this city and to lay thy ˣbody therein—and the name of the village is Tisi-djereht in P-halé.[2] And I will cause many mighty works to be performed through thee by means of thy body, and in every place wherein thy name shall be uttered. And all men that are sick of any sickness or are in any stress, if they shall say in faith, 'O God of the holy Justus, help us,' I will harken unto them right soon and pity them, whether they be sick, or in prison, or in peril, or on the sea, or on the rivers, or (in danger of) murder, or (of) theft, or in any place, or in any stress: I will grant all their petitions. If a woman shall be in pangs of child-birth. . ." ˣ *Verso*

(*The missing folios contained the conclusion of the promises to Justus and the execution of the Saint and his companions.*)

1 The opening sentences are parallel with the concluding sentences of Frag. 5 but follow a slightly different recension.

2 =Sahidic ⲧⲥⲓⲥⲉⲣⲉϩⲧ (see Crum, *Cat. of Coptic MSS. in the Brit. Mus.*, no. 1067—from Hermopolis or Antinoë). Dr George Sobhy points out that the place must be in the region of the modern Deirût (= Copt. ⲧⲉⲣⲱⲧ), N. of Assiût, referring to Crum, *Cat. Copt. MSS. in the Rylands Library*, p. 99, note 9, where ⲧⲉⲣⲱⲧ-ϩⲁⲗⲉ is mentioned.

Frag. 7 (Cairo, no. 4, fo. 2).

Ⲡⲉⲡⲉⲛϫⲁ ⲛⲁⲓ ⲁⲉ=ⲁϥⲓ ⲛϫⲉ
ⲟⲩⲣⲱⲙⲓ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲕⲁⲧⲁ
ϥⲣⲏϯ ⲉⲧⲁ ⲡⲥ̄ⲧ̄ ϫⲟⲥ ⲛⲁϥ
ⲁϥⲕⲱⲥ ⲙⲡⲉϥⲥⲱⲙⲁ ⲉⲑ[ⲟⲩ-
ⲁⲃ̄ ⲡⲕⲁⲗⲱⲥ ⲁϥⲟⲗϥ [ⲉ ϯⲥⲓ-
ϫⲉⲣⲉϩ ϧⲉⲛ ⲡϩⲁ-
ⲗⲉ=
Ⲁⲩⲕⲱⲧ ⲛⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉ-
ϫⲱϥ ⲕⲁⲧⲁ ⲡⲉϥⲙⲯⲁ ⲟⲩⲟϩ
ⲁⲩϫⲱ ⲙⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ̄
ⲡϧⲏⲧϥ=
Ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲃⲉⲛ ⲉⲧⲯⲱⲛⲓ
ϧⲉⲛ ϫⲓⲙⲯⲱⲛⲓ ⲛⲓⲃⲉⲛ
ⲁⲩϣⲁⲛⲟⲩⲱϣⲧ ⲉⲣⲁϥ=ϣⲁⲩ-
ϣⲁⲯⲛⲓ ⲉ ⲡⲓⲧⲁⲗⲥⲟ
Ⲁⲛⲟⲛ ⲁⲉ ⲉⲱⲛ ⲱ ⲡⲁⲙⲉⲛⲣⲁϯ
ⲛⲁⲓⲟϯ ⲟⲩⲟⲉ ⲛⲁⲥⲛⲏⲟⲩ
ⲉⲱⲥ ⲟⲛ ⲁ ϯ ⲉⲣϫⲁⲣⲓⲍⲉⲥ-
ⲑⲉ ⲛⲁⲛ ⲡϯϣⲱⲣⲉⲁ ⲡⲧⲉ ⲧⲉ[ϥ-
ⲙⲁⲣⲧⲩⲣⲓⲁ ⲉⲑⲟⲩ-
ⲁⲃ̄=
Ⲡⲉⲡⲉⲛϫⲁ ⲛⲁⲓ ⲡⲓϣϯ ⲡⲥⲛⲟⲩ
ⲙⲁⲣⲉⲛϯⲱⲟⲩ ⲙ̄ⲙ̄ϯ ϥⲓ-
ⲱⲧ ϧⲉⲛ ⲡⲉϩⲟⲟⲩ ⲙ̄ⲡⲉⲩⲉⲣ-
ϥⲙⲉϩⲓ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ϫⲉ-
ϫⲁⲥ ⲉⲩⲉⲥⲓϩⲙⲟⲧ ⲉϩⲣⲏⲓ ⲉϫⲱ(ⲛ)
ⲛⲁϩⲣⲉⲛ ϯ ⲡⲧⲉⲩϫⲁ ⲡⲉⲛ-
ⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ ⲛϫⲉ ⲡⲓⲙⲁⲓ-
ⲣⲱⲙⲓ=ⲡⲉⲛⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄
Ϥⲁⲓ ⲉⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉⲣⲉ ⲱ-
ⲟⲩ ⲡⲓⲃⲉⲛ=ⲛⲉⲙ ⲧⲁⲓⲟ ⲡⲓⲃⲉⲛ
ⲛ]ⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲡⲓⲃⲉ(ⲛ)
ⲉⲣⲡ]ⲣⲉⲡⲓ ⲙ̄ⲫⲓⲱⲧ ⲛⲉⲙⲁϥ
ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲁ ⲉⲑⲟⲩⲁⲃ̄ ⲡⲣⲉϥ-
ⲧⲁⲙϧⲟ
Ϯⲛⲟⲩ=ⲛⲉⲙ ⲥⲛⲟⲩ ⲡⲓⲃⲉⲛ
ⲛⲉⲙ ϣⲁ ⲉⲡⲉϩ ⲛⲧⲉ ⲡⲓⲉⲡⲉϩ
ⲧⲓⲣⲟⲩ ⲁⲙⲏⲛ

ⲣⲱⲙⲓ=ⲡⲉⲛⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄
Ϥⲁⲓ ⲉⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉⲣⲉ ⲱ-
ⲟⲩ ⲡⲓⲃⲉⲛ=ⲛⲉⲙ ⲧⲁⲓⲟ ⲡⲓⲃⲉⲛ
ⲛ]ⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲡⲓⲃⲉ(ⲛ)
ⲉⲣⲡ]ⲣⲉⲡⲓ ⲙ̄ⲫⲓⲱⲧ ⲛⲉⲙⲁϥ
ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲁ ⲉⲑⲟⲩⲁⲃ̄ ⲡⲣⲉϥ-
ⲧⲁⲙϧⲟ
Ϯⲛⲟⲩ=ⲛⲉⲙ ⲥⲛⲟⲩ ⲡⲓⲃⲉⲛ
ⲛⲉⲙ ϣⲁ ⲉⲡⲉϩ ⲛⲧⲉ ⲡⲓⲉⲡⲉϩ
ⲧⲓⲣⲟⲩ ⲁⲙⲏⲛ
ⲡϩ̄ ⲡⲥⲙⲟⲩ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲓⲣⲟⲩ ϣⲁ ⲉⲡⲉϩ ⲁⲙⲏⲛ[1]

αλιθω̄- ακσζανσατζι αρισοφος ακσζανχα μασζτζ
αρινοιν τζε ὅσοφο̄ ενκατ ϱη̄ πασζηρι ατκωτ
εμπηι εμπτ̄ζ σμου εροι χω νηι εβολ αριπ-
μεβι εντε πατ̄ζ ιη̄ πχ̄στ χα να[νο]βι νηι εβολ ανοκ
χα πιτζωπ ενρεφερνοβι παρα ρωμι νιβεν
ετσζοπ ϱιτζεν πικαϱι ουοϱ εον ετοι νατεμσζα
εμπιραν εταυτηιφ εροφ πιελ[α]χ μαρκυρι ῡ φλ̄θ
εντε πιτζι[σ][2] *αριπαμεβι τε πιτζσ χα νανοβι*
[ν]ηι εβολ πη ετνα τζο[σ] τζε αμην εφετζι ϱωφ κατα
πισμου αμην εσεσζωπι αμην ϥθ +[3]

[1] 1st hand: small sloping, informal uncials.
[2] Later hand. Greek cursive script: black ink.

[x] *Recto* [x]But after these things there came a faithful man, even as the Lord had said unto him (*sc.* Justus), and embalmed his holy body properly and removed it to Tisi-djereht in P-halé. They built a *martyrium* over it, according to his deserving, and placed his holy body therein. For (*sic*) everyone who was sick with any sickness soever, if they worshiped over his body, obtained healing.

Now we also, O my beloved fathers and brethren—since God hath vouchsafed unto us the gift of his pure martyrdom—after this long time let us give glory unto God the Father on the day of his glorious Commemoration, to the end that he may obtain grace for us in the presence of God, that our sins may be forgiven us [x] *Verso* by the Lover of [x]Mankind, Our Lord Jesus the Christ—through Whom all glory and all honor and all worship is meet for the Father together with Him and the Holy Spirit, the Giver of Life, now and at all times and for ever and ever. Amen.

The blessing of the holy Justus the General be with us all evermore. Amen.

Verily if thou speakest, be wise; if thou harkenest, understand. For a wise and prudent man, my son, buildeth the House of the Lord. Bless me, forgive me, make mention of me that the Lord Jesus the Christ may forgive me my sins. I am the poor one, sinful above all men who are upon the earth, and not worthy of the name by which I am called, the most mean Markur(ios), the son of Philotheos,[1] *of Pidjis.*[2] *Make mention of me, that the Lord may forgive me my sins. He who shall say 'Amen,' shall also receive according to* (sic) *the blessing, Amen, so let it be; Amen;* (*Amen*).

1 Probably the writer was an inmate of the Cell of Philotheos, a unit in the Laura of S. Macarius (see *H.N.S.* IV, V, § 2).

2 ⲡⲓⲁⲓⲥ or ⲡⲓⲟⲓⲥ must be equivalent to the cell-name given (in Arabic) as Bidjidj, Bidjibidj and the like (*op. et loc. cit.*).

3 I am indebted to W. E. Crum for the transcription of this note.

XVII. SERGIUS

The Martyrdom of Apa Apoli.

Parchment. Four leaves or fragments (Cairo, no. 11) from one MS., and two leaves (*Cod. Tisch.* XXIV, 27, 4) from a second copy. Frag. 1, paged —ⲓⲉ, 29 × 26.7 cm., is a leaf complete save for a strip torn off the foot; Frag. 2 is the inner edge of a right-hand leaf (certainly numbered —ⲓⲏ[1]) forming one sheet with Frag. 3; Frag. 3, numbered —ⲕⲁ, measures 35.2 × 27 cm. and is a nearly complete leaf. Frag. 4, a much-decayed leaf (to be identified as —ⲕⲉ[2]), measures 24 × 22 cm. exclusive of a considerable fragment lately added to the lower part.

The hand, a medium-sized and very regular uncial (see Plate V A), is in some respects comparable with Hyvernat, *Album*, Plate XLII, 2. The capitals are large and are often elaborated with penwork or contain the initials of the Sacred Name. The stops used are ⸗ (black ink, by the first hand), and ⸗ (red, by the rubricator). In all these features the fragments are identical with *Cod. Vat. Copt.* LXI, 2, to the missing first half of which these fragments originally belonged.[3] Probably the first half of the MS. was judged to be too imperfect or too soiled to be bound up with the remainder in volume form, and so was discarded.[4] Frag. 5 (*Cod. Tisch.* XXIV, 27), paged —ⲗⲉ, 32 × 16 cm. (both margins are cut off), belonged to another MS., almost certainly the same from which No. XVI, Frags. 1–2 (and No. XX) were derived.[5] Neither this nor the following fragment can have belonged to the Vatican MS., which in its present state begins with pp. —ⲗ and contains a large part of the text of Frag. 5. Frag. 6 (*Cod. Tisch.* XXIV, 4), 33 × 23 cm., unpaged, likewise belongs to the second copy and duplicates a part of the Vatican text.

Since the Vatican MS. has already been published,[6] only the new fragments and the opening (unpublished) paragraphs of Frag. 5 are here printed: a collation of the remaining text of the leaves at Leipzig is added.

Apa Apoli,[7] the son of Justus the Stratelates, is commemorated on Mesore 1.[8] After separation from his father and mother,[9] the boy was sent to Pouasti (Bubastis), where Ptolemy was *eparch*. He defied the official, and was first beaten with sticks, and then flayed (Frag. 1). Having been healed by Michael, he was cast into prison, where Christ appeared to encourage him: he was thus able to restore to life the sons of one Ischyrion, who had accidentally been killed (Frag. 2). Ptolemy next tried to burn him; but the fire consumed the priests of Apollo, leaving the saint unharmed. Apoli was then shut out of the city; until Christ appeared, opened the gates, and allowed the martyr once more to confront the governor. He was thereupon cast into a noisome dungeon (Frags. 3–4) and ultimately beheaded. His relics were treasured first at Psenetai, and later at Psobt-hoi (Frag. 5). The story of his passion was written by Sergius, servant of Ischyrion of Pouasti.[10]

References to Pereira's translation of the Ethiopic version of the Martyrdom are given (with the symbol P.) in the margin of my version.

1 The narrative (Ethiopic version) shows that Frags. 1 and 2 were consecutive pages.

2 Again the Ethiopic establishes that Frag. 4 directly followed Frag. 3.

3 A specimen photograph of a page in the Vatican MS., most kindly furnished by Prof. H. Hyvernat, puts the matter beyond dispute. (The dimensions of the Vatican MS. are 34.5 × 27.3 cm.: the written column measures 29.1 × 18 cm.)

4 See *Introduction*, § 4.

5 Hand, style, and size of page all indicate this. Moreover the Mart. of Apoli naturally followed that of Justus as a sequel. (See No. XVI, Frag. 1, title.) Frags. 1–4 with the remainder in the Vatican probably dealt with Apoli alone.

6 Balestri-Hyvernat, *Acta Martyrum*, Scriptt. Copt., Ser. III, Tom. 1, 242 ff.

7 The fragments give sometimes ⲁⲡⲁ ⲁⲡⲟⲗⲗⲓ, sometimes ⲁⲡⲁⲡⲟⲗⲗⲓ: the latter is merely by apocope, the name (without title) being ⲁⲡⲟⲗⲗⲓ (so Frag. 1, *verso*, l. 5). In Arabic the name is transcribed ابالى, and is to be distinguished from Apollo (ابلو).

8 See the *Menologia* and *Cal. of Abu'l Barakât* (*P.O.* X, 208, 277).

9 Cp. No. XVI (above, p. 79). The full story of Apoli is told in the Ethiopic *Acta Martyrum* (*C.S.C.O.*, ed. Pereira) and in at least two Arabic MSS., *Cod. Vat. Ar.* CLVIII and Paris, B. N., *Fonds Arabe* 4775: see also *Synax. Arab.* Misra 1, and *Synax. Eth.* Nahase 1 (*P.O.* IX, pp. 239 ff.).

10 See *Acta Mart.* (Coptic Text), p. 247.

Frag. 1 (Cairo, no. 11[A]).

ⲡⲭⲉ ⲡⲧⲟⲗⲟⲙⲉⲟⲥ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ ⲛ̀ⲧⲉ
ⲡⲟⲩⲁⲥⲧ=ⲉⲃⲣⲟⲩⲉⲛ ⲙ̀ⲡⲓⲁⲩⲓⲟⲥ ⲁ-
ⲡⲁ ⲁⲡⲟⲗⲓ ⲉⲓⲭⲉⲛ ⲡⲓⲃ̀ⲛⲙⲁ[1]=ⲛⲁⲩ ⲃⲉ(ⲛ)
ⲓⲃ̅ ⲅⲁⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉ Ⲟⲩⲟⲩ ⲉ̀ⲧⲁⲩ-
ⲉⲡⲉⲩ ⲉⲭⲉⲛ ⲡⲓⲃ̀ⲛⲙⲁ ⲡⲉⲭⲉ ⲡⲧⲟⲗⲟ-
ⲙⲉⲟⲥ ⲛⲁⲩ ⲡⲉⲙ ⲛⲉ ⲉ̀ⲧⲁⲩⲉⲣⲙⲁ-
ⲧⲓⲁ ⲉ̀ⲣⲟⲕ Ⲟⲩⲟⲩ ⲁⲩⲧⲁⲕⲉ ⲙ̀ⲡⲉⲕ-
ⲣⲛⲧ=ⲉ̀ ⲩⲧⲉ[ⲙ]ⲉⲣⲟⲧⲥⲓⲁ ⲛ̀ⲛⲓ-
ⲡⲟⲩⲧ̀

Ⲡⲓⲁⲩⲓⲟⲥ ⲇⲉ ⲁⲡⲁ ⲁⲡⲟⲗⲓ ⲡⲉⲭⲁⲩ ⲙ̀ⲡⲓⲉ-
ⲡⲁⲣⲭⲟⲥ ⲙ̀ⲡⲉ ⲁⲛⲟⲕ ⲙⲡⲟⲩⲉⲣⲙⲁ-
ⲧⲓⲁ ⲉⲣⲟⲓ ⲉ̀ⲛⲉⲩ=ⲁⲗⲗⲁ ⲡⲉⲕⲓⲱⲧ ⲡⲓⲁⲓ-
ⲁⲃⲟⲗⲟⲥ ⲙ̀ⲡ[ⲉ ⲉⲧⲁ]ⲩ[ⲥⲱ]ⲣⲉ[ⲙ] ⲙ̀ⲡⲉⲕ-
ⲣⲛⲧ ⲥⲁⲃⲟ[ⲗ ⲙⲡⲓⲥⲱⲟⲩⲧⲉⲛ ⲉ]ⲁⲕⲉⲣⲱⲟⲩ-
ⲱⲟⲩⲱⲓ[ⲛ̀ⲛⲁⲓ ⲡⲟⲩⲧ̀ ⲉ]ⲧⲥⲟⲩ=
Ⲟⲩⲟ[ⲩ] ⲡⲉⲭⲉ ⲡ[ⲓⲉⲡⲁⲣ]ⲭⲟⲥ ⲛⲁⲩ ⲙ̀ⲡⲉ
ⲉ̀ⲡⲉ ⲉⲓⲧ̀ⲁⲥⲟ ⲉⲣⲟⲕ ⲁⲛ ⲡⲉ=ⲭⲉ ⲡ-
ⲟⲟⲕ ⲟⲩⲁⲗⲟⲩ ⲡⲁⲓⲡⲁ̀ⲱⲗⲓ ⲡⲧⲉⲕⲁ̀-
ⲫⲉ ⲡⲧⲥⲛⲉⲩ ⲡⲉ

Ⲡ]ⲉⲭⲉ ⲡⲓⲁⲩⲓⲟⲥ ⲁⲡⲁ ⲁⲡⲟⲗⲓ[2] ⲛⲁⲩ ⲭⲉ
ⲁⲣⲓⲉⲙⲓ ⲡⲁⲕ ⲙ̀ⲡⲉ ⲉⲧⲁⲓ ⲉ̀ ⲡⲁⲓ ⲙⲁ=ⲭⲉ
ⲡⲧⲁ]ⲙⲟⲩ ⲉⲣⲙⲓ ⲉⲭⲉⲛ ⲫⲣⲁⲛ ⲙⲡⲁ-
ⲟⲩ ⲓⲏⲥ ⲡⲭⲥ ⲡⲱⲛ]ⲣⲓ ⲙⲫⲧ̀ ⲉ̀ⲧⲟⲛⲃ
ⲟⲩⲟⲩ ⲭⲉ ⲡⲧⲁⲧ̀ⲱⲓ]ⲛⲓ ⲡⲁⲕ ⲛⲉⲙ ⲡⲉⲕ-
ⲓⲱⲧ ⲡⲥⲁⲧⲁⲛⲁⲥ]

Ⲁⲫⲉⲣⲟⲧⲱ ⲡⲭⲉ ⲡⲓⲉⲡⲁⲣ]ⲭⲟⲥ ⲡⲉ[ⲭⲁ]ⲫ

* * *

ⲓⲥ̅

ⲁⲫⲉⲣⲟⲧⲱⲧⲟⲩ ⲉⲭⲉⲛ ⲃⲏⲧⲫ ⲡⲟⲩⲟⲩ
ⲁⲩⲕⲱⲱ ⲙ̀ⲡⲣ̅ ⲙ̀ⲫⲁⲓ ⲉⲧⲗⲁⲏⲕ ⲉⲭⲱⲫ

Ⲡⲉⲭⲁⲫ ⲇⲉ ⲛⲁⲫ ⲡⲭⲉ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ
ⲭⲉ ⲡⲁⲕⲉⲙⲧⲓⲙⲓ ⲛ̀ⲛⲓⲃⲁⲥⲁⲛⲟⲥ
ⲱ ⲁⲡⲟⲗⲓ ⲡⲓⲁⲩⲓⲟⲥ ⲇⲉ ⲡⲉⲭⲁⲫ ⲛⲁⲫ ⲡⲭⲉ ⲛ̀ⲑⲟⲕ
ⲟⲩⲭⲱⲃ ⲡⲉⲙ ⲡⲉⲕⲛⲟⲩⲧ̀ ⲉⲧⲥⲣⲟⲩ-
ⲟⲣⲧ ⲡⲁⲛⲟⲩⲧ̀ ⲇⲉ ⲛ̀ⲑⲟⲟⲩ ⲓⲏⲥ ⲡⲭⲥ
ⲛ̀ⲑⲟⲟⲩ ⲉⲩⲡⲁ̀ⲧⲭⲟⲙ ⲛⲏⲓ ⲉⲃⲣⲓⲇⲁⲓ
ⲃⲁ ⲡⲉⲕⲃⲁⲥⲁⲛⲟⲥ ⲟⲩⲟⲩ ⲛ̀ⲧⲉ
ⲡⲁⲟⲩ ⲓⲏⲥ ⲡⲭⲥ ⲉⲣⲡⲉⲙⲛⲁⲓ ⲛⲟⲩ-
ⲛⲱⲩⲧ̀ ⲉⲣⲙⲓ ⲉ̀ⲭⲱⲓ

Ⲡⲧⲟ[ⲗⲟ]ⲙⲉ[ⲟⲥ] ⲇⲉ [ⲡⲓⲉ]ⲡⲁⲣⲭⲟⲥ ⲁⲩ-
ⲭ[ⲱⲛⲧ ⲉⲙⲁⲱⲱ ⲟ]ⲩⲟⲩ ⲁⲫⲉⲣⲕⲉ-
ⲗⲉⲩⲓⲛ ⲃⲉ[ⲛ ⲧⲟⲩⲛⲟ]ⲩ ⲛ̀ⲥⲉⲣⲱ[ⲗⲉⲙ] ⲙ̀-
ⲡⲱⲁⲣ ⲙ̀ⲡⲉ[ⲩⲥⲱ]ⲙⲁ Ⲟⲩⲟⲩ ⲡⲥⲉⲧⲁ-
ⲗⲟⲩ ⲉⲭⲉⲛ ⲡⲉⲭⲫⲟⲓ ⲛ̀ⲛⲥⲉⲉⲣⲡⲉ-
ⲣⲓⲁⲛⲓⲛ ⲙ̀ⲙⲟⲩ ⲃⲉⲛ ⲡⲟⲩⲁⲥⲧ̀ ⲧⲏⲣⲟⲩ

Ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲁⲩⲓⲣⲓ ⲛⲁⲩ ⲙ̀ⲡⲁⲓ ⲣⲏⲧ̀ [ⲉⲩ-
ⲱⲱ ⲉⲃⲟⲗ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛ̀ⲭⲉ [ⲙⲡⲉⲣ-
ⲡⲁⲓ ⲙ̀ⲫⲁⲓ ⲛ̀ⲭⲉ ⲙ̀ⲡⲉⲩⲉⲣⲱⲱ[ⲟⲩⲱⲱ-
ⲟⲩⲱⲓ ⲛ̀ⲛⲓⲡⲟⲩⲧ̀ ⲛ̀ⲧⲉ ⲡⲓ[ⲟⲩⲣⲱ-
ⲟⲩ ⲛ̀

Ⲥⲧⲁⲩⲓⲛⲓ ⲙ̀[
ⲁⲡⲁⲡⲱ[
.]. ⲓⲡⲉ[

* * *

[1] The Ethiopic shows that there is a lacuna here.
[2] Accent and breathings as shown.

[Apa Apoli, separated from his father and mother, is sent to Pouasti (Bubastis) where Ptolemy is *eparch* or governor.]

×(p. 15) = P., 90[4–21]

[Then commanded] ×Ptolomeos the *eparch* of Pouasti that they should bring the holy Apa Apoli before the judgment-seat. ⟨And they all marveled at his beauty⟩;[1] for he was of the age of twelve years. And when they had brought him before the judgment-seat, Ptolomeos said unto him: "Who is he who hath bewitched thee and corrupted thy heart, so as not to sacrifice to the gods?" But the holy Apa Apoli said unto the *eparch*: "As for me, I was never bewitched at all; but it is thy father the Devil who hath led thy heart astray from the right to worship these abominable gods." And the *eparch* said unto him: "If I did not pardon thee because thou art a boy, I would cut off thy head with the sword." The holy Apa Apoli said unto him: "Know thou that I am come to this place to die for the name of my Lord Jesus the Christ, the Son of the Living God, and to put to shame thee and thy father Satan." The *eparch* answered and said:. . .

* * * * * *

× p. 16 = P., 90[24]–91[5]

[The *eparch* commanded them to bring a bed] ×and lay him upon it. And they brake an hundred green palm-sticks upon him.

And the *eparch* said unto him: "Dost thou relish the torments, O Apoli?" But the holy one said unto him: "Thou art a poor thing, thou and thine accursed gods. But my God, Jesus the Christ, even He will give me strength to endure thy torments; and my Lord Jesus the Christ will show great mercy upon me." But Ptolomeos the *eparch* was wroth exceedingly, and commanded forthwith that they should tear off the skin of his body, and put it upon his shoulders and lead him about through all Pouasti. And the soldiers did so unto him, crying out and saying: "Do not pity this fellow; for he did not worship the gods of the Emperors." When they had brought him. . .

* * * * * *

[1] Supplied from the Ethiopic.

Frag. 2 (Cairo, no. 11[B]).

Ογο[ϙ
τϕ[ε
λο.[
ἔχε[π
5 μοο[
πεμ[
†π[
ϲ.[
[
10 [
[
Ο[
[
[
15 [
[
[
ο[
Α.α.[
20 ϣληλ ϣα.[
μ̄πεϥεπϙογ[ρ + ογοϙ ϧεπ †ογπογ ⲁ̄
πϭ̄ ιϩ̄ϲ̄ ⲓ̄ ϣαρ[ϙ πεμ πιαρχηαγγε-
λος εϣογαⲃ̀ [μιχαηλ πεμ γαⲃ̀-
ριηλ:~
25 Πεχαϥ παϥ + [ⲛ̄χε πιϲωτηρ ⲁⲉ χερε
απολι πιϣμ[ηι μ̄μαρτγρος †πα-
ϣοπ πεμα[κ + πιαγιος ⲁⲉ απα απο-
λι + πεχαϥ [χε ⲛ̄ϣοκ πιμ πε πα-
ϭ̄ ⲉⲕϣο[π ϧεπ παι πιϣ† ⲛ̄ωογ
30 Ογοϙ πεχε [πιϲωτηρ παϥ ⲁⲉ
ⲁⲛοκ πε ϕ̄† [ετⲁϥⲓ̄ ϣⲁροκ ⲉⲕⲉⲓ̈-
κοτ ⲉϧοτπ ϧε[π
ογ αιϲαχι πεμ πε[κιωτ ιογϭτοϲ πεμ
τεκμαγ= + ειχω [μμοϲ

[ιη]

.]ογοπ
]ⲉⲧⲁ
]ⲛⲛι + πεμ
]
5]ϧεπ ογ
]ϥ + ⲁⲉ
ο]ϲ ⲁⲉ
π]ⲁϭ̄ϲ̄
]ⲧⲉ
10]
]ⲁⲓ
]†
]ογ
]
15]ⲉⲛ
]ⲁⲣ
]
].ογ
π]ⲧⲁⲧωμι μπεκ-
20 ϣⲁρ μπεκϲωμα π]ⲕⲉϲοπ + Ογοϙ
ϧεπ †ογπογ ⲁ π]ϭ̄ϲ̄ ϣⲉⲛⲁϥ ⲉ̄ ⲡϣωι
ⲉ ⲡιφηογι ϧε]ⲛ ογ-
ⲛιϣ† ⲛ̄ωογ]
Ογοϙ ετ ⲁ το]ογⲓ̄ ϣωⲛι + ⲛεογ-
25 ογ ογρωμι ϧεπ π]ογⲁϥ† + ⲉⲙ-
μογ† ⲉροϥ ⲁⲉ ιϲ]χιρωπ-φαι ⲁⲉ
ογοπ ογρⲁμⲁο ⲉμⲁ]ϣω ϧεπ πε-
ϥχρημα πε Ογοϙ] ⲛεογοπ ⲛⲧⲁϥ
ϩⲁⲡϣηρι μ̄μⲁϩ]ⲏ̄ Ογοϙ φαι
30 ⲛⲁϥϩεμϲι πε] πεμ ⲡιεπⲁρχος μ̄-
πεϥηι ⲛ̄ϲηογ] ⲛιⲃ̀εⲛ + ⲉϣⲁⲧογωμ
[ϩι ογϲογπ]
[ ]ογωμ ϣωⲛι ϧεπ ⲡι-

* * * * * * *

×(ll. 20 ff.) . . . prayed . . . (and) did not keep silence. And straightway the Lord Jesus came unto him with the holy archangels Michael and Gabriel. The Savior said unto him: "Hail, Apoli, My righteous martyr! I am with thee." And the holy Apa Apoli said: "Who art Thou, my Lord, Who art in this great glory?" And the Savior said unto him: "I am God Who came unto thee when thou wast sleeping in . . . I spake with thy father Justus and thy mother, saying . . ." × (p. 17) = P., 91[13]

* * * * * *

×(ll. 20 ff.) " . . . I will heal the flesh of thy body again." And straightway the Lord went up into the Heavens in great glory. × [p. 18] = P., 91[25]

And when morning was come—there was a man in Pouasti named Iskhiron (Ischyrion). This man was exceeding rich in substance; and he had two sons. And this man was wont to sit with the *eparch* in his house at all times while they feasted . . . [And while a] feast was being held in the [house of the *eparch* . . .].

[News is brought that the two sons of Ischyrion have been killed in the collapse of a house which they were demolishing. They are raised to life by the Saint. The *eparch* next attempts to burn Apa Apoli.]

Frag. 3 (Cairo, no. 11[B]).

ⲡⲓⲁⲅⲓⲟⲥ ⲁⲡ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ ⲁⲩⲧⲱϧⲣ ⲙⲡⲁⲓ
ⲣⲏϯ ⲉⲩϫⲱ ⲙⲙⲟⲥ
Ⲱⲉ ⲡⲁϭⲥ ⲓⲏⲥ ⲡⲭⲥ ⲡⲁⲥⲱⲧⲏⲣ ⲥⲱ-
ⲧⲉⲙ ⲉⲣⲟⲓ ⲉⲓⲧⲱϧⲣ ⲫⲏ ⲉⲧⲁⲩⲥⲱ-
ⲧⲉⲙ ⲉ ⲡⲧⲱϧⲣ ⲙⲡⲓⲣⲱⲙⲓ
Ⲟⲩⲟⲣ ⲁⲩⲧⲁⲥⲑⲟⲩ ⲉ ⲧⲉⲧⲁⲣⲭⲏ ⲛ-
ⲕⲉⲥⲟⲛ
Ⲫⲏ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̄ ⲁ̄ⲃⲉⲗ ⲡⲓⲱⲙⲏ
ⲁⲩϯ ⲛⲟⲩⲟⲓ ⲙ̄ⲡⲱⲓϣ ϩⲉⲛ ⲕⲁⲓⲛ
Ⲫⲏ ⲉⲧⲁⲩⲓⲛⲓ ⲉ̀ϧⲟⲗ ⲡⲁϧⲣⲁⲁⲙ- ⲁⲩ-
ⲟⲣⲉϥϣⲱⲡⲓ ϩⲉⲛ ⲟⲩⲕⲁⲩⲓ ⲛ̀ϣⲉⲙ-
ⲙⲟ ⲟⲩⲟⲣ ⲁⲩⲛⲁⲣⲙⲉϥ ⲛⲉⲙ ⲥⲁⲣⲁ
ⲧⲉϥⲥⲉⲓⲙⲓ-
Ⲫⲏ ⲉⲧⲁⲩⲛⲟⲣⲉⲙ ⲛ̀ⲓⲥⲁⲁⲕ ϩⲉⲛ ⲟⲙⲛϯ
ⲛ̀ⲡⲓⲫⲧⲗⲓⲥⲧⲓⲙ- ⲫⲏ ⲉⲧⲁⲩ-
ⲛⲟⲣⲉⲙ ⲛ̀ⲓⲁⲕⲱⲃ ⲉ̀ϧⲟⲗϩⲉⲛ ⲛⲉⲡ-
ϫⲓϫ ⲛ̀ⲛⲥⲁⲩ ⲛⲉⲩⲥⲟⲛ- ⲫⲏ ⲉⲧⲁⲩ-
ⲛⲟⲣⲉⲙ ⲛ̀ⲓⲱⲥⲏϥ ⲉ̀ϧⲟⲗϩⲉⲛ ⲛⲉ(ⲛ-)
ϫⲓϫ ⲛ̀ϯⲣⲉⲙⲡⲭⲏ[ⲙⲓ]
Ⲫⲏ ⲉⲧⲁⲩϯϫⲟⲙ ⲛ[ⲓⲟⲩ]ⲁⲓⲱ ⲙⲁⲧⲉⲥ-
ⲱⲗⲓ ⲛⲧⲁⲫⲉ ⲛ̀ⲟⲗⲟⲫⲉⲣⲛⲏⲥ- ⲫⲏ
ⲉⲧⲁⲩⲛⲟⲣⲉⲙ ⲛ̀ⲓⲱⲛⲁⲥ ⲉ̀ϧⲟⲗ-
ϩⲉ[ⲛ] ⲟⲛⲉϫⲓ ⲙ̀ⲡⲓϰ[ⲏ]ⲧⲟⲥ
Ⲫⲏ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ[1]-ⲉ-
ϧⲟⲗϩⲉⲛ ⲛⲉⲡϫⲓϫ [ⲛ]ⲛⲓⲡⲣⲉⲥⲃⲩⲧⲉ-
ⲣⲟⲥ-
Ⲫⲏ ⲉⲧⲁⲩⲛⲟⲣⲉⲙ ⲛ̀ⲡⲓⲏ̄ ⲛ̀ⲁⲅⲓⲟⲥ ⲉ̀-
ϧⲟⲗϩⲉⲛ] ⲟⲙⲛϯ ⲡ̀ϯⲣⲱ ⲛ̀ϫⲣⲱⲙ
ϩⲉⲛ ϧⲁϧⲗⲱⲙ] ⲫⲏ ⲉⲧⲁⲩⲛⲟⲣⲉⲙ ⲛ̀ⲁⲁ-
ⲛⲓⲛⲗ ⲉϧⲟⲗϩⲉⲛ ⲛⲓ]ⲗⲁⲕⲕⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲙⲟ-
ⲩⲓ ⲁⲣⲓϧⲟⲛⲉⲓⲛ] ⲉⲣⲟ[ⲓ ⲙ̄]ⲫⲟⲟⲩ ⲉⲓⲡⲁ
[ ]. ϧⲉⲣ[. . . .] ⲁϫⲉⲥ
[ ]ⲉⲕⲓⲟ[. .] ⲓⲏⲥ ⲡⲟⲩⲣⲟ
ⲛ̀ⲧⲉ ⲛⲓⲟⲩ]ⲣⲱⲟⲩ [ϣⲁ] ⲉⲛⲉⲩ ⲛ̀ⲧⲉ

[1] Supply ⲟⲩⲟⲣ ⲉⲧⲁⲩⲛⲁⲣⲙⲉ.

ⲕ̄ⲁ̄

ⲡⲓⲉⲡⲉⲣ ⲧⲏⲣⲟⲩ ⲡ̀ ⲟⲩⲟⲣ ⲉⲧⲁⲩϫⲉ
ⲫⲁⲓ ⲁ̀ ⲡⲓϫⲣⲱⲙ ⲓ̀ ⲉ̀ϧⲟⲗ ⲡ̀ ⲁⲣⲱⲕⲣ
ⲡⲛⲓⲟⲧⲏ ⲛ̀ⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ
Ⲡⲓⲁⲅⲓⲟⲥ ⲁⲉ ⲁⲡ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ ⲡ̀ ⲁⲣⲱⲟⲩ ⲉⲣⲁⲧⲥ
ⲙ̄ⲡⲉⲙⲑⲟ ⲙ̄ⲡⲓⲙⲏⲩ ⲧⲏⲣⲥ ⲡ̀ ⲙ̄ⲙⲟⲛ
ⲉⲗⲓ ⲛ̀ⲧⲁⲕⲟ ⲩⲱⲛ ⲙ̄ⲙⲟⲥ ⲡ̀ Ⲟⲩⲟⲣ ⲁⲧ-
ⲱⲩⲥ ⲉ̀ϧⲟⲗ ⲧⲏⲣⲟⲩ ⲉⲧϫⲱ ⲙⲙⲟⲥ ⲡ̀ ⲫⲉ
ⲟⲩⲁⲓ ⲡⲉ ⲫϯ ⲡ̀ ⲙ̄ⲡⲓⲁⲅⲓⲟⲥ ⲁⲡ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ
ⲟⲩⲟⲣ ⲙ̄ⲙⲟⲛ ⲕⲉⲡⲟⲩϯ ⲉⲃⲏⲗ ⲉ̄
ⲣⲟⲩ-
Ⲟⲩⲟⲣ ϩⲉⲛ ϯⲟⲩⲛⲟⲩ ⲡ̀ ⲁⲧⲩⲟϫⲟⲩ ⲉ ⲟ-
ⲙⲏϯ ⲡ̀ ⲛϫⲉ ⲙ̄ ⲡⲣⲱⲙⲓ ⲡ̀ ⲛⲉⲙ ⲡ̀ⲡⲥⲉⲣⲓ-
ⲙⲓ ⲡ̀ ⲛⲉⲙ ⲓ̄ⲏ̄ ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ⲁⲗⲟⲩ ⲡ̀ ⲁⲩⲱⲱ
ⲉ̀ϧⲟⲗ ⲡ̀ ⲝⲉ ⲁ̀ⲡⲟⲛ ⲫⲁⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ
ⲙ̄ⲡⲁⲣⲣⲏⲥⲓⲁ ⲡ̀ Ⲟⲩⲟⲣ ⲁϥϫⲱⲛⲧ ⲛ̀ϫⲉ
ⲡⲧⲟⲗⲟⲙⲉⲟⲥ ⲡⲓⲉ̄ⲡⲁⲣⲭⲟⲥ ⲡ̀ ⲟⲩⲟⲣ
ⲁⲫⲟⲩⲁⲣⲥⲁⲣⲡⲓ ⲉⲃⲟⲣⲟⲩϧⲟⲟϧⲟⲩ ⲧⲏ-
ⲣⲟⲩ ⲛ̀ⲧⲥⲏⲩ ⲡ̀ Ⲟⲩⲟⲣ ⲁⲩϫⲱⲕ ⲛⲧⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ ⲉ̀ϧⲟⲗ ⲛ̀ⲥⲟⲩ ⲓ̄ⲥ̄ ⲙ̄ⲡⲓⲁ̀ϧⲟⲩ
ⲉ̀ⲡⲏⲫⲓ ⲡ̀ ϩⲉⲛ ⲟⲩⲣⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫϯ
ⲁ̀ⲙⲏⲛ:—
Ⲁⲥⲱⲱⲛⲓ ⲁⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ
ⲁ̀ⲡⲁ ⲁⲡⲟⲗⲓ ⲡ̀ Ⲟⲩⲉⲓ ⲉⲣⲁⲧⲥ ⲙ̄ⲡⲉⲙⲑⲟ ⲙ̄-
ⲡⲓⲉ̄ⲡⲁⲣⲭⲟⲥ ⲡ̀ Ⲟⲩⲟⲣ ⲡⲉϩⲁⲩ ⲛⲁⲩ
Ⲱⲉ ⲁⲕⲟⲱⲱⲛⲓ ⲛⲉⲙ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧ-
ⲥⲉⲟⲩⲟⲣⲧ ⲡ̀ ⲁ̀ ⲡⲁⲥⲱⲧⲏⲣ ⲓⲏⲥ ⲡⲭⲥ-ⲟⲩⲱⲣⲡ
ⲙ̄ⲡⲉⲫⲁⲩⲅⲉⲗⲟⲥ ⲡⲁⲧⲁⲑⲟⲥ ⲡ̀ ⲁⲩⲛⲁⲣ-
ⲙⲉⲧ ⲉⲃⲟⲗϩⲉⲛ ⲟⲙⲛϯ [ⲙ̄ⲡⲓⲭⲣⲱⲙ ⲉⲑ-
ⲙⲟⲩ
Ⲡⲧⲟⲗⲟⲙⲉⲟⲥ ⲁⲉ ⲡ̀ ⲡⲓ[ⲉⲡⲁⲣⲭⲟⲥ ⲁⲩⲉⲣ-
ⲕⲉⲗⲉⲩⲓⲛ . [. .] ⲥⲁⲧ[
ⲙ̄ⲡⲓⲡⲁⲗⲗⲁⲧ[ⲓⲟ]ⲛ ⲡ̀ Ⲟ[ⲩⲟⲣ
ⲉⲃⲟⲗϩⲉⲛ ϯⲡ̀[ⲟⲗ]ⲓⲥ ⲡ̀ Ⲟ[ⲩⲟⲣ ⲉⲑⲣⲟⲩⲙⲁϣ-
ⲑⲁⲙ ⲛⲛⲉⲡⲣⲱⲟⲩ ⲛⲧⲉ [ⲡⲟⲩⲁⲥϯ

[x] (p. 23) = P., 93[5]

. . .[x]the holy Apa Apoli prayed in this wise, saying: "My Lord Jesus the Christ, my Savior, harken unto my prayer! Thou Who didst harken unto the prayer of the First Man and didst restore him again to his first estate; Who didst harken unto righteous Abel and didst avenge him upon Cain; Who didst bring forth Abraham and cause him to be in a strange land and didst deliver him with Sarah, his wife; Who didst deliver Isaac in the midst of the Philistines; Who didst deliver Jacob from the hands of Esau his brother; Who didst deliver Joseph out of the hands of the woman of Egypt; Who didst give strength unto Judith so that she cut off the head of Holofernes; Who didst deliver Jonas out of the whale's belly; Who didst harken unto Susanna ⟨and deliver her⟩ out of the hands of the Elders; Who didst deliver the Three Holy Ones out of the midst of the fiery furnace in Babylon; Who didst deliver Daniel out of the den of lions; . . . aid me

[x] p. 24

today, that . . . Jesus the King of Kings forever and [x]ever."[1]

And when he had spoken thus, the fire came forth and consumed the priests of Apollo. But the holy Apa Apoli stood up in the presence of the whole multitude, and there was no harm happened unto him. And they all cried out saying: "One is the God of the holy Apa Apoli! There is no other god save He." And straightway there sprang forth into the midst forty men and fifty women and twelve young children. And they cried out: "We are Christians openly." And Ptolomeos the *eparch* was wroth and ordered them to be slain with the sword. And they accomplished their martyrdom on the seventeenth day of the month Epêphi. In the Peace of God! Amen.

Now it came to pass after these things that the holy Apa Apoli stood up in the presence of the *eparch* and said unto him: "Be ashamed, thou and thine accursed gods! My Lord Jesus the Christ hath sent His good angel and delivered me out of the midst of the fire." And Ptolomeos the *eparch* commanded [that he should be driven out] of the Palace and [cast] out of the city, and that the gates of Pouasti should be shut.

1 In the Ethiopic (Pereira, *Act. Mart.*, p. 93) this prayer is greatly reduced.

Frag. 4 (Cairo, no. 11C).

]λεματὰρχε.[..].
[.....]ρ[...]ιπεχεϊ̈[...]ϩ
[.....]ϧο[...] Ⳉ πιαγιος ⲁⲉ ⲁⲡⲁ
ⲁⲡⲟⲗⲓ] ⲁⲫⲟ[ⲉⲓ] ⲉⲣⲁⲧⲩ Ⳉ ⲁⲫϣⲣⲡ
ⲛ̄ⲛⲉⲩ]ϫⲓϫ ⲉ[ϧⲟⲗ] ⲉ ⲱⲗⲏⲗ ⲉⲭⲱ ⲙ-
ⲙⲟⲥ]
Ⲭⲉ ⲡⲁ]ⲥ̄ ⲓⲏⲥ̄ ⲡ[ⲭ]ⲥ Ⳉ ⲉⲃⲓⲉⲣ[ϧⲟ]ⲛⲟⲓⲙ[1]
ⲉⲣⲟⲓ] Ⲟⲩⲟⲩ [ⲡⲧ]ⲉⲕϯⲭⲟⲙ ⲛⲏⲓ
Ⲟ[ⲩ]ⲟⲩ ⲡⲧⲉⲕϯ ⲙⲡⲓⲣⲏϯ ⲛⲏⲓ Ⳉ ⲉⲑⲣⲓ[ⲣ-
ⲱⲗ ⲱⲁ ⲛⲁⲓ ⲉ̈ⲡⲁⲣⲭⲟⲥ Ⳉ ⲟⲩⲟⲩ ⲛⲧⲁ-
ϯ]ⲱ[ⲓⲛⲓ ⲛⲁⲩ ⲛ]ⲉⲙ ⲛⲉⲩⲕⲉⲡⲟⲩϯ
ⲭⲉ ϯⲭⲟⲙ ⲛⲉⲙ] ⲛⲱⲟⲩ ⲫⲱⲕ ⲡⲉ
ⲛⲉⲙ ⲛⲉⲕⲓⲱⲧ ⲛ̄ⲁ̄]ⲥⲁⲑⲟⲥ Ⳉ ⲛⲉⲙ ⲡⲓ-
ⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲱⲁ ⲉⲡ[ⲉⲣ ⲛ̄ⲧⲉ ⲡⲓⲉ̈-
ⲛⲉⲣ]
Ⲛⲁⲓ ⲉⲧⲁⲩϫⲟⲧⲟⲩ] ⲁ̄ ⲡⲓⲥⲱⲧⲏⲣ ⲟⲩ-
ⲱⲛⲣ ⲛⲁⲩ ⲉⲃⲟⲗ Ⳉ ⲉⲣⲉ ⲙⲓϫⲁⲏⲗ ⲛⲉⲙ
ⲧⲁ]ⲓ̈ⲣⲓⲏⲗ ⲥⲁ ⲟⲩⲓ̈ⲁⲙ Ⳉ ⲛⲉⲙ ⲥⲁ ϫⲁ-
ⲥ]ⲏ ⲙ̄ⲙⲟⲩ Ⳉ Ⲟⲩⲟⲩ ⲛⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ
ⲛⲁ]ⲩ
Ⲭⲉⲣⲉ] ⲁⲡ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ ⲡⲁⲥⲱⲧⲡ Ⳉ ⲉⲡⲓⲁⲛ ⲁⲕ-
ϫⲱ ⲛ]ⲥⲱⲕ ⲛⲛⲓⲭⲣⲏⲙⲁ ⲛⲧⲉ ⲛⲁⲓ ⲕⲟⲥ-
ⲙⲟⲥ ⲉ]ⲟⲛⲁⲧⲁⲕⲟ- Ⳉ Ⲟⲩⲟⲩ ⲁⲕⲧⲁⲗⲥⲟ
ⲛⲛⲓⲡⲁⲑ]ⲟⲥ ⲉ̈ⲣ[ⲟ]ⲕ ⲁⲕⲟⲧⲁⲣⲕ ⲛⲥⲱ[ⲓ
ⲱ ⲡⲁⲑⲙⲏⲓ ϯⲛⲁ]ⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁ[ⲕ
ⲧ̄ ⲛ̄ϫⲗⲟⲙ ⲟⲩⲁⲓ]ⲉⲑⲃⲉ ⲧⲉⲕⲙⲁⲣⲧⲩ-
ⲣⲓⲁ ⲉⲧⲉⲕ]ⲛⲁϫⲟⲕⲥ ⲉ̈ⲃⲟⲗ Ⳉ Ⲟⲩⲟⲩ
ⲟⲛ ⲕⲉ ⲟⲩ]ⲁⲓ ⲉⲑⲃⲉ ⲧⲉⲕⲙⲉⲧⲡⲁⲣⲑⲉⲛⲟⲥ
Ⲟⲩⲟ]ⲩ ⲕⲉ ⲟⲩⲁⲓ ⲉⲑⲃⲉ [ⲛ]ⲉⲕⲭⲣⲏⲙⲁ
ⲉ]ⲧⲁⲕⲭⲁⲧ ⲡⲥⲱ[ⲕ] Ⳉ ϯⲛⲟⲩ ⲭⲉ-ⲙ̄-
ⲡⲉⲣⲉ]ⲣⲣⲟϯ Ⳉ ϯⲱⲱ[ⲟ]ⲡ ⲡⲉⲙⲁⲕ ⲡⲥⲛⲟⲩ
ⲡⲓⲏ̈]ⲉⲛ
Ⲟⲩⲟⲩ ⲁ ⲡⲥ̄ⲧ] ⲟⲩⲁⲣⲥⲁⲣⲡⲓ ⲙ̄ⲙⲓ-
ⲭⲁⲏⲗ:—

[ⲕⲉ̄]
Ⲭⲉ[..]ⲟⲩ[.] ⲟⲛⲛⲓ [...]ⲟ
.[.....] Ⲟⲩⲟ[ⲩ] .ⲡⲉ[..ⲉⲟ-
ⲣⲟⲩⲉⲣ ⲙⲫⲣⲏ[ϯ] ⲛ̄ⲛⲓⲣⲉ[ⲙⲱ-
ⲟⲩⲧ
Ⲟⲩⲟⲩ ⲁ̄ ⲡ[ⲓⲥⲱⲧ]ⲏⲣ ⲥⲟ]ⲩⲧⲉ[ⲛ
ⲧⲉⲩϫⲓϫ ⲁⲩ[.]ⲟ[ⲩ]ⲱⲛ ⲛϯ[ⲛⲁⲗⲏ
ⲛ[ⲉ ⲁ]ⲛⲓⲁⲣ[ⲓ]ⲟⲥ [ⲓ] ⲉⲃ[ⲟ]ⲩⲛ [ⲉ ⲡⲟⲩⲁⲥ-
ϯ Ⲟⲩⲟⲩ ⲁ ⲡ[ⲓⲥⲱ]ⲧⲏⲣ ϯ [ⲉⲓⲣⲏ-
ⲛⲏ ⲛⲁⲩ-ⲁⲩⲱⲉ ⲛⲁⲩ ⲉ̈ ⲡⲱⲱⲓ ⲉ
ⲡⲓⲫⲛⲉⲩⲓ ⲃⲉⲛ ⲟⲩⲱ-
ⲟⲩ
Ⲡⲓⲁⲣⲓⲟⲥ ⲁⲉ ⲁⲡⲁ [ⲁⲡⲟⲗⲓ ⲁⲫⲣⲱⲗ
ⲱⲁ ⲡⲧⲟⲗⲟⲙⲉ[ⲟⲥ ⲡⲉⲡⲁⲣⲭⲟⲥ ⲁⲫ-
ⲱⲱ ⲉ̈ⲃⲟⲗ [ⲉⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
Ⳋ ⲃⲓⲱⲱⲛⲓ ⲛⲁⲕ [ⲛⲑⲟⲕ ⲛⲉⲙ ⲛⲉⲕ-
ⲛⲟⲩϯ Ⳉ ⲉⲑⲃⲉ ⲉ[ⲧⲁⲕ]ⲣⲓⲧ ⲉⲃ[ⲟⲗ
ⲛϯⲡⲟⲗⲓⲥ Ⲟⲩⲟⲩ ⲁⲕⲙⲁⲱⲉⲁⲙ ⲛ[ⲡⲓ-
ⲣⲱⲟⲩ-ⲁ̄ ⲛⲁⲥ̄ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄ ⲛ̄ⲧ[
.ⲱⲛ ⲛⲛⲓⲡⲩⲗⲏ ⲛⲓⲙ-
Ⲡⲓⲉ̈ⲡⲁⲣⲭⲟⲥ ⲁⲉ-ⲁⲫⲱⲟⲣⲧⲉ[ⲣ ⲡⲉ-
ϫⲁⲩ ⲛⲛⲁϯⲧⲁⲍⲓⲥ-ⲁⲉ ⲁⲛⲛ[ⲁⲉⲣ ⲟⲩ
ⲙ̄ⲙⲁ]ⲓ ⲕⲟⲩϫⲓ ⲛ̈ⲁⲗⲟⲩ ⲉⲩϯ[ⲃⲓⲥⲓ ⲛⲁⲓ
ⲟⲩⲟⲩ ⲩⲛⲁⲟⲣⲉ ⲣⲱⲙⲓ ⲛⲓⲏ̈[ⲉⲛ ⲉⲧⲃⲉⲛ
ⲧⲁⲓ ⲏⲁⲕⲓ ⲉⲣⲟⲙⲟ[ⲗⲟⲅⲓⲛ ⲙⲡⲉⲩ-
ⲛⲟⲩϯ ⲟⲩⲟⲩ ⲛ̄[. . .
ⲩⲣⲏⲓ ⲉϫⲱⲛ ⲛ̈ⲟ[. . .
Ⲛⲁϯⲧⲁⲍⲓⲥ ⲁⲉ ⲡⲉϫⲱⲟⲩ- [ⲭⲉ ⲙⲁⲣⲉⲛ-
ⲣⲓⲧⲩ ⲉ ⲛⲓⲱⲧⲉⲕⲟ ⲱⲁⲧ[. .
...ⲙⲙⲟ[.] Ⳉ ⲭⲉ ⲁⲡⲡⲁⲉⲣⲥⲟ[ⲟⲛⲓ
Ⲡⲓⲁⲣⲓⲟⲥ ⲁⲉ ⲁⲛ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ ⲁⲩⲟ[
.....]ϩ ⲉϧⲟ[ⲩⲛ . . .
....]ⲣⲗⲓ ⲁⲛ ⲱⲓ[. . .
Ⲟⲩⲁⲉ ⲣⲗⲓ ⲡⲟⲩⲱ[ⲓⲛⲓ . .

[1] *sic.*

(ll. 3 ff.) . . .[x]But the holy Apa Apoli stood up and spread abroad his hands to pray, saying: "My Lord Jesus the Christ, come, help me and strengthen me and grant me the means to come unto this *eparch*, and that I may put him to shame and his gods. For the power and the glory belong to Thee with Thy good Father and the Holy Spirit forever and ever."

[x] (p. 25)=P., 93[31]

When he had said these things, the Savior appeared unto him with Michael and Gabriel on His right hand and on His left. And the Savior said unto him: "Hail, Apa Apoli, My chosen! Because thou hast left the perishable riches of this world, and hast cured thy passions, (and) hast followed after Me, . . . I will bestow on thee three crowns, one because of thy martyrdom which thou shalt accomplish, and again another because of thy virginity, and a third because of thy riches which thou hast forsaken. And now fear not: I am with thee at all times."

And the Lord commanded Michael [x][to touch the guards of the gates ?] And [they] all became as dead men. And the Savior stretched forth His hand and opened the gate: the saint entered into Pouasti. And the Savior gave him His peace and went up into the Heavens in glory.

[x] p. 26=P., 93[39]

Now the holy Apa Apoli went unto Ptolomeos the *eparch* and cried aloud, saying: "Be ashamed, thou and thy gods! For whereas thou didst cast me out of the city and didst shut the doors, my Lord Jesus the Christ . . . hath opened all the gates." And the *eparch* was troubled, and said to them of the guard: "What shall we do with this little lad who wearies us, and will cause every man in this city to confess his God, and [will . . .] upon us . . . ?" And they of the guard said: "Let us cast him into the prison until . . . , that we may take counsel." And the holy Apa Apoli [was cast] into [a dungeon where there was] no . . . and no light.

[Christ again appears to the saint in prison. Apoli asks where his body will be buried since he is in a strange land. Christ informs him of the honor to be paid to his relics.]

Frag. 5 (*Cod. Tisch.* XXIV, 27).

ϯnaïni ñoτρωмι ñ̄ϵ̄ϧιο ϱa
ϵ̄ χнмι-пем oτϧωκ ñτaq
oτoϱ ϕaι ne oτмaiпoτϯ п̣[ϵ
oτoϱ ϥnaκωτ ñoτκoτx[ι
ñxϵпpo ñταιο пak oτoϱ
ϥnaκωτ ñoτϵккλнсià пτ[a-
мπϵκpaп Oτoϱ ϥnaχω
мπϵκсωмa ϵϧoτaϧ ñ-
ϧнтc
Oτoϱ пiϯмι naϵpoτпiщϯ ϵ[τna-
мoτϯ ϵpoϥ xe пceпϵтaι
oτoϱ ϯnaχω ммiχaнλ ϵϥe-
ai̇̀копiп ϵ̄ пima ϵ̄тoτnaχω
мπϵκсωмa ñϧнтϥ
Oτoϱ ϵ пϧaϵ̄ ñτe пiснoτ c[ϵ-
naωλι мπϵκсωмa ϵ̄ oτϯм̣[ι
ϵτмoτϯ ϵpoϥ xe пcoβτ[1] [мп-
ϱoι

[1] мп-]ϱoι: so Crum. The margin is cut away just beyond τ.

× = P., 95[5] ×"I will bring a dumb man unto Egypt with his servant—and this was a devout man[1]—and he shall build a little *shubra*[2] in thine honor, and he shall build a Church in honor of thy name, and he shall lay thy pure body therein. And the village shall wax great, and they shall call it Psenetai.[3] And I will cause Michael to minister unto the place wherein thy body shall be laid. And in after times[4] they shall remove thy body to a village called Psobt-m-p-hoi."[5]

From here onwards the fragment is parallel with the Vatican text already published. A collation of the remainder and of *Cod. Tisch.* XXIV, 4, with the printed text is here added.

Acta Mart. I, p. 242.		Frag. 5 (*Cod. Tisch.* XXIV, 27).	
l. 3	ϧeп пiϯмι ϵ̄тeммaτ	*Recto* ll. 19–21	ϧeп пiтoпoc ϵ̄т aτnaкoτϥ [п]ak ϧeп пima ϵтeммaτ
ll. 5–7	ϯnaïpι ñoτoι . . . ñτeпeà	ll. 25–30	ϯnaoι мñщiщ [м̄]moϥ oτoϱ ϯnaïni ñoτκωκ ñcϵρτ ϵ̄ϱρнι ϵ̄xωϥ пem пeϥщнρι ща ϵ̄ϯ пem ϯ ñτeпeà ϵ̄ oτмнiни ща ϵ̄пeϱ.
l. 7	ϵτnaϯ	l. 31	ϵ̄ϧnaϯ
l. 8	ϵτnaκωc	*Verso* l. 1	ϵ̄ϧnaκωc
l. 9	ā̀пok ϱω ϯnaϯ	l. 2	ϯnaϯ (only)
l. 10	ϯnaϱoβcϥ	l. 4	ϯnaϱoпcϥ
l. 12	oτoϱ пн ϵ̄ϧnaϥι м̄ϕρωoτщ	l. 7	[п]ιρωмι ιe ϯcϱιмι ϵ̄ϧnaϥιϕρωoτщ
l. 13	ñτoτcϧнтc . . . пak	ll. 8–10	oτo[ϱ] ιcxϵп пiпaτ ϵτoτnaωщ ñϧнтc ϧeп ϯϵккλнсiа
l. 14	oτoϱ ñτacϧaι	l. 12	ϯnacϧaι
l. 14 f.	ϵ̄ пxωм	l. 13	ϱι пxωм
l. 17	ñτниϥ	l. 18	ϵτи[иϥ]
l. 17 f.	oτoϱ ϯnaϕρϵщωnι ϧeп oτϧмoni ϵϥoщ	l. 19 f.	ñτaфωϧ м̄пϵϥcωмa ϧeп oτϧмoм
l. 21	ā̀пaпoλι	l. 26	ā̀пa aпoλι
l. 21	ϯnaϕρϵсщωnι	ll. 27 f.	ϯnaϕρϵcмici
l. 23	ϕaλacca	l. 31	ϕaλaca
l. 24	пima м̄moщι	l. 33	пima пmoщι

1 Perhaps an interpolation.

2 ⲭⲉⲡⲣⲟ is frequently found in Coptic place-names (*e.g.* ⲭⲉⲡⲣⲟⲙⲉⲛⲉⲥⲓⲏ, *A.M.G.* XXV, 301) and =the Arabic شبرا. W. E. Crum observes that here alone does the word occur in isolation, and that in C. H. Becker's *Papyri Schott Reinhardt* 'shubra'= *ἐποίκιον*, though such a sense is unlikely here unless in reference to a farm or outbuildings of which the *martyrium* was the center. (The ⲭⲉⲡⲣⲟ of l. 5, however, seems to be equivalent to ⲡⲓϯⲙⲓ, 'village,' in l. 10.)

3 =Seneta or Sanada near Pharbait (Amélineau, *Géogr.*, p. 378).

4 Ll. 15–18 do not occur in the Ethiopic, and were obviously interpolated after the Translation had taken place.

5 "The Wall of the Moat," identified by Crum (*P.S.B.A.* XXIX, 291) with El Khandak. This is confirmed by entries in the Arabic Calendar, *s.d.* Misra 1: "Aboli at El Khandak" (*P.O.* X, 277). This translation took place before the days of Cyril II (*c.* 1078 A.D.), as is apparent from Renaudot, *Hist. Patr. Alex.*, p. 465. El Khandak was on the north of Cairo (and, as its Coptic name implies, adjacent to the city wall): see Amélineau, *Géogr.*, p. 220. Vansleb (Wansleben) speaks of it as "an old suburb of Cairo, but now ruinated," and the former seat of a Bishop (*The Present State of Egypt*. . . Englished by *M.D.*, 1678, p. 76).

THE MARTYRDOM OF APA APOLI

Acta Mart. 1, pp. 243 f.

ll. 29–1 ⲁⲛⲟⲕ ⲟⲩⲙⲁ|ⲩⲟⲥ ⲁⲡ
l. 2 ⲓⲉ ⲉⲣⲉ . . . ⲡⲭⲥ
l. 3 ⲉⲣⲟⲕ
l. 5 ⲉⲧⲓ ⲉⲩⲥⲁϫⲓ
l. 6 ⲉⲩϩⲱⲟⲩ
l. 6 After ⲉϩⲟⲗ
l. 8 ⲁⲡⲁⲡⲟⲗⲓ
l. 14 ϫⲁⲧ
l. 15 ϩⲓⲛⲁ ⲛ̄ⲧⲉⲩⲉ̄ⲙⲓ

l. 17 ⲱ ⲡⲓϫⲉⲙⲱⲛ
l. 19 ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲙⲱⲓⲧ ⲉ̄ϩⲟⲗ
l. 20 ⲛ̄ⲓⲏⲥ ⲡⲭⲥ ⲟⲩⲟϩ ⲉ̄ⲡⲉ
l. 23 ⲛ̄ⲓⲏⲥ
l. 23 ⲡⲓⲁ̀ⲥⲉϩⲛⲥ ⲁⲗⲗⲁ . . . ⲡⲉϥⲟⲩⲱϣ
l. 26 ⲡⲧⲟⲗⲟⲙⲉⲟⲥ
l. 27 ⲁ̀ⲡⲁⲡⲟⲗⲓ
l. 29 ⲉϫⲟⲩⲱϣ
p. 245 l. 1 ⲉⲟϩⲉ ϥⲁⲓ ⲉⲕ†ϣⲱϣ
l. 1 ⲕⲛⲡ ⲙ̄ⲙⲟⲕ
ll. 2 f. ⲛ̄ⲧⲉⲕⲙ̄ . . . ⲙ̄ⲙⲟⲕ

l. 4 ⲁ̀ⲡⲁⲡⲟⲗⲓ
l. 5 ⲡⲁⲕ
l. 6 ⲟⲩⲟϩ

Frag. 6 (*Cod. Tisch.* XXIV, 4).

Recto l. 1 . . . | ⲱϣ
l. 4 ⲉⲣⲉ ⲡⲁⲑ̄ⲉ ⲓⲏⲥ̄
l. 5 ⲉ̄ⲣⲟⲕ ⲛⲧⲉϥϧⲓ† ⲙ̄ⲙⲟⲕ (added by a second hand)
l. 9 ⲉ̄ⲧⲉϥⲥⲁϫ|ⲓ
l. 11 ⲉⲧϩⲱⲟⲩ
ll. 13 f. ⲟⲩⲟϩ ⲛ̄ⲧⲉϥⲉϣϧⲣⲱⲟⲩ ⲉϩⲟⲗ
l. 16 ⲁ̀ⲡⲁ ⲁ̀ⲡⲟⲗⲓ
l. 28 ϫⲁⲧ ⲉ̄ⲣⲟϥ
l. 30 ϣⲁⲧⲉϥⲉ̄ⲙⲓ

Verso
l. 1 [ⲡⲑ]ⲟⲕ [ⲡⲓⲡ]ⲛ̄ⲁ
l. 4 Omitted
ll. 6 f. ⲙ̄ⲫⲣⲁⲛ ⲙ̄ⲡⲉⲡⲥ̄ⲧ ⲓⲏⲥ̄ ⲡⲭⲥ̄ ⲉ̄ⲡⲉ
l. 11 ⲛ̄ⲓⲏⲥ̄ ⲡⲭⲥ̄
l. 12 ⲡⲓⲁⲡⲟⲙⲟⲥ ⲡⲉⲡⲁⲣⲭⲟⲥ
l. 15 ⲡ. ⲡⲓⲉⲡⲁⲣⲭⲟⲥ
l. 16 ⲁ̀ⲡⲁ ⲁ̀ⲡⲟⲗⲓ
l. 20 ⲉⲕⲟⲩⲱϣ
ll. 21 f. ⲉⲕ† ⲙ̄ⲡⲁⲓ ⲙⲛⲏ ⲛ̄ϣⲟϣ
l. 23 ⲙⲁϣⲉ ⲡⲁⲕ
ll. 24 ff. ⲛⲧⲉⲕⲙ̄ⲧⲟⲛ ⲉϩⲟⲗ ϧⲁⲣⲟⲓ ⲟⲩⲟϩ ⲁⲛⲟⲕ ϧⲱ ⲛ̄ⲧⲁⲙ-ⲧⲟⲛ ⲉϩⲟ[ⲗ] ϧⲁⲣⲟⲕ
l. 29 ⲁ̀ⲡⲁ ⲁ̀ⲡⲟⲗⲓ
l. 30 ⲡⲁⲕ ⲁⲡ
l. 33 ϥⲁⲓ

XVIII. THE MARTYRDOM OF THOMAS OF SHENTALET

Parchment. Seven leaves from a single MS., paged —$\overline{\text{ϵ}}$, —$\overline{\text{ιϵ}}$, —$\overline{\text{κϧ}}$, —$\overline{\text{κη}}$, —$\overline{\text{λ}}$, —$\overline{\text{λϧ}}$, —$\overline{\text{λϫ}}$: the last four being continuous. Of these leaves Frags. 1, 4 (lower two-thirds), and 6 belong to the recent find and are at Cairo (Nos. 16, 54. i, ii): Frags. 2, 3 (upper three-quarters), 4 (upper third), 5, and 7 are at Leipzig[1] (*Cod. Tisch.* XXIV, 43, 46, 47, 45, 48). Frag. 3 is completed by a fragment in the Rylands Library,[2] doubtless part of Tattam's find.

The MS. was in quires or gatherings of eight leaves or sixteen pages. Thus Frag. 2 is the last leaf of Quire I, Frag. 6 the last of Quire II, and Frag. 7 the first of Quire III. Where complete, the page measures 34.2 × 27.5 cm., and the written column (33 ll.), 27.4 × 17–18 cm. The central page-headings are ⁘ (*recto*) and $\overline{\text{ιηϲ}}$ (*verso*); but on the first and last pages of the quire an eight-pointed cross is substituted. The hand (see Plate VII D) is identified by Crum[3] with that of Hyvernat, *Album*, Pl. XXXVI. Paragraph-marks appear in degenerate form as flourishes (red) attached to the initial capitals of each paragraph. Stops (red) are ⁖ and ~ (the latter at the end of a paragraph): occasionally an × marked by the scribe to guide the *rubricator* has survived unaltered. There is a vertical guide-line to the left of the column: no horizontal rulings are visible.

A noteworthy feature is the arbitrary division (reproduced below) of the initial word in a paragraph, as ⲁϥ ⲉⲣⲟϯⲱ, ⲟⲩ ⲟⲛ.

Thomas is commemorated on Payni 27 = June 20 (Crum),[4] or on Abib 27 (July 22).[5]

The following outline of the history of Thomas is given in the Arabic *Synaxarium*.[6] Thomas, a lad eleven years old, while keeping swine at Shindalôt,[7] was bidden by the Archangel Michael to go and confess the faith at Alexandria. He went to the city and declared himself a Christian in the presence of the Governor,[8] who vainly attempted to make him recant. He was then tortured and cast into prison. When again urged to sacrifice, the boy pretended to consent, but caused the figure of Apollo first to break the other idols in the temple and then well-nigh to strangle the Governor. He was then starved for ten days, crucified head downwards, and exposed to a lioness, who refused to harm him.[9] Next he, with Paphnuti of Bandara (*sic*) and Moses (*sic*) of Belkîm,[10] were scourged. Thomas alone surviving, boiling oil and pitch were poured on his head: he was placed in a boiling caldron, his body was mutilated, and then hung in a tree with a great stone attached. All these torments left him uninjured, until Arianus,[11] Governor of Antinoë, took him to Tammah and beheaded him there.

Frag. 1 (Cairo, no. 16).

⁘

ⲛ]ⲁϥ ⲟⲩⲁⲉ ⲙⲡⲉⲣⲁⲟⲥ ⲛⲁϥ ⲁⲉ ϫⲉⲣ[ⲉ
ⲁⲉ] ⲫⲏ ⲉⲑⲛⲁϫⲟⲥ ⲛⲁϥ ⲁⲉ ϫⲉⲣⲉ ϥⲟⲓ [ⲛ̄-
ⲟⲩ]ⲱϧⲣ ⲉ̄ ⲛⲉϥⲣ̄ⲏⲟⲩⲧ̄ ⲉⲧⲣⲱⲟⲩ
Ⲁϥ]ⲉ̄ⲣⲱⲟⲩⲱ̄ ⲛⲁⲉ ⲡⲓⲣⲏⲉⲙⲱⲛ ⲁⲉ [ⲁⲕⲁⲟⲥ
ⲁ]ⲉ ⲁ̄ⲛⲟⲕ ⲟⲩⲁⲑⲛⲁϥ† ⲁ̄-
ⲛⲟ]ⲩ
Ⲁϥⲉ]ⲣⲟϯⲱ ⲛⲁⲉ ⲡⲓⲁ̄ⲧⲓⲟⲥ ⲑⲱⲙⲁⲥ [ⲡⲉ-

⁘ ⲉ̄ ⲓⲏⲥ

ⲧ]ⲉⲗⲡⲟⲛⲧⲟⲩⲣⲱⲧ ⁖ ⲛⲉⲙ ⲁ̄ⲡⲁ ⲥ[ⲓ-
ⲛⲟⲩⲥⲓ ⲙ̄ⲡⲉ ⲡⲉⲗϫⲏⲙⲓ ⁖ ⲟⲩⲟϥ ⲛⲁ[ⲩ-
ⲥ̣ⲙⲟⲩ ⲉ̄ ⲡⲥ̄ⲥ̄ ⲫ̄† ⲛⲓⲡⲁⲛⲧⲟⲕⲣⲁ-
ⲧ]ⲱⲣ ~
Ⲡⲓ]ⲉ̄ϫⲱⲣϥ ⲅⲁⲣ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⁖ ⲛⲉ †[ⲕⲩ-
ⲣ]ⲓⲁⲕⲏ ⲧⲉ ⁖ ⲁⲩⲁⲓϥ ⲉⲩϫⲱⲥ ⲉ̄ ⲡⲥ̄ⲥ̄[ⲱⲁ-
ⲧ]ⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲱⲁⲓ ⁖ ⲟⲩⲟϥ ⲁⲩ[ⲉⲣ-

1 See Leipoldt, pp. 398 f.; Crum, *P.S.B.A.*, XXIX, 307.

2 No. 448 [43^{b}]: see Crum, *Cat.*, p. 222. 3 *ib.*

4 *ib.*: Malan, however, gives the date Baûneh 28 (*Cal. of the Copt. Church*, p. 33).

5 Amélineau, *Actes des Martyres*, pp. 105 ff. The *Calendar of Abu'l Barakât* (*P.O.* X, 276) commemorates a Thomas of *Alexandria* (*sic*) on Abib *28*.

6 As summarised by Amélineau, *loc. cit.* But Amélineau's Arabic source differs from the Coptic fragments both in the order of events and in details.

7 Coptic ⲱⲉⲛⲧⲉⲗⲉⲧ. For this place (in the province of Gharbiyeh) see Amélineau, *Géogr.*, p. 453.

8 According to Amélineau's source, Armenius: the Coptic, however, has Kulkianus (Frags. 2, etc.), who is a historical personage, being *hegemon* in 303 A.D. (see *Ox. Pap.*, I, 71).

9 This episode was regarded with suspicion, and in our Frag. 3 is marked with the marginal ⲱⲁ, indicating that the passage was to be omitted.

10 *i.e.* Paphnuti of Telpontouro and Ginousi of Pelkhêmi (see Frags. 1 and 6). In our Frag. 6 Paphnuti is beheaded.

11 Perhaps = Satrius Arrianus, Governor in 307 (Grenfell and Hunt, *Gk. Pap.*, II, 78): see Milne, *Egypt under Roman Rule*, p. 180. Did 'Arianus, hegemon of Antinoë,' succeed Kulkianus as Governor of Alexandria ?

THE MARTYRDOM OF THOMAS OF SHENTALET

Recto

ⲁⲁ]ⲩ ⲡⲁⲩ ⲁⲉ ⲛⲉ ⲛ̄ⲑⲟⲟⲕ ⲟⲩⲁⲟⲛⲁⲍ[†
ⲉⲟⲩ̈]ⲉ ⲭⲛⲁϫⲱⲗ ⲉ̄ⲑⲟⲗ ⲁⲛ ⲙ̄ⲡⲉⲕⲛⲟ[ⲩ†
ⲫⲏ] ⲉⲧⲁⲩⲟⲁⲙⲓⲟ̄ ⲛ̄ⲧⲫⲉ ⲛⲉⲙ ⲡ[ⲕⲁ-
ⲣⲓ] ⲫⲁⲓ ⲉⲣⲉ ⲡⲉⲕⲛⲓϥⲓ ⲭⲏ ⲃⲉⲛ ⲡⲉ[ϥ-
ϫⲓϫ]
Ⲥⲧⲁⲩⲥ]ⲱⲧⲉⲙ ⲉ̄ ⲛⲁⲓ ⲛ̄ϫⲉ ⲡⲓϩⲏⲧⲉⲙ[ⲱⲛ ⲁⲩ-
ⲟⲧⲁϥ]ⲥⲁϩⲛⲓ ⲉϩⲣⲟϩⲣⲓⲟⲩⲓ ⲉ̄ⲃ[ⲣⲏ
ⲉϫⲱ]ϥ ⲛ̄ⲣⲁⲛⲕⲟⲩⲙⲡⲟⲥ[1] ⲙ̄ⲙⲉ[ⲡⲓ-
ⲡⲓ ⲁⲩ]ⲣⲓⲟⲩⲓ ⲁⲉ ⲉ̄ⲣⲟϥ ⲛ̄ϫⲉ ⲡ[ⲁ†ⲧⲁ-
ϛⲓⲥ ⲉ]ⲩϫⲱ ⲙⲙⲟⲥ ⲡⲁϥ ⲁⲉ ⲱ[
. . . .]ⲕ ⲑⲁⲓ ⲁⲛ ⲧⲉ †ϫⲓⲛⲥⲁϫ[ⲓ
. . . . .]ⲟⲛ
Ⲡⲓⲁⲧⲓⲟⲥ ⲁ]ⲉ ⲑⲱⲙⲁⲥ ⲁⲩ⟨ϕ⟩ⲉⲛⲍ [ⲛ̄ⲕⲉ-
ⲥⲟⲛ ⲙ̄ⲡ]ⲉⲩⲣⲟ ⲉ̄ ⲡⲓϩⲏⲧⲉⲙⲱⲛ [ⲁⲩ-
ϫⲟⲥ ⲁⲉ ⲣⲓⲟ]ⲩⲓ ⲉ ⲧϫⲉⲧ ⲫⲏ ⲉⲧⲉ[
. . . . .] ⲙⲛⲁⲛⲉⲓⲣⲱ[2] ⲙ̄ⲡ[
ⲕⲁⲧⲁ ⲡⲥⲁ]ⲭⲓ ⲛ̄ⲧⲉ ⲡⲁⲟ̄ⲥ ⲓ̄ⲏ̄ⲥ ⲡⲭ̄ⲥ[
ⲡⲁⲟ̄ⲥ ⲛⲉⲙ ⲡ]ⲁⲡⲟⲩ† ⲉⲧ ⲁ ⲛⲓⲙⲁ[ⲧⲟⲓ
† ⲡⲁϥ ⲛ̄ϩⲁⲙ]ⲱⲛⲕⲟⲩⲣ ⲃⲉⲛ ⲡ[ⲉϥ-
ϩⲟ ⲉⲟⲩⲁⲃ]
Ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ]ϫⲉ ⲡⲓϩⲏⲧⲉⲙⲱⲛ[
ⲉⲟⲩⲣⲟϩⲣⲓⲟⲩⲓ ⲉ̄] ⲛⲉϥⲣⲟ ⲛ̄ⲕⲉⲥⲟ[ⲛ
ⲉⲟⲩⲣⲟϩⲣⲓⲧϥ ⲉ ⲡ]ⲱⲧⲉⲕⲟ ⲱⲁⲧ[ⲉⲩⲉⲣ-
ⲥⲟⲟⲩⲛⲓ ⲛ̄ⲧⲉⲩⲉⲙⲓ] ⲁⲉ ⲁⲩⲛⲁⲉ̄ⲣ ⲟⲩ[
ⲁⲩⲉⲣ ⲙ̄ ⲡⲓⲉ̄ⲣⲟⲟⲩ]ⲧⲏⲣϥ ⲉ̄ⲧⲉⲙⲙ[ⲁⲩ
. . . ⲛⲁ]ⲫⲛⲟⲩ† ⲛ̄[ⲓⲣⲉⲙ-

[1] *sic:* = Lat. *compes* ? [2] *sic.*

Verso

ⲡⲓ]ⲉ̄ⲣⲟⲟⲩ ⲧⲏⲣϥ ⲉ̄ⲧⲉⲙⲙⲁⲩ + [ⲙ̄ⲡⲉ-
ⲡ]ⲓϩⲏⲧⲉⲙⲱⲛ ⲱⲙⲓ ⲛ̄ⲥⲱⲟⲩ + [ⲱⲁ
ⲛ]ⲉⲩⲣⲁⲥ† ~
Ⲉ]ⲧⲁ ⲧⲟⲟⲩⲓ ⲁⲉ ⲱⲱⲡⲓ + ⲁⲩⲣⲉⲙⲥ[ⲓ
ⲡ]ⲓϩⲏⲧⲉⲙⲱⲛ ⲣⲓ ⲡⲓⲃⲏⲙⲁ + ⲁⲩⲟⲣ-
ⲟⲩ]ⲉⲛ ⲙⲛ ⲉⲟⲟⲩⲁⲃ + ⲣⲓⲙⲁ ⲛ̄ⲧ[ⲉⲩⲥⲱ-
ⲧ]ⲉⲙ ⲉ̄ⲣⲱⲟⲩ + ⲛⲉϫⲁⲩ ⲙ̄[ⲡⲓⲁⲧⲓⲟⲥ
ⲑ]ⲱⲙⲁⲥ + ⲁⲉ ⲁⲕⲥⲟⲟⲩ ϧⲉ[ⲛ ⲧⲉⲕ-
ⲁ]ϥⲉ ~
Ⲁⲩ]ⲉⲣⲟⲧⲱ ⲛ̄ϫⲉ ⲡⲓⲁⲧⲓⲟⲥ [ⲑⲱⲙⲁⲥ
ⲛⲉ]ϫⲁⲩ ⲡⲁⲩ + ⲱⲁⲣⲉ ⲟⲩ[ⲥⲁϫⲓ ⲛ̄ⲕⲁⲧ-
ⲣⲏ]ⲧ + ⲣⲁⲱ ⲟⲩⲥⲁⲃⲉ + ⲉ̄ⲣ[
. .]ϫⲉ ⲛⲉ + ⲙⲁⲣⲉ ⲟⲩⲥⲁϫ[ⲓ
. .]ϥ . . ⲕⲓ . ~
Ⲡⲓ]ⲓϩⲏⲧⲉⲙⲱⲛ ⲁⲉ ⲛⲉϫⲁⲩ [ⲡⲁⲩ ⲁⲉ ††ⲁ-
ⲥ]ⲟ ⲉⲣⲟⲕ + ⲁⲉ ⲛ̄ⲟⲟⲕ ⲟⲩ[ϧⲉⲗ-
ⲱ]ⲏⲣⲓ + ⲉⲙⲙⲟⲛ ⲛⲁⲓ ⲡⲁⲉ[. . .
ⲉ̄ⲣ]ⲟⲕ ⲛⲉ + ⲱⲁ†ⲛⲁϥ ϫ[ⲉ . . .
. .]ⲕ ⲉ̄ϩⲟⲗϧⲉⲛ ⲥⲁϫⲓ [ⲛⲓ-
ϩⲉ]ⲛ ~
Ⲁⲩⲉ]ⲣⲟⲧⲱ ⲛ̄ϫⲉ ⲡⲓ[ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲟⲟⲩ-
ⲁⲃ ⲛ]ⲧⲉ ⲡⲭ̄ⲥ + ⲡⲓⲁⲧⲓ[ⲟⲥ ⲑⲱⲙⲁⲥ ⲛⲉ-
ϫⲁⲩ] ⲙ̄ⲡⲓϩⲏⲧⲉⲙⲱ[ⲛ ϫⲉ . . .
. . .] + ⲉⲟⲣⲉⲛ ⲟⲩ[. . . .
Ⲁⲩⲉ]ⲣⲟⲧⲱ ⲛ̄ϫⲉ [ⲡⲓϩⲏⲧⲉⲙⲱⲛ ⲛⲉ-
ϫⲁⲩ ⲙ̄]ⲡⲓⲙⲁⲕⲁⲣⲓⲟ[ⲥ ⲑⲱⲙⲁⲥ

("...do not receive) ˣhim, neither say unto him 'hail'; for he who shall say unto him 'hail' is a partaker in his evil deeds."[1] The Governor answered: "[Dost thou call] me an unbeliever?" The blessed Thomas answered and said unto him: "Verily thou art an unbeliever. For else wouldest thou not deny thy God —Him Who hath made the Heaven and the Earth, in Whose hands is thy life." When the Governor heard this, he ordered that they should smite him with links (?) of iron. And the guards did so, saying unto him: "O,... this is not the mode of speech..." But the holy Thomas turned...his face to the Governor and said: "Strike the other (cheek), thou who....., according to the saying of my Lord Jesus the Christ, my Lord and my God, when the soldiers buffeted His face."[2] The Governor commanded them to smite his face again and to cast him into the prison until he should take counsel and know what to do. He (Thomas) spent all that day with (?) Paphnouti, the man of ˣTelpontourôt,[3] and Apa Ginousi of Pelkhêmi.[4] And they were praising the Lord God the Almighty. ˣ (p. 5) ˣ p. 6

For that night—it was the Lord's Day—they spent singing hymns to the Lord until light dawned. And they passed the whole of that day without the Governor sending for them until the morrow. But when the morning was come, the Governor took his seat upon the *tribunal* and had the holy men brought that he might hear them. He said to the holy Thomas: "Art thou crazed in thy head?" The holy Thomas answered and said unto him: "A discreet word pleases a wise man,...; let a word..." But the Governor said: "I pardon thee, because thou art a lad; otherwise, I would...until I see [thee withdraw ?] from every word." The pure martyr of Christ, the holy Thomas, answered and said: "...that we..." The Governor answered and said to the blessed Thomas: "...

1 ii *John*, *vv.* 10–11.

2 See *Matth.* v, 39; xxvi, 67.

3 Or Telpontouro (see Frag. 6). The place is apparently the modern Bandarâ (see Amélineau, *Géogr.*, pp. 94, 453) which is near both Shindalât (Shentelet) and Balkîm (Pelkhêmi) in the province of Gharbiyeh: is the Coptic a mere transliteration of an Arabic name (Tell) Bandarâ? Dr Geo. Sobhy kindly informs me that there is a village Telban Dêrot, near Mellâwi; but this would be too far south to be suitable. The Acts of Paphnuti of Bandarâ are extant in Arabic (Paris, *Fonds Ar.*, suppl., no. 89, fo. 162 ff.).

4 For Pelkhêmi (Balkîm) see preceding note. For the story of Ginousi (or Shinousi) see the Arabic *Synax.* Abib 25 (ed. Forget, II, 244), and the Ethiopic, Sanê 4 (ed. Guidi, *P.O.*, I, 540 ff.): see also No. XIX, below.

Frag. 2 (*Cod. Tisch.* XXIV, 43).

-:-

ⲉⲧⲁⲗⲛⲟⲩⲧ ⲉ̀ ⲡⲓⲁ̀ⲱⲗⲟⲛ ϯ ⲁⲉ
ⲙ̄ⲙⲟⲛ ⲡⲁⲥ̄ⲧ̄ ϯ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲕ ⲉⲑⲡⲁⲟⲩ-
ⲱⲱⲧ ⲙ̄ⲙⲟⲕ ⲛ̈ⲥⲁ ⲡⲁⲥⲡⲟⲛⲁⲓⲙⲟⲛ[1]
Ⲁϥ ⲉ̀ⲣⲟⲩⲱ̀ ⲛ̈ⲁⲉ ⲡⲓⲁ̀ⲛⲓⲟⲥ ⲑⲱⲙⲁⲥ
5 ⲡⲉϫⲁϥ ⲙ̄ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϯ ⲁⲉ ϯⲧⲁⲣ-
ⲥⲁⲣⲝⲓ ⲛⲁⲕ ϯ ⲱ ⲡⲓⲁ̀ⲱⲗⲟⲛ ⲉⲧⲥⲟϥ
Ⲏⲉⲛ ϧⲣⲁⲛ ⲙ̄ⲡⲁⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ϯ ⲡⲓⲁⲗⲏⲑⲓ-
ⲛⲟⲥ ⲛ̈ⲛⲟⲩϯ ϯ ⲁⲉ ⲥⲓⲙⲁ ⲛⲧⲉⲕⲓ̈ ⲉ̀ⲡⲉ-
ⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉⲕ-
10 ⲙⲁ ∼
⟶ⲛⲧⲉⲕⲕⲱⲱⲥ ⲛ̈ⲛⲥⲉⲡⲓ ⲛ̈ⲡⲓⲁ̀ⲱⲗⲟⲛ
ⲧⲏⲣⲟⲩ ϯ ⲛⲁⲓ ⲟⲛ ⲑⲱⲟⲩϯ ⲉⲧ ⲁ̀
ⲇⲓⲟⲕⲗⲏⲧⲓⲁ̀ⲛⲟⲥ ⲑⲁⲙⲓⲱⲟⲩ ϯ ⲛⲓ ⲟⲩ-
ⲣⲟ ⲛ̈ⲁⲑⲛⲟⲩϯ ∼
15 Ⲏⲉⲛ ϯⲟⲩⲛⲟⲩ ϯ ⲁ̀ ⲡⲓⲁ̀ⲱⲗⲟⲛ ϫⲟⲕϥ
ⲉ̀ ⲡⲉⲥⲏ[ⲧ] ⲉⲓⲧⲉⲛ ⲡⲓⲟⲩⲁⲣⲥⲁⲣⲝⲓ ⲛ̈-
ⲧⲉ ⲫ̄ϯ ⲡ[ⲓ]ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϯ ⲁⲫⲟ[ⲓ-]
ⲛⲉⲙ ⲡⲓⲁ̀ⲱ[ⲱ]ⲗⲟⲛ ⲧⲏⲣⲟⲩ ϯ ⲁⲫⲟⲭⲛⲟⲩ
ⲙ̄ⲫⲣⲏϯ [ⲛ̈ⲟⲩ]ⲥⲕⲉⲩⲟⲥ ⲙ̄ⲛⲉⲗⲁ ⲉ̀-
20 ϣⲁⲩⲟⲩⲟ[ⲭⲡ]
Ⲡⲉϫⲉ ⲡⲓⲁ̀ⲛⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲟⲛ ⲙ̄ⲡⲓⲁ̀ⲱⲗⲟⲛ
ⲁⲉ ϯⲧⲁⲣⲥⲁⲣⲝⲓ ⲛⲁⲕ ϧⲉⲛ ϯⲭⲟⲙ
ⲙ̄ⲡⲁⲛⲟⲩϯ ⲛ̈ⲁⲥⲁⲑⲟⲥ ϯ ⲛ̈ⲧⲉⲕⲥⲟ-
ⲭⲓ ⲛ̈ⲥⲁ ⲡⲁⲓ ⲁⲡ(ⲟⲙ)ⲟⲥ ⲛ̈ⲣⲏⲥⲉⲙⲱⲛ ϯ ⲛ̈ⲧⲉⲕ-
25 ϯⲥⲱⲱ ⲡⲁϥ ϯ ϣⲁⲧⲉϥⲉ̄ⲙⲓ ⲁⲉ ⲛ̄ⲥ̄ⲧ̄
ⲫ̄ϯ ϯ ⟨ⲉⲧ⟩ϣⲟⲡ ϧⲉⲛ ⲧⲫⲉ ϯ ⲛ̈ⲟⲟϥ
ⲡⲉ ⲛ̄ⲥ̄ⲧ̄ ⲛ̈ⲧⲫⲉ ϯ ⲛⲉⲙ ⲡⲓⲕⲁ-
ⲉⲓ ∼
Ⲁϥⲥⲟⲭⲓ ⲛ̈ⲁⲉ ⲡⲓⲁ̀ⲱⲗⲟⲛ ϯ ⲛ̈ⲥⲁ ⲕⲟⲩⲗ-
30 ⲕⲓⲁ̀ⲛⲟⲥ ⲡⲓⲣⲏⲥⲉⲙⲱⲛ ϯ ⲁϥⲱϫⲣ ⲙ̄-
ⲙⲟϥ ϯ ϣⲁⲧⲉ ⲛⲉϥϧⲁ̀ⲗ ϥⲱⲭⲓ ⲉ̀ⲃⲟⲗ-
ϧⲉⲛ ⲛⲉϥϫⲟ ϯ ⲁⲫⲓⲟⲩⲓ ⲉ̀ⲣⲟϥ ϣⲁ
ⲉ̀ϧⲣⲏⲓ ⲉ̀ ⲫⲙⲟⲩ ∼

[1] ? for ⲥⲡⲟⲩⲇⲁⲓⲟⲛ.

ⲓⲉ ⲓⲏ ☩ ⲭⲥ ⲁ

Ⲁ̀ϥⲱϣ ⲉ̀ⲃⲟⲗ ⲛ̈ⲁⲉ ⲡⲓⲣⲏⲥⲉⲙⲱⲛ ⲉϥ-
ϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲡⲓⲁ̀ⲛⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲁ̀ⲣⲓⲃⲟ̈ⲏⲑⲓⲛ ⲉ̀ⲣⲟⲓ ϯ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ
ϩⲱϥ ⲛ̈ⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ
5 ⲉϥϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲓⲙⲏϯ ⲛⲧⲉⲕⲉⲣ-
ⲟ̄ⲙⲟⲗⲟⲅⲓⲛ ϯ ⲙ̄ⲡⲉⲙⲉⲑⲟ ⲙ̄ⲡⲁⲓ ⲙⲛⲩ
ⲧⲏⲣϥ ϯ ⲁⲉ ⲓⲏⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ⲡⲱⲛⲣⲓ ⲙ̄ⲫ̄ϯ
ⲛⲉ ϯⲛⲁϫⲁⲕ ⲉ̀ⲃⲟⲗ
ⲁⲛ ∼
10 Ⲁϥ ⲱⲱ ⲉ̀ⲃⲟⲗ ⲛ̈ⲁⲉ ⲕⲟⲩⲗⲕⲓⲁ̀ⲛⲟⲥ
ⲡⲓⲣⲏⲥⲉⲙⲱⲛ ϯ ⲁⲉ ϯⲛⲁⲣϯ ⲉ̀ⲣⲟⲕ
ⲡⲁⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ⲡⲱⲛⲣⲓ ⲙ̄ⲫ̄ϯ ⲉⲧⲟⲛϧ
ⲛⲓⲛⲟⲩϯ ⲛ̈ⲧⲁ .... ⲛⲓⲟⲩⲁⲓ ⲙ̄-
ⲙⲁⲩⲁⲧϥ ϯ ⲙ̄ⲙⲟⲛ ⲛⲟⲩϯ ϧⲉⲛ ⲧⲫⲉ
15 ⲟⲩⲁⲉ ⲉⲓⲭⲉⲛ ⲛⲓⲕⲁⲉⲓ ϯ ⲉⲃⲏⲗ ⲉⲣⲟⲕ
ⲙ]ⲙⲁⲩⲁⲧⲕ ϯ ⲓⲏⲥ̄ ⲛⲑⲉ̄ ⲛⲓⲛ[ⲟ]ⲩϯ ⲛ̈ⲁⲗⲏ-
ⲑⲓⲛⲟⲥ ∼
Ⲏⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ̀ ⲡⲓⲁ̀[ⲉⲙ]ⲱⲛ ϯ ⲉⲣⲁ-
ⲛⲁⲭⲱⲣⲓⲛ ⲥⲁⲃⲟⲗ [ⲙⲙⲟ]ϥ ϯ ⲁ ⲡⲓⲙⲛⲩ
20 ⲧⲏⲣϥ ⲱⲩ ⲉⲃⲟ[ⲗ ϯ ⲁⲉ ⲟ]ⲩⲁⲓ ⲡⲉ
ⲫ̄ϯ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱ[ⲙⲁ]ⲥ ϯ ⲓⲏⲥ̄ ⲛ̄ⲭ̄ⲥ̄
ⲡⲉⲛⲑⲥ̄ ∼
Ⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ ⲁⲫⲟⲣⲟⲙⲟⲓ ⲙⲡⲓ-
[ⲙ]ⲛⲩ ⲉ ⲡⲓⲱⲧⲉⲕⲟ ϯ ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱ-
25 ⲙⲁⲥ ϯ ⲁⲫⲟⲣⲟⲩϫⲁϥ ϧⲉⲛ ⲡⲓⲱⲧⲉ-
ⲕⲟ ϯ ⲛ̈ⲁⲑⲟⲩⲱⲙ ϯ ⲛⲁⲧⲥⲱ ϯ ϣⲁ-
ⲧⲉϥⲙⲟⲩ ϧⲁ ⲡⲓⲣⲕⲟ ϯ ϣⲁϯⲛⲁⲩ ⲡⲉ-
ϫⲁϥ ϯ ⲁⲉ ⲓⲏⲥ̄ ⲛⲁⲱⲡⲁⲣⲙⲉϥ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ⲛⲁϩⲓⲥ ∼
30 Ⲁⲩ ⲉⲓⲧϥ ⲉ̀ ⲡⲓⲱⲧⲉⲕⲟ ϯ ⲙⲛⲟⲩϯ ⲱⲓⲕ
ⲡⲁϥ ϯ ⲟⲩⲁⲉ ⲙⲱⲟⲩ ϯ ϣⲁ ⲡϫⲱⲕ
ⲛ̄ⲓ̈ ⲛⲉⲣⲟⲟⲩ ∼
Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲁ̀ⲡⲁ ⲑⲱⲙⲁⲥ ϯ

[1] The image of Apollo is speaking.

[x] (p. 15) "[. . . I speak, not through any power] [x]dwelling in the idol—for there is none, my lord—but that I may worship thee according to my best will."[1] The holy Thomas answered and said to Apollo: "I command thee, O foul idol, in the Name of my Lord Jesus the Christ, the true God, to come down from thy place and break all the other idols (and) this statue also, which Diocletian the unbelieving king hath made." Straightway the idol leapt down by reason of the command of God the Almighty: he laid hold on all the idols and brake them like a vessel of clay which is broken.

The holy Thomas said also to the idol: "I command thee by the power of my good God to pursue this lawless Governor and teach him until he learns that the Lord God Who is in Heaven is the Lord of Heaven and Earth." Then the idol pursued after Kulkianus the Governor and throttled him, until his eyes started from his face:

[x] p. 16 he smote him even unto death. [x]The Governor cried out, saying: "O holy Thomas, help me!" The blessed Thomas also cried out, saying: "Unless thou confess in the presence of this whole multitude that Jesus the Christ is the Son of God, I will not deliver thee." Kulkianus the Governor cried out: "I believe on Thee, my Lord Jesus the Christ, the Son of the living and. . . only God: there is no God in Heaven or upon the Earth but Thou alone, Jesus the Lord, the true God."

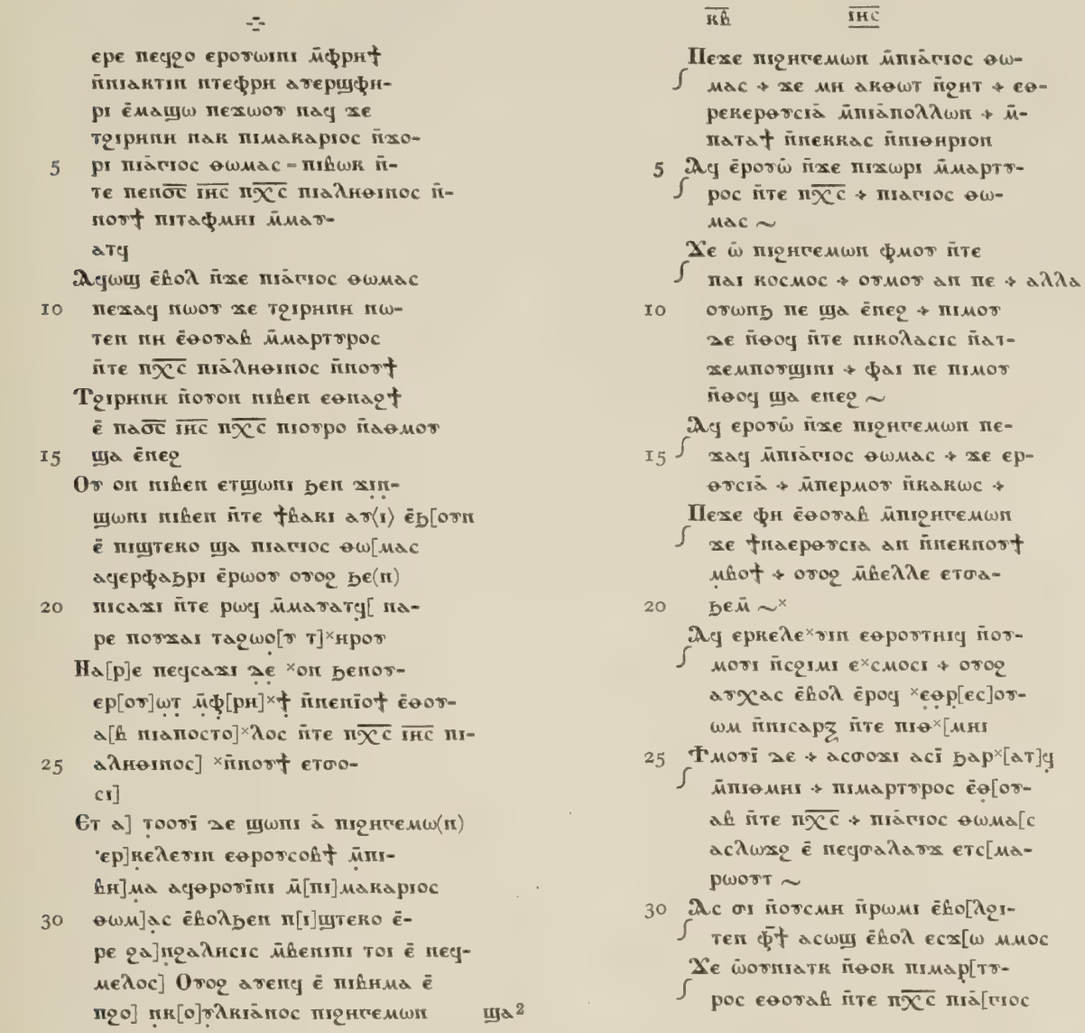
Straightway the demon departed from him. The whole multitude cried out: "One is the God of the holy Thomas, Jesus the Christ, our Lord." Kulkianus caused the multitude to be cast into prison: as for the holy Thomas, he had him left in prison without food and without drink, that he might die of hunger. "That I may see," said he, "whether Jesus will be able to deliver him out of my hands."

They cast him (Thomas) into the prison: they gave him neither bread nor water until the end of ten days. But the blessed Apa Thomas. . .

[1] The image of Apollo is speaking.

THE MARTYRDOM OF THOMAS OF SHENTALET

Frag. 3 (*Cod. Tisch.* XXIV, 46 + *Rylands*, no. 448[1]).



ϯ

ερε πεqρο εροτωπι ⲙ̄φρητ
ⲛ̄ⲛⲓⲁⲕⲧⲓⲛ ⲛⲧⲉⲫⲣⲏ ⲁⲧⲉⲣⲯⲫⲏ-
ⲣⲓ ⲉⲙⲁⲩⲱ ⲛⲉϫⲱⲟⲩ ⲛⲁⲩ ϫⲉ
ⲧⲣⲓⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ϩⲟ-
ⲣⲓ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ – ⲡⲓⲫⲱⲕ ⲛ̄-
ⲧⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ ⲡⲓⲁⲗⲏⲑⲓⲛⲟⲥ ⲛ̄-
ⲛⲟⲩ† ⲡⲓⲧⲁⲫⲙⲏ ⲙ̄ⲙⲁⲩ-
ⲁⲧϥ

Ⲁϥⲱⲱⲥ ⲉ̄ⲃ̄ⲟⲗ ⲛ̄ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲧⲣⲓⲣⲏⲛⲏ ⲛⲱ-
ⲧⲉⲛ ⲛⲏ ⲉ̄ⲑⲟⲩⲁⲃ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲡⲓⲁⲗⲏⲑⲓⲛⲟⲥ ⲛ̄ⲛⲟⲩ†
Ⲧⲣⲓⲣⲏⲛⲏ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϩ†
ⲉ̄ ⲡⲁⲥ̄ⲧ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ ⲛⲓⲟⲩⲣⲟ ⲛ̄ⲁⲑⲙⲟⲩ
ⲱⲁ ⲉ̄ⲡⲉϩ
Ⲟⲩ ⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲱⲱⲛⲓ ϧⲉⲛ ϫⲓⲡ-
ⲱⲱⲛⲓ ⲛⲓⲃⲉⲛ ⲛ̄ⲧⲉ ϯⲉⲁⲕⲓ ⲁϥ⟨ⲓ⟩ ⲉ̄ϧ[ⲟⲩⲛ
ⲉ̄ ⲡⲓⲱⲧⲉⲕⲟ ⲱⲁ ⲡⲓⲁⲥⲓⲟⲥ ⲑⲱ[ⲙⲁⲥ
ⲁⲩⲉⲣϥⲁϧⲣⲓ ⲉⲣⲱⲟⲩ ⲟⲩⲟϩ ϧⲉ(ⲛ)
ⲛⲓⲥⲁϫⲓ ⲛ̄ⲧⲉ ⲣⲱϥ ⲙ̄ⲙⲁⲧⲁⲧϥ[ⲛⲁ-
ⲣⲉ ⲡⲟⲩϫⲁⲓ ⲧⲁϥⲱⲟ[ⲩ ⲧ]ˣⲛⲣⲟⲩ
Ⲛⲁ[ⲣ]ⲉ ⲡⲉⲩⲥⲁϫⲓ ϫⲉ ˣⲟⲛ ϧⲉⲛⲟⲩ-
ⲉⲣ[ⲟⲩ]ⲱ̣ⲓ ⲙ̄ⲫ̣[ⲣⲏ]ˣ† ⲛ̄ⲛⲉⲛⲓ̄ⲟ† ⲉ̄ⲑⲟⲩ-
ⲁ[ϧ ⲡⲓⲁⲡⲟⲥⲧⲟ]ˣⲗⲟⲥ ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲓ-
ⲁⲗⲏⲑⲓⲛⲟⲥ] ˣⲛ̄ⲟⲩⲟ† ⲉⲧⲥⲟ-
ⲥⲓ]
Ⲉⲧ ⲁ] ⲧⲟⲟⲩⲓ ϫⲉ ⲱⲱⲛⲓ ⲁ̀ ⲡⲓⲣⲏⲛⲉⲙⲱ⟨ⲛ⟩
ⲉⲣ]ⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲥⲟϧ† ⲙ̄ⲡⲓ-
ϧⲏ]ⲙⲁ ⲁⲩⲫⲣⲟⲩⲓⲛⲓ ⲙ̄[ⲛⲓ]ⲙⲁⲕⲁⲣⲓⲟⲥ
ⲑⲱⲙ]ⲁⲥ ⲉ̄ϧⲟⲗϧⲉⲛ ⲛ[ⲓ]ⲱⲧⲉⲕⲟ ⲉ̄-
ⲣⲉ ⲣⲁ]ⲛⲣⲁⲗⲏⲥⲓⲥ ⲙ̄ϧⲉⲛⲓⲙⲓ ⲧⲟⲓ ⲉ̄ ⲛⲉⲩ-
ⲙⲉⲗⲟⲥ] Ⲟⲧⲟⲩ ⲁⲩⲉⲛⲩ ⲉ̄ ⲡⲓϧⲏⲙⲁ ⲉ̄
ⲛⲣⲟ] ⲛⲕ[ⲟ]ⲩ̣ⲗⲕⲓⲁ̀ⲛⲟⲥ ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ⲱⲁ[2]

κ̄ⲏ̄ ⲓ̄ⲏ̄ⲥ̄

Πεϫε ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ⲙ̄ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱ-
ⲙⲁⲥ ϯ ϫⲉ ⲙⲏ ⲁⲕⲑⲱⲧ ⲛ̄ⲣⲏⲧ ϯ ⲉⲑ-
ⲣⲉⲕⲉⲣⲟⲩⲥⲓⲁ̀ ⲙ̄ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ϯ ⲙ̄-
ⲡⲁⲧⲁ† ⲛ̄ⲛⲉⲕⲕⲁⲥ ⲛ̄ⲡⲓⲑⲏⲣⲓⲟⲛ
Ⲁϥ ⲉ̄ⲣⲟⲧⲱ̀ ⲛ̄ϫⲉ ⲡⲓϫⲱⲣⲓ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ϯ ⲡⲓⲁⲗⲏⲑⲓⲛⲟⲥ ⲑⲱ-
ⲙⲁⲥ ~
Ϫⲉ ⲱ̀ ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ϥⲙⲟⲩ ⲛ̄ⲧⲉ
ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ϯ ⲟⲧⲙⲟⲩ ⲁⲛ ⲡⲉ ϯ ⲁⲗⲗⲁ
ⲟⲩⲱⲟⲩϧ ⲡⲉ ⲱⲁ ⲉ̄ⲡⲉϥ ϯ ⲡⲓⲙⲟⲩ
ϫⲉ ⲛ̄ⲟⲟϥ ⲛ̄ⲧⲉ ⲡⲓⲕⲟⲗⲁⲥⲓⲥ ⲛ̄ⲁⲛ-
ϫⲉⲙⲡⲟⲩⲱⲓⲛⲓ ϯ ϥⲁⲓ ⲡⲉ ⲡⲓⲙⲟⲩ
ⲛ̄ⲟⲟϥ ⲱⲁ ⲉⲡⲉϥ ~
Ⲁϥ ⲉⲣⲟⲧⲱ̀ ⲛ̄ϫⲉ ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ⲡⲉ-
ϫⲁϥ ⲙ̄ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ϯ ϫⲉ ⲉⲣ-
ⲉⲧⲥⲓⲁ̀ ϯ ⲙ̄ⲡⲉⲣⲙⲟⲩ ⲛ̄ⲕⲁⲕⲱⲥ ϯ
Πεϫε ϥⲛ ⲉ̄ⲑⲟⲩⲁⲃ ⲙ̄ⲡⲓⲣⲏⲛⲉⲙⲱⲛ
ϫⲉ †ⲛⲁⲉⲣⲉⲧⲥⲓⲁ ⲁⲛ ⲛ̄ⲛⲉⲕⲡⲟⲩ†
ⲙ̄ⲫⲟ† ϯ ⲟⲧⲟⲩ ⲙ̄ⲙⲉⲗⲗⲉ ⲉⲧⲥⲁ-
ⲃⲉⲙ ~[×]
Ⲁϥ ⲉⲣⲕⲉⲗⲉ[×]ⲩⲓⲛ ⲉⲑⲣⲟⲩⲧⲛⲓϥ ⲛⲟⲩ-
ⲙⲟⲩ ⲛ̄ⲥⲉⲣⲓⲙⲓ ⲉ[×]ⲥⲙⲟⲥⲓ ϯ ⲟⲧⲟⲩ
ⲁⲧϫⲁⲥ ⲉ̄ⲃⲟⲗ ⲉ̄ⲣⲟϥ [×]ⲉⲑⲣ[ⲉⲥ]ⲟⲩ-
ⲱⲙ ⲛ̄ⲛⲓⲥⲁⲣⲝ ⲛ̄ⲧⲉ ⲡⲓⲑ[×][ⲙⲓ
Ⲫⲙⲟⲩⲓ ϫⲉ ϯ ⲁⲥⲟⲟⲩⲥⲓ ⲁⲥⲓ ϧⲁⲣ[×][ⲁⲧ]ϥ
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ⲁⲃ ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ϯ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱⲙⲁ[ⲥ
ⲁⲥⲗⲱϫⲉ ⲉ̄ ⲡⲉⲩⲥⲁⲗⲁⲧϫ ⲉⲧⲥ[ⲙⲁ-
ⲣⲱⲟⲩⲧ ~
Ⲁⲥ ⲥⲓ ⲛ̄ⲟⲩⲥⲙⲏ ⲛ̄ⲣⲱⲙⲓ ⲉ̄ⲃⲟ[ⲗϧⲓ-
ⲧⲉⲛ ⲫ̄† ⲁⲥⲱⲱ ⲉ̄ⲃⲟⲗ ⲉⲥϫ[ⲱ ⲙⲙⲟⲥ
Ϫⲉ ⲱⲟⲩⲛⲓⲁⲧⲕ ⲛ̄ⲑⲟⲕ ⲡⲓⲙⲁⲣ[ⲧⲩ-
ⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲡⲓⲁ̀[ⲅⲓⲟⲥ

[1] ××× marks the line of junction between the two fragments. [2] Informal uncials: ? second hand.

[When they saw him] ˣwith his face shining like the rays of the sun, they marveled greatly and said unto him: "Peace be unto thee, O blessed champion, the holy Thomas, servant of our Lord Jesus the Christ the very and only true God." The holy Thomas cried out and said to them: "Peace be unto you, O holy martyrs of Christ, the true God; peace be unto every one who believeth on my Lord Jesus the Christ the King immortal forever." ˣ(p. 21)

Every one who was sick with any sickness in the city entered into the prison to the holy Thomas. He healed them; and at the word of his mouth alone health came upon them all. His speech also in exhortation was like (the speech of) our pure Fathers the Apostles of the Christ Jesus, the true God Who is exalted.

Now when day was come, the Governor ordered that the *tribunal* should be prepared and that they should bring the blessed Thomas from the prison with chains of iron upon his limbs. And they brought him to the *tribunal*, to the presence of Kulkianus the Governor. ˣThe Governor said to the holy Thomas: "Art thou persuaded to do sacrifice to Apollo, before I give thy bones to the wild beasts?" The brave martyr of the Christ, the holy Thomas, answered: "O Governor, the death of this world is no death, but life eternal; but the death of hopeless (?) torments—that is death eternal." The Governor answered and said unto the holy Thomas: "Offer sacrifice: do not die miserably." That pure one said to the Governor: "I will not sacrifice to thy vile and blind gods who are abominable." (The Governor) ordered that they should give him to a ravenous she-lion. And they loosed her upon him that she might devour the flesh of the righteous one. But the lioness sprang and came to the feet of the righteous one, the pure martyr of the Christ, the holy Thomas: she licked his blessed feet. Through the power of God she received the voice of a man and cried out, saying: "Blessed art thou, O pure martyr of Christ, the holy [Thomas . . .]." ˣp. 22

Frag. 4 (*Cod. Tisch.* XXIV, 47 + Cairo, no. 54. i).[1]

ⲱⲱⲡ ⲡⲧⲁϫⲉ ⲟⲩⲥⲁϫⲓ ⲛⲁⲕ ⲱⲁⲕϫⲉ
ⲉ̄ ⲛⲏⲓ ⸗ ⲁⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩ- ⲱⲱ[2]
ⲁⲱⲥ ⲉ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ[3] ⸗ ⲛⲧⲟⲩϫⲉⲱ
ⲣⲉⲙϫ ⸗ ⲛⲉⲙ ⲕⲟⲡⲓⲁ ⲉⲣⲣⲏⲓ ⲉ̄ ⲡⲉⲕⲱⲁⲓ
ⲛⲉⲙ ⲣⲱϥ ⸗ ⲁϥϥⲁⲓ ⲃⲁ ⲙⲡⲓⲃⲁⲥⲁⲛⲟⲥ
ⲛ̄ϫⲉ ⲡⲓⲥⲉⲡⲡⲉⲟⲥ ⲛ̄ϫⲱⲣⲓ ⲛ̄ⲧⲉ ⲡϫ̄ⲥ̄
ⲡⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ˣⲡⲉϫⲉ ⲡⲓⲣⲏⲧⲉ-
ⲙⲱⲛ ⲡⲁϥ ⸗ ϫⲉ ⲑⲱⲙⲁⲥ ϫⲣⲁⲉⲣˣⲟⲧⲱ
ⲛⲏⲓ ⲁⲛ ∼
Ⲡⲉ ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ ˣⲡⲁϥ
ϫⲉ ⲡⲁⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲡϫ̄ⲥ̄ ⲡⲓⲡⲟⲩˣ† ⲛ̄ⲁⲗⲏⲟⲓ-
ⲛⲟⲥ ⸗ ⲛⲁⲛⲁⲣⲙⲉⲧ ⲉ̄ⲃⲟˣⲗ̀ⲃⲉⲛ ⲛⲉⲕⲃⲁ-
ⲥⲁⲛⲟⲥ ∼
Ⲁϥ [ⲉⲣ]ⲕⲉⲗⲉⲩⲓˣⲛ ⲛϫⲉ ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⸗
ⲉ]ⲑⲣⲟⲩⲓⲛⲓ ⲛˣⲟⲩⲛⲉϩ ⲙ̄ⲙⲟⲓ ⸗ ⲛⲉⲙ ⲟⲩ-
ⲗⲁⲙϫⲁⲛⲧ ˣⲉⲫⲣⲉⲣ ⸗ ⲛⲧⲟⲩϫⲟⲱϥ
ⲉϥⲣⲏⲓ ˣⲉϫⲉⲛ ⲧⲉϥⲁⲫⲉ ⲛ̣[ⲓ]ⲁⲩ̣[ⲟ]ⲥ
ϫⲉ ⲑⲱˣⲙⲁⲥ ⲁϥⲱϥ ⲉ ⲡⲱⲱⲓ ⲫⲁ ⲡⲁⲥ̄ⲧ̄ ⲉϥ-
ϫⲱ ˣⲙⲙⲟⲥ ∼
Ϫⲉˣ ⲧⲱⲉⲡϩⲙⲟⲧ ⲛ̄ⲧⲟⲧⲕ ⲛⲁⲥ̄ⲧ̄ ⲫ̄ⲧ̄
ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⸗ ⲧⲱⲉⲡϩⲙⲟⲧ
ⲛ̄ⲧⲟⲧⲕ ⲓⲏⲥ̄ ⲡϫ̄ⲥ̄ ⲡⲁⲥ̄ⲧ̄ ⸗ ⲡⲓⲡⲟⲩ† ⲛ̄-
ⲧⲁⲫⲙⲏⲓ ⸗ ϫⲉ ⲁⲓⲉⲣⲡⲉⲙⲡⲱⲁ ⲣⲱ ⲉ̄
ϥⲁⲓ ⲃⲁ ⲡⲁⲓⲃⲁⲥⲁⲛⲟⲥ ⸗ ⲃⲉⲛ ⲧϫⲟⲙ ⲙ̄-
ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⸗ ⲟⲩⲟϩ ⲉⲧⲥⲙⲁⲣⲱ-
ⲟⲩ⟨ⲧ⟩ ⲃⲉⲛ ⲣⲱⲃ ⲛⲓⲃⲉⲛ ⸗ ⲡⲁⲟⲩⲣⲟ ⲙ̄-
ⲙⲏⲓ ∼
Ⲥⲱⲧⲉⲙ ⲉ̄ⲣⲟⲓ ⲛⲁⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲡϫ̄ⲥ̄ ⸗ ⲡⲓⲁⲗⲏ-
ⲑⲓⲛⲟⲥ ⲛ̄ⲡⲟⲩ† ⸗ ⲃⲉⲛ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲛ̄-
ⲁⲛⲁⲥⲕⲏ ⸗ ⲛ̄ⲧⲉⲕⲉⲣⲫⲟⲏⲑⲓⲛ ⲉ̄ⲣⲟⲓ
Ⲏⲉⲛ ⲧⲟⲩⲛⲟⲩ ⸗ ⲓⲥ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ
ⲉⲑ[ⲟ]ⲩⲁⲃ ⲙⲓϫⲁⲏⲗ ⸗ ⲁϥⲓ ⲉ̄ ⲡⲉⲥⲏⲧ ⲉ̄ⲃⲟⲗ
ⲃⲉ[ⲛ] ⲧϫⲉ ⸗ ⲁϥⲱⲣⲉ ⲡⲓⲡⲉϩ ⸗ ⲛⲉⲙ ⲡⲓ-
ⲕⲏ
ⲗⲁⲙϫⲁⲛⲧ ⲱⲱⲡⲓ ⲙ̄ⲫⲣⲏ† ⲛ̄ⲟⲩⲙⲱ-
ⲟⲩ ⲉⲩⲕⲏⲓ ⲣⲓϫⲉⲛ ⲧⲁⲫⲉ ⲙ̄ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲡⲓⲱⲙⲛⲓ
Ⲡⲓⲁⲅⲓⲟⲥ ϫⲉ ⲑⲱⲙⲁⲥ ⲁϥⲱⲱ ⲉ̄ⲃⲟⲗ
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⸗ ϫⲉ ⲟⲓⲱⲱⲛⲓ ⲛⲁⲕ
ⲱ ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲉⲕⲓϫⲱ-
ⲗⲟⲛ ⲉⲧⲥⲁϧⲉⲙ ⲛⲉⲕⲛⲟⲩ† ⲛ̄ϫⲉ-
ⲙˣⲱ[ⲛ] ⲉⲑⲣⲱⲟⲩ ⲛ̄ⲑⲟⲟⲕ ⲛⲉⲙ ⲛⲉⲕ-
ⲁⲛⲟˣⲗⲗⲱⲛ ⲉⲧⲥⲟⲩ ⲁⲛⲟⲕ ⲣⲱ ⲛⲉⲙ
ⲛⲁⲥ̄ⲧ̄ ˣⲓⲏⲥ̄ ⲡϫ̄ⲥ̄ ⲛⲁⲛⲟⲩ† ⲛ̄ⲁⲗⲏⲟⲓ-
ⲛⲟⲥ ∼
Ⲥⲧⲁⲩⲥⲱⲧⲉˣⲙ ⲉ̄ ⲛⲁⲓ ⲙⲛⲁⲓ ⲣⲏ† ⲛϫⲉ
ⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ ˣⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲁⲩ-
ϫⲱⲛⲧ ⲉ̄ⲙⲁⲩⲱ ˣϧⲉⲛ ⲟⲩϫⲱⲛⲧ
ⲛ̄ⲧⲉ ⲡⲉⲩⲓⲱⲧ ⲡⲓⲁⲓⲁϧˣⲟⲗⲟⲥ
Ⲁϥ ⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟˣⲧⲓⲛⲓ ⲛⲟⲩ-
ϫⲁⲗⲕⲓ]ⲟⲛ ⲛⲉⲙ ⲟⲩⲟⲏⲛ ˣⲛ[ⲉⲙ ⲟ]ⲩ-
ⲗⲁⲙϫⲁⲛⲧ ∼
Ⲁⲩ ⲙⲁⲣ ⲡⲓϫⲁⲗⲕⲓⲟⲛ ⲁⲩⲥⲁⲣ† ϧⲁⲣˣⲟⲩ
ⲱⲁⲧⲉⲫⲣⲏⲣ ⲱⲁⲧⲉ ⲡⲉⲕⲱˣⲁⲣ
ⲟⲓⲥⲓ ⲉⲙⲁⲱⲱ ⲁⲩⲥⲱⲛϩ ⲙ̄ⲡⲓⲁⲅⲓ-
ⲟⲥ ⲑⲱⲙⲁⲥ ⲛ̄ⲧⲉⲩϫⲓⲥ ⲛⲉⲙ ⲛⲉⲩ-
ⲥⲁⲗⲁⲧⲁ ⲁⲩϫⲁⲗⲗⲁ ⲙ̄ⲙⲟⲩ ⲉ̄ϧⲣⲏⲓ ⲉ̄
ⲡⲓϫⲁⲗⲕⲓⲟⲛ ⲉⲫⲣⲏⲣ ∼
Ⲡⲓⲁⲅⲓⲟⲥ ϫⲉ ⲁϥϥⲁⲓ ⲛ̄ⲧⲉⲫϧⲁⲗ [ⲉ] ⲡⲱⲱⲓ
ⲉ ⲧⲫⲉ ⲁϥⲱⲱ ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙ̄-
ⲙⲟⲥ
Ϫⲉ ⲡⲁⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲡϫ̄ⲥ̄ ⲡⲁⲡⲟⲩ† ⲛ̄ⲁⲅⲁ-
ⲑⲟⲥ ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲣⲟⲓ ⲃⲉⲛ ⲧⲁⲓ
ⲟⲩⲛⲟⲩ ⲛ̄ⲁⲛⲁⲥⲕⲏ ⲉ̄ ⲧⲱⲟⲛ ⲛ̄ϧⲏⲧⲥ
Ⲉⲧⲓ ⲉϥϫⲱ ⲛ̄ⲛⲁⲓ ⲛ̄ϫⲉ ⲡⲓⲥⲉⲡⲡⲉⲟⲥ
ⲡⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ϧⲛⲛⲉ ⲓⲥ [ⲙⲓ]ϫⲁⲏⲗ
ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲧϫⲟ[ⲙ ⲛ]ⲛⲓ-

[1] ××× marks the line of junction between the two fragments.

[2] Informal uncials by a later (?) hand.

[3] Above the line a later hand has added ⲛⲑⲟⲩ ⲡⲓⲁⲅⲓⲟⲥ.

ˣ (p. 27) "...ˣif I speak one word to thee, thou speakest two to me." He commanded that they should hang him on the *hermetarion* and pour vinegar and quick-lime into his nostrils and mouth. The noble champion of Christ, the holy Thomas, endured the torment. The Governor said unto him: "Wilt thou not answer me, Thomas?" The blessed Thomas said unto him: "My Lord Jesus the Christ, the true God, will deliver me from thy torments."

The Governor bade them bring vitriol and boiling pitch and pour it upon his head. But the holy Thomas cried unto the Lord, saying: "I receive grace of Thee, O Lord God the Almighty, I receive grace of Thee, Jesus the Christ, my Lord, that I am found worthy to endure these torments through the power of Thy pure Name which is blessed in all things, my true King. Harken unto me, my Lord Jesus the Christ, the true God, in this time of adversity that Thou mayest help me."

ˣ p. 28 Straightway, lo, the holy Archangel Michael came down from Heaven and caused the oil and the ˣpitch to become like cool water upon the head of the blessed Thomas, the faithful. And the holy Thomas cried out, saying: "Be confounded, O Governor, together with thy abominable gods, evil demons, thou and thy foul Apollo! I too have with me my Lord Jesus the Christ, my true God." When Kulkianus the Governor heard such words as these he was enraged with a rage of his father the Devil. He commanded a caldron to be brought with brimstone and pitch. They filled the caldron and kindled a fire under it so that its smoke rose up exceedingly. They bound the hands and feet of the holy Thomas and lowered him into the boiling caldron. But the holy one lifted up his eyes to Heaven and cried out, saying: "My Lord Jesus the Christ, my good God, help me in this time of adversity wherein I am."

While the noble one, the holy Thomas, was yet speaking these words, behold Michael, the Archangel of

Frag. 5 (*Cod. Tisch.* XXIV, 45).

ϥнотї аүї ё песнт ев̀ол[ϧ]ен тϥе
аүоүı ерату ғıхен пıχал[кı]он ер-
ϧерϧер аүмаү тєүхıх [є]ϧол ϧен
пıχалкıон аүсатс ёϧоуп ϧен
про м̄пıрнтємωп ϧен ϯопоу а̀
пєүϧал χалла ё песнт ғı-
ωту ~

Нımнщ ѯе єтаυпат ё ϥн єтаүщω-
пı аτωщ ёϧол єτχω м̄мос ѯе
оυаı пе ϥϯ м̄пıа̀ріос ѳωмас
Аріа̀нос ѯе пıрнтємωп ӣτе маρнс
паүχн ϧен ракоϯ ғωү пе ϧатеп
коυлкıа̀нос пıрнтємωп ӣτе ра-
коϯ ~

Аүтωпү аүї ϣа пıа̀ріос ѳωмас
єүϧєп пıχалкıон пеχаү м̄пıма-
каріос ѯе аріоυпаı пем паı тале-
пωрос ӣтєкталσоү ϧе[п] ӣаı ϧа-
сапос ~

Ϧєп ϯопоу аүї є пщωı ев̀о[λϧєп
пıχалкıон ӣχе пıа̀ріос ѳωм[ас
аүї ϣа коυлкıанос пıрнтєм[ωп
аүсаѯı немаү єүхω м̄мос ⳝ[е
ⲭємпща ап ѡ̀ пıа̀помос ё ер[с-
ϥравіχıп м̄мок ϧєп ϥран мпа-
ϯ ıс̄ пр̄с пıа̀лнѳıпос ӣ-
поϯ ~

Аλλа єѳѣє паı мнщ єоπаρϯ ё п̄ϯ
ıс̄ пр̄с ёре паоυро пр̄с пıпоϯ
ӣа̀лнѳıпос ϯ м̄пıоυхаı пак ϣа-
τєкї ёϧрнı ё пєүхıх × ϧєп ϯоυ-
пот аүпат м̄ϧол ӣχе коυлкıа̀-
нос пıрнтємωп аүще пαү ё пı-

[λ] ıс̄

аріст[о]л̀ пѳоү [пє]м аріанос [пı-
ρнтє[мωп] ӣτе апτınωт ϧєп
пıєρоот ётеммат × аүоүаρ-
сарнı єθроὺωλı м̄пıа̀ріос ѳω-
мас ё пщτєкο ϯ єүсоп̀ ϧєп
ρапρаλυсıс м̄ϧєпı-
пı ~

Пєχє пн єθоυаѧ̀ пαү ϯ ѯе ⳟро
ϥн ётаүⳟро ϯ оυоү ⲭємⲭом
ϥн ётаүⲭємⲭом ϯ ⳟро м̄мок
п̄ϯ пемак ϯ ϣатєкϯ ϣını м̄коυλ-
кıа̀нос пıрнтємωп м̄парапо-
мос ~

Аү ёроὺω ӣχе пıⲭωрı м̄мартυ-
рос ӣτе п̄ⳝс ϯ пıа̀ріос ѳωмас
пєχаү ӣпıа̀ріос єτχн ϧєп пı-
щτєкο ϯ ѯе τωѱ̀ єρнı ёхωı
ѡ̀ паїоϯ єτсмарωоυт ϯ ϧєп
пє[т]єпєυχн ёθоυаѧ̀ ϯ ρıпа ӣ-
τє п]а̀ϯ ıс̄ пр̄с ϯ ⲭом
ннı

Аυєроὺω ӣχе пıа̀ріос ммартυ-
рос ѯе ёре паϯ ıс̄ пр̄с ϯ ёүеϯ
ⲭом пак ϯ ϣатєкⲭωк м̄пєка̀-
υ]ωп ев̀ол ~

Єτı єүремсı ӣχе пн ёθоυаѧ̀ ϯ
аүї ев̀оυп ӣχе оυрωмı ϯ ёре
оυоп оυп̄па̄ ӣакаѳартоп пе-
маү ϯ а̀ п̄іп̄па̄ м̄поıнрон ϯ ϧıϯ
м̄моү ϧєп пщτєкο ϯ а̀ пн ёθоυ-
аѧ̀ м̄мартυрос ӣτе п̄ⳝс ϯ ат-
ϯро ё пıа̀ріос ѳωмас ϯ ρıпа ӣ-
τєүталσоү ϯ ~

the powers of the [x]Heavens, came down from Heaven and stood upon the boiling caldron: he took a handful from the caldron and cast it into the face of the Governor. Immediately his eyes fell down from him. And when the multitudes saw that which was befallen, they cried out, saying: "One is the God of the holy Thomas!" [x] (p. 29)

Now Arianus the Governor of the South was also in Rakoti with Kulkianus the Governor of Rakoti. He arose and came to the holy Thomas as he stood in the caldron, and said to the blessed one: "Have pity upon this unhappy man and heal him in this torment." Forthwith the holy Thomas came up out of the caldron and went to Kulkianus the Governor and spake unto him, saying: "Though thou art not worthy, O lawless one, to be signed (with the sign of the cross) in the name of my Lord Jesus the Christ, the true God, yet because of this multitude which believeth on the Lord Jesus the Christ—my King the Christ is the true God—, I grant thee healing until thou shalt go down into His hands." Immediately Kulkianus the Governor saw again: he departed to the [x]banquet, he and Arianus, the Governor of Antinoë at that time. He commanded them to take the holy Thomas to the prison bound in chains of iron. [x] p. 30

The holy ones said unto him (*sc.* Thomas): "Conquer, thou who hast conquered, and find strength thou who hast found strength! Be of good cheer: the Lord be with thee, until thou shalt put to shame Kulkianus, the lawless Governor." Then answered the brave martyr of Christ, the holy Thomas, and said unto the saints who were in the prison: "Pray for me, O my blessed fathers, in your holy prayers, that my Lord Jesus the Christ may give me strength." The holy martyrs answered: "My (*sic*) Lord Jesus the Christ will give thee strength until thou shalt finish thy contest."

While the saints were still sitting, there came in a man possessed by an unclean spirit. The evil spirit vexed

Frag. 6 (Cairo, no. 54. ii).

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Ⲁⲩⲥⲟⲩⲧⲱⲛ ⲧⲉⲩⲭⲓⲍ ⲉⲃⲟⲗ [ⲛ]ⲁ[ⲉ]
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ ✣ ⲁⲩⲉⲣⲥⲫⲣⲁ-
ⲧⲓⲍⲓⲛ ⲙ̄ⲙⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲙⲫⲓⲱⲧ
ⲛⲉⲙ ⲡⲱⲏⲣⲓ ✣ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ϯⲧⲣⲓⲁⲥ ⲉⲧⲁⲓⲛⲓⲕ ⲉⲃⲟⲗ ✣ ⲉⲥϧⲉⲛ ⲟⲩ-
ⲙⲉⲑⲛⲟⲩϯ ⲛⲟⲩⲱⲧ ✣ ⲛⲉⲭⲁⲩ ⲭⲉ
ⲡⲁⲥ̄ⲧ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ✣ ⲡⲓⲁⲗⲏⲑⲓⲛⲟⲥ ⲛⲛⲟⲩϯ
ⲉⲩⲉⲧⲁⲗⲥⲟⲟⲕ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲕⲱⲱ-
ⲛⲓ ∼
Ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ ⲡⲓⲡⲛ̄ⲁ̄ ⲙⲡⲟⲛⲏⲣⲟⲛ
ⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲣⲱⲙⲓ ✣ ⲁⲩⲧⲁⲗⲥⲟ
Ⲥⲧⲁⲩⲛ[ⲁ]ⲩ ⲉ ϕⲁⲓ ⲉⲧⲁⲩⲱⲟⲩⲛⲓ ✣ ⲛⲁⲉ
ⲛⲓ ⲉⲧⲣⲟϥ ⲉϧⲟⲩⲛ ⲉ ⲡⲱⲱⲧⲉⲕⲟ
ⲁⲩϯⲱⲟⲩ ⲙⲡⲉⲛⲥ̄ⲧ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲓⲁⲗⲏ-
ⲑⲓⲛⲟⲥ ⲛⲛⲟⲩϯ ∼
Ⲉⲧⲁ ⲧⲟⲟⲩⲓ ⲭⲉ ⲱⲱⲛⲓ ✣ ⲡⲉⲭⲉ ⲁⲣⲓⲁ-
ⲛⲟⲥ ✣ ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲛ̄ⲧⲉ ⲙⲁⲣⲏⲉ ✣ ⲛ̄-
ⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ ✣ ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲛ̄ⲧⲉ
ⲣⲁⲕⲟϯ ✣ ⲭⲉ ⲭⲁⲧ ⲛ̄ⲧⲁϥⲉⲙⲥⲓ ϩⲓ ⲡⲓⲃⲏⲙ-
ⲙⲁ ✣ ⲛ̄ⲧⲁϯⲥⲃⲱ ⲙ̄ⲡⲁⲓ ⲁⲛⲟⲥⲓⲟⲥ ⲛ̄-
ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ✣ ⲭⲉ ⲑⲱ-
ⲙⲁⲥ ∼
Ⲥⲧⲁϥⲉⲙⲥⲓ ⲭⲉ ϩⲓ ⲡⲓⲃⲏⲙⲙⲁ ⲁϥⲟⲣⲟⲩ-
ⲓⲛⲓ ⲛⲁϥ ⲙ̄ⲡⲓⲁⲓⲟⲥ ⲑⲱⲙⲁⲥ ∼
Ⲡⲉ ⲭⲁϥ ⲛⲟⲩⲁⲓ ⲛ̄ⲧⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ-
ⲡⲉⲩⲣⲁⲛ ⲛⲉ ⲁⲡⲁ ⲡⲁⲫⲛⲟⲩϯ ✣ ⲡⲓⲣⲉⲙ-
ⲧⲉⲗⲡⲟⲛⲧⲟⲩⲣⲱ ✣ ⲭⲉ ⲁⲣⲓⲱⲧⲥⲓⲁ
ⲙ̄ⲡⲉⲣⲙⲟⲩ ⲛ̄ⲕⲁⲕⲱⲥ × ⲛⲟⲟϥ ⲭⲉ
ⲡ[ⲓ]ⲟⲙⲛⲓ ⲁϥⲱϣ ⲉⲃⲟⲗ ⲉϥⲭⲱ ⲙⲙⲟⲥ
ⲭ[ⲉ] ϯⲛⲁⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ ✣ ⲛ̄ⲧⲉⲕⲛⲟⲩϯ
ⲉⲧⲥⲁ]ϧⲉⲙ × ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̄ϯ-
ⲟⲩⲛⲟⲩ ⲭⲉ ⲉⲃⲣⲟ]ⲩⲱⲗⲓ ⲛ̄ⲧⲉⲩⲁⲫⲉ
ⲛ̄ⲧⲥ[ⲏⲩⲓ ✣ ⲟⲩⲟϥ ⲁ

ⲁϧ——ⲓⲃ——✠——ⲭⲃ——ϧ

ⲙⲓⲭⲁ]ⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ϯ ⲭⲗⲟⲙ
ⲉⲭ[ⲱ]ϥ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ
Ⲡⲉ ⲭⲉ ⲁⲣⲓⲁⲛⲉ ⲙ̄ⲡⲓⲁⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲭⲉ ⲁⲣⲓⲱⲧⲥⲓⲁ ϩⲱⲕ ⲙ̄ⲡⲉⲣⲙⲟⲩ ⲛ̄-
ⲕⲁⲕⲱⲥ ∼
Ⲡⲉ ⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁϥ ⲭⲉ ϯⲛⲁ-
ⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ ⲡⲉⲧⲉϥ ⲛⲁⲕ ⲁⲣⲓⲧϥ
ⲛⲏⲓ ⲙ̄ⲙⲟⲓ[1] ϯⲛⲁⲉⲣϣⲟⲩϣⲱⲟⲩ-
ϣⲓ ⲁⲛ ⲛ̄ⲧⲉⲕⲛⲟⲩϯ ⲛ̄ⲭⲉⲙⲱⲛ ⲟⲩⲟϩ
ⲙⲫⲟϯ ∼
Ⲁϥ ϫⲱⲛⲧ ϧⲉⲛ ⲟⲩⲙⲃⲱⲛ ⲛ̄ⲭⲉ ⲁ-
ⲣⲓⲁⲛⲟⲥ ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲁⲫⲟⲩⲁⲣⲥⲁϩ-
ⲛⲓ ✣ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛⲁϥ ⲡⲟⲩⲥⲏⲩⲓ ⲉⲥ-
ϧⲏⲣ ⲁⲫⲣⲟⲩⲧⲁϩⲟ ⲙ̄ⲡⲓⲁⲩⲓⲟⲥ
ⲑⲱⲙⲁⲥ ✣ ⲡⲥⲉⲓⲛⲓ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲫⲁ-
ⲡⲁⲥⲕⲉⲟⲛ ⲡⲓⲁⲩⲓⲟⲥ ⲁⲉ ⲙ̄ⲡⲉⲫⲉ-
ⲣⲟⲩⲱ ⲛ̄ϩⲗⲓ ⲉ ⲡⲧⲏⲣϥ ⲡⲉⲭⲉ ⲁⲣⲓ-
ⲁⲛⲟⲥ ⲛⲁϥ ⲭⲉ ⲁⲕⲉⲣⲉⲥⲑⲁⲛⲉⲥⲑⲉ
ⲛ̄ⲧⲁⲓ[2] ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲃⲟⲥⲓ ⲙ̄ⲡⲁⲓ
ⲣⲏϯ ∼
Ⲁϥ ⲉⲣⲟⲩⲱ ⲛ̄ⲭⲉ ⲡⲓⲭⲱⲣⲓ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̄ⲧⲉ ⲡⲭ̄ⲥ̄ ⲭⲉ ⲡⲉⲕⲃⲁⲥⲁⲛⲟⲥ
ϩⲁⲛϩⲗⲓ ⲛⲉ ⲙ̄ⲡⲁⲙⲟⲟ ⲉⲃⲟⲗ ✣ ⲁⲗⲗⲁ
ⲡⲓⲃⲁⲥⲁⲛⲟⲥ ⲛⲱⲟⲩ ⲛ̄ⲧⲉ ⲡⲁⲥ̄ⲧ̄
ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲛⲁⲓ ⲛⲉ ⲡⲓⲃⲁⲥⲁⲛⲟⲥ ⲛⲱⲟ-
ⲟⲩ ⲉⲧⲁⲓⲛⲓⲕ ⲉⲃⲟⲗ ∼
Ⲭⲁⲣⲓⲧⲓⲕ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲫⲁϩⲗⲏⲟⲩ ⲉ-
ⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉϥⲣⲓⲧⲕ ⲉ̄ ⲡⲓⲕⲟⲗⲁⲥⲓⲥ
ϣⲁ ⲉⲛⲉϩ ⲛⲱⲟⲕ ⲛⲉⲙ ⲛⲉⲕⲟⲩⲣ[ⲟ ⲛ̄-
ⲁⲛⲟⲙⲟⲥ ⲁⲓⲟⲕⲗⲏⲧⲓⲁ-
ⲛⲟⲥ ∼
Ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ[ⲑⲣⲟⲩ . . .
ϧⲏⲧϥ ⲁⲩⲱⲣⲉ [. . . .

[1] for ⲙⲟⲛⲟⲛ. [2] *sic.*

× (p. 31) him in the prison. The pure martyrs of Christ besought the holy Thomas to heal him. ×The blessed Thomas stretched forth his hand and signed him (with the sign of the cross) in the name of the Father, and of the Son, and of the Holy Spirit—the Trinity Which is perfect in one Godhead—and said: "My Lord Jesus the Christ will heal thee from thy sickness." Straightway the evil spirit went forth from the man; and he was healed. When they who were cast into prison saw that, they gave glory to our Lord Jesus the Christ, the true God.

Now when morning was come Arianus the Governor of the South said to Kulkianus the Governor of Rakoti: "Let me sit upon the *tribunal*, that I may teach this unholy Christian, Thomas." And when he was seated on the *tribunal*, he ordered them to bring unto him the holy Thomas. He said to one of the martyrs whose name was Apa Paphnouti, the man of Telpontouro (*sic*): "Do sacrifice: do not perish miserably." But he, the faithful one, cried out, saying: "I will not do sacrifice to thy abominable gods." He commanded forthwith

× p. 32 that his head should be cut off with the sword. And ×Michael the Archangel set a crown upon him in glory and honor.

Arianus said to the holy Thomas: "Do thou also sacrifice: do not perish miserably." The blessed one answered him: "I will not sacrifice: that which thou wilt, do unto me. Only I will not worship thy gods, who are demons and abominable." Arianus the Governor raged with wrath and commanded a sharp sword should be brought him, that the holy Thomas should be seized and his privy parts cut out. But the holy one answered nothing at all. Arianus said unto him: "Dost thou feel this torment suffered in this manner?" The brave martyr of Christ answered: "Thy torments are naught in my sight; but the torments of my Lord Jesus the Christ, they are torments indeed. He will cast thee forth from His courts and cast thee into eternal punishments, thou and thy lawless King Diocletian."

(Arianus) commanded that they should . . . upon him: he caused . . . .

Frag. 7 (*Cod. Tisch.* XXIV, 48).

ⲡ̅ ⲓ̅ⲥ̅ ✠ . ⲁ̅ⲧ̅

. ọ . ⲉ̀ ⲡⲉⲧϫⲓϫ ⳿ ⲛⲉⲙ ⲛⲉⲧⲥⲁⲗⲁⲧϫ
ⲁⲧⲥⲟⲣⲉⲩ ⲉ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ ⳿ ⲁⲧ-
ⲥⲱⲕ ⲙⲙⲟⲩ ⳿ ⲯⲁⲧⲉ ⲛⲉⲩⲕⲁⲥ ⲛⲟⲩⲉ[1]
ⲉ̀ⲃⲟⲗ ~
Ⲏⲉⲛ ⲧⲟⲩⲛⲟⲩ ⳿ ⲉⲩⲛⲛⲉ ⲁⲩⲓ̈ ⲛϫⲉ ⲙⲓ-
ϫⲁⲏⲗ ⲡⲓⲁⲣϫⲏⲁⲛⲅⲉⲗⲟⲥ ⳿ ⲁⲩⲥⲱⲗⲛ
ⲛ̈ⲛⲓⲥⲛⲁⲩ ⲉⲟⲙⲣ ⲙ̀ⲙⲟⲩ ⳿ ⲙ̀ⲡⲉ
ⲡⲓⲙⲁⲧⲟⲓ ⲉⲧⲥⲱⲕ ⲛⲛⲓⲙⲁ ⲛⲕⲁⲛⲟⲛ
ⲉ̀ⲙⲓ ~
Ⲡⲓ ⲁ̀ⲅⲓⲟⲥ ⲁⲉ ⲁ̀ⲡⲁ ⲟⲱⲙⲁⲥ ⲁⲩⲉⲣ ⲟⲩ-
ⲛⲓⲯⲧ ⲛ̈ⲏⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⳿ ⲉⲩ[ϫⲱ] ⲙ̀-
ⲙⲟⲥ ⳿ ⲁⲉ ⲥⲓⲱⲓⲛⲓ ⲛⲁⲕ ⲱ ⲁ̀ⲣ[ⲓⲁⲛ]ⲉ
ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ⳿ ⲁ̀ⲛⲟⲕ ⲁⲓⲱⲣⲟ ⲉⲣⲟⲕ
ⲛⲉⲙ ⲛⲉⲕⲫⲁⲥⲁⲛⲟⲥ ⲛⲉⲙ ⲛⲉⲕⲛⲟⲩⲧ
ⲉⲧⲥⲟⲩ [ⲓⲥ] ⳿ ⲉⲩⲛⲛⲉ ⲁⲩⲓ̈ ⲯⲁⲣⲟⲓ ⲛϫⲉ
ⲡⲓⲁⲛⲅ[ⲉⲗⲟⲥ] ⲛ̈ⲧⲉ ⲡ[ⲁⲥ̅ⲧ̅ ⲓ̅ⲏ̅]ⲥ ⲡⲭ̅ⲥ̅
ⲡⲓⲁⲗⲏ[ⲟⲓⲛⲟ]ⲥ ⲛ̈ⲛⲟ[ⲩⲧ] ⲁⲙ]ⲁ̀ⲣⲙⲉⲧ
ⲉ̀ⲃⲟⲗϩⲓⲛ ⲛⲛⲉⲕ]ϩⲁⲍ[ⲁⲛⲟⲥ ⲉ]ⲓ̀ ⲧϫⲟⲙ
ⲙ̀ⲡⲁⲥ̅ⲧ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ~]
Ⲥⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ ⲛⲁⲓ ⲛϫⲉ ⲁⲣⲓ]ⲁ̀ⲛⲉ
ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ⲁⲉⲣⲕⲉⲗⲉⲩⲉ ⲉ]ⲟⲣⲟⲩ-
ⲧⲁⲣⲟ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲟⲱⲙⲁⲥ ⲉ̀ⲣⲟ]ⲧⲁⲯⲓ ⲉ̀
ⲡⲱⲟⲓ . . . ⲉ]ⲓ̈ⲃⲟⲗ ⲛ̈ϯ-
ⲙⲟⲩⲧ ϩⲉⲛ ⲛⲧⲁⲣ ⲡⲟ]ⲩⲱⲱⲙⲛ ⳿ ⲟⲩⲟⲩ
ⲉⲣⲟⲩϫⲓⲱⲓ ⲛⲟⲩⲛⲓⲯⲧ]ⲛ̀ⲱⲟⲓ ⲉ ⲛⲉⲕ-
ϕⲁⲧ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲉⲕ]ⲁⲯⲓ ⲉ ⲡⲱⲟⲓ ⳿ ⲯⲁ-
ⲧⲉ ⲛⲉⲕⲁⲥ ⲧⲓⲣⲟⲩ ⲥⲱ]ⲗⲡ ⲉ̀ⲃⲟⲗ ϩⲉⲛ
ⲧⲉⲕⲙⲟⲩⲧ]
Ⲁⲩⲓ̈ ⲛϫⲉ ⲙⲓϫⲁⲏ]ⲗ ⲡⲓⲁⲣϫⲏⲁⲛⲅⲉⲗⲟⲥ
ⲛ̈ⲛⲓⲙⲓⲯⲧ ⲛ̈ϫ]ⲟⲙ ⲛⲛⲓⲫⲛⲟⲩⲓ ⳿
ⲁⲩⲟⲩⲱ ⲉⲓⲣⲉⲛ] ⲛⲧⲁⲣ ⲛ̈ⲧⲉ ⲡⲓⲯⲏⲩ(ⲏ)
ⲛⲉⲙ ⲡⲓⲱ̀ⲙⲓ ⲉⲧ]ⲁⲩⲁ̀ⲯⲓ ⲉ̀ⲣⲟⲩ ⳿ ⲁⲩ-
ⲥⲱⲗⲛ ⲉ̀ⲃⲟ]ⲗ ⲛⲛⲓⲥⲛⲁⲩ ⲉⲟⲙⲣ ⲙ̀-
ⲙⲟⲩ

[1] ⲧ is added by a later hand.

ⲁ̅ⲅ̅ ⲓ̅ⲏ̅ⲥ̅

Ⲟⲩⲟⲩ ⲡⲉϫⲉ ⲡ[ⲓ]ⲁⲣⲭⲏⲁⲛⲅⲉⲗⲟⲥ ⲙⲓϫⲁ-
ⲏⲗ ⲛⲁⲩ ⳿ ϫⲉ ⲱ ⲡⲓⲥⲉⲛⲛⲉⲟⲥ ⲛ̈ϫⲱ-
ⲣⲓ ⲛ̈ⲧⲉ ⲡⲭ̅ⲥ̅ ⳿ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲱⲙⲁⲥ ⳿ ⲥⲣⲟ
ⲙ̀ⲙⲟⲕ ⳿ ⲟⲩⲟⲩ ϫⲉⲙ ⲡⲟⲙϯ ⳿ ⲙ̀ⲡⲉⲣ-
ⲉⲣⲟϯ ⳿ ϯⲯⲱⲡ ⲛⲉⲙⲁⲕ ⳿ ⲯⲁⲧⲉⲕ-
ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲕⲁ̀ⲅⲱⲛ ⳿ ⲛⲉⲙ ⲧⲉⲕ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ~
Ⲡⲉ ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲱⲙⲁⲥ ⲛⲁⲩ ⳿ ϫⲉ
ⲙⲁϫⲟⲙ ⲛⲏⲓ ⲛⲁⲥ̅ⲧ̅ . ⲯⲁⲧⲁϯ ⲯⲓⲛⲓ ⲙ̀-
ⲡⲁⲓ ⲁ̀ⲡⲟⲙⲟⲥ ⲛ̈ⲣⲏⲛⲉⲙⲱⲛ ⳿ ⲁ̀ ⲙⲓ-
ϫ[ⲁ]ⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲛⲅⲉⲗⲟⲥ ⲉ̀ⲱⲟⲩⲁⲃ
ϯ ⲛⲁⲩ ⲛ̈ϯⲣⲓⲣⲏⲛⲏ ⳿ ⲁⲩⲣⲱⲗ ⲉ ⲡⲱⲟⲓ
ⲉ ⲛⲓⲫⲛⲟⲩⲓ ϩⲉⲛ ⲟⲩⲱⲟⲩ ⳿ ⲉⲣⲉ
ⲫⲏ ⲉ̀ⲱⲟⲩⲁⲃ ϫⲟⲩⲱⲧ ⲛ̈-
ⲥⲱⲩ ~
Ⲡⲓ ⲁ̀ⲅⲓⲟ[ⲥ ⲁⲉ] ⲱⲙⲁⲥ [ⲁⲩ]ⲱⲉ ⲛⲁⲩ ⲉ̀
ⲡⲓⲱⲧ[ⲉⲕⲟ] ⲙⲙⲟⲛ ⲉ[ⲗⲓ ⲛⲧⲁ]ⲕⲟ ⲛ̈ϩⲏⲧⲩ
ⲁⲛ [ⲉⲧⲁⲩ]ⲛⲁⲩ ⲁ̀[ⲉ ⲉ̀ⲣⲟⲩ ⲛ̈]ϫ[ⲉ ⲡⲛ
ⲉ̀ⲱⲟⲩ[ⲁⲃ ⲉⲧϩⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲛⲉⲙ ⲡⲓⲙⲁⲣ-
ⲧ]ⲩⲣ[ⲟⲥ ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲉⲧⲁⲱ ⲙⲙⲟⲥ
ⲯⲁ ⲉ̀ ⲁ ⲡ[ⲉⲛⲥ̅ⲧ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲁⲣ-
ⲙⲉⲕ ⳿ ⲉⲟ[. . .
ⲉ̀ⲣⲟⲛ ⲣⲱⲙ[. . .
ⲣⲟⲛ ~
Ⲉⲧ ⲁ ⲧⲟⲟⲩⲓ̈ ⲁⲉ [ⲯⲱⲛⲓ ⲁⲫⲉⲙⲓ ⲛϫⲉ ⲁⲣⲓ-
ⲁ̀ⲛⲉ ⲡⲓⲣⲏⲛⲉⲙⲱ[ⲛ ⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲱⲙⲁⲥ ⲭⲏ ⲏ[ⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ~
Ⲁⲩ ⲉⲣⲟⲩⲱ ⲛ̀[ϫⲉ ⲁⲣⲓⲁⲛⲉ ⲉ ⳿ ⲁ̀-
ⲛⲟⲕ ⲁⲓⲱⲣⲟⲩⲁⲯ[ⲩ ⲉ̀ ⲡⲱⲟⲓ ⲉ̀ⲃⲟⲗ ⲛ̈ⲧⲉⲩ-
ⲙⲟⲩⲧ ⳿ ⲁⲩⲓ̈ ⲛ̈[ⲟⲩⲛⲓⲯⲧ ⲛ̈ⲱⲟⲓ
ⲛ̈ⲥⲁ ⲛⲉⲧϕⲁⲧ ⳿ ⲡ[. . .
ⲉ̀ⲏⲣⲏ ⳿ ⲯⲁⲧⲉⲧⲣⲟ[. . .
Ⲁⲩⲟⲩⲱⲣⲡ ⲉ̀ ⲡⲓⲱⲧⲉ[ⲕⲟ ⳿ ⲉⲟⲣⲟⲩ-
ⲉⲛⲩ ⲛⲁⲩ ~

×(They put fetters upon) his hands and his feet. They bound him to the *hermetarion* and racked him until his bones parted (?). Straightway, lo, Michael the Archangel came and brake the bonds which bound him without the soldiers, who guarded the appointed (?) place, being aware. And the holy Apa Thomas uttered a loud cry, saying: "Be confounded, O Arianus the Governor! I have conquered thee and thy torments and thy foul gods. Lo, there came unto me the angel of my Lord Jesus the Christ, the true God, and delivered me from thy torment by the power of my Lord Jesus the Christ." ×(p. 33)

When Arianus the Governor heard this, he commanded them to seize the holy Thomas and hang him up... by his neck on the branch of a tree, and to hang a great stone to the feet of the Saint as he hung on high, until all the bones in his neck should be broken...Michael, the Archangel of the great powers of the Heavens, came and stood upon (?) the branch of the tree and the stone which they had hanged upon him: he brake the cords which bound him. ×And the Archangel Michael said unto him: "O noble champion of Christ, holy Thomas, be of good cheer and take courage: fear not, I am with thee until thou shalt accomplish thy contest and thy martyrdom." The holy Thomas said unto him: "Strengthen me, my Lord, until I put to shame this lawless Governor." Michael the holy Archangel gave him his peace and went up into the Heavens in glory, while the holy one gazed after him. ×p. 34

Now the holy Thomas went unto the prison: there was no hurt upon him. And when the saints saw him... (they said):...(l. 25) But when day was come, Arianus the Governor knew that the blessed Thomas was in the prison. Arianus answered: "I caused him to be hanged by his neck, and they hung a great stone at his feet...until he..." He sent to the prison that he (*sc.* Thomas) might be brought to him.

[Probably the work ended with an account of the beheading of Thomas (cp. the Arabic), after a final vision of the Lord assuring the saint of his future reward.]

XIX. THE MARTYRDOM OF ASTRATOLE[1]

Parchment. Fragment (Cairo, no. 27) of a single sheet (two leaves). The greater part of the left-hand leaf and the upper part of the right-hand leaf have been torn off. Height (complete at the back-fold) 33 cm.; width (nearly complete ?) 25 cm. The hand is identical with that of Nos. XVIII and XXVIII (= Hyvernat, *Album*, Pl. XXXVI) and the same reddish-brown ink is used. Nos. XVIII and XIX were certainly uniform and probably parts of the same volume.

In the second leaf Astratole's resolve to become a martyr is set forth; but in the preceding fragment the torture of a martyr (who cannot well be the same) was described.[2] Possibly the former leaf dealt with the passion of the little-known saint Ginousi (or Shenousi)[3] alluded to in the second leaf, while the Martyrdom of Astratole followed as a sequel. But it is possible that the sheet has been turned inside out, and that Fo. 2 should precede Fo. 1. In that case the tortures described on Fo. 1 must be assigned to Astratole himself. Astratole[4] seems to be otherwise unknown as a martyr; but he is certainly identical with Astratole the Magician, mentioned in the *Martyrdom of Epime*,[5] who, having rashly ventured down into Hell, was caught by the demons and escaped only by calling upon God. In this fragment we find (1) Astratole invoking "the God of the holy Ginousi;" and (2) Michael appearing to the chastened Magician and reminding him that he has promised to become a martyr in return for his deliverance from "the hands of the demons."

Fo. 1.

Recto

Ⲥ ϯ[. . .

(*four lines wholly lost*)

Ⲡ[. . .

(*two lines lost*)

Ⲁϥ[. . .

(*slight traces of seven or more lines*)

. . [. . .

ⲣⲟ[. . .

Ⲁϥⲉⲣ[ⲟⲩⲱ

ⲙⲱ[. . .

ⲛⲁϥ . [. . .

ⲙⲁⲛ[. . . ☩-

ⲛⲁⲉⲣ[ⲟⲩⲥⲓⲁ ⲁⲛ ⲛ̄ⲛⲉⲕⲛⲟⲩ☩ ⲙⲁ ⲉ̄-

ⲛⲉϩ

Ⲁϥⲉⲣⲕⲉⲗ[ⲉⲩⲓⲛ ⲉⲃⲟⲩⲟⲟϫⲥ

ⲛⲛⲉϥⲟⲓϩ[ⲥ

ⲛⲟϩ ⲉϩⲟⲗ[

ⲙ̄ⲙⲟϥ ϧ[ⲉ]ⲛ [ⲛⲁ-

ⲗⲓⲛ ⲟⲛ ⲁⲩⲉ[

Ⲡⲉϫⲉ ⲡⲓϩⲏⲧⲉ[ⲙⲱⲛ ⲙ̄ⲡⲓⲁⲧⲓⲟⲥ ϫⲉ

ⲉⲣⲙⲟⲩⲙⲱ[ⲟⲩⲙⲓ ⲛ̄ⲛⲓⲛⲟⲩ☩ ⲁⲕ-

ⲙⲁⲛ ⲙ̄ⲙⲟⲛ[

ϫⲉ ⲥⲉⲛⲁⲙⲧ[

Verso

(*slight traces of a few preceding lines*)

]. ⲛⲧⲡⲉ

]ⲗⲉⲗⲉ ϧⲉⲛ

]ⲟⲩ

]. ⲥⲁⲣ . ⲥⲛ

]. ϧⲉⲛ ⲟⲩ-

] ⲧⲁⲓ ϩⲁⲕⲓ ⲉⲥ-

1 Or perhaps "The Martyrdom of Ginousi and Astratole."

2 It seems necessary to publish the remains of this leaf, slight though they are, in the hope that the remainder of the leaf may yet come to light.

3 For Ginousi see No. XVIII, Frag. 1, and refs. there given.

4 The name occurs elsewhere on an ostracon (Crum, *Short Texts from Copt. Ostraca*, no. 52, l. 5). I have been unable to find it in the *Synaxarium* or in the Calendars.

5 Balestri-Hyvernat, *Acta Mart.*, Text, p. 138; Version, p. 88. No allusion is there made to the Martyrdom of Astratole.

Fo. 2.

* *

[. . .]...ϫω[
....]ⲉ [.ⲙ]ⲟⲩϯ ⲉⲣⲟⲩ ⲉ
.]. ⲓⲉ [.] ⲉⲃⲏⲉⲩ ⲁⲩⲉⲣⲫⲙ[ⲉⲩⲓ ⲉ̄
ⲡⲓ]ⲁⲛⲓⲟⲥ ⲁ̄ⲡⲁ ⲥⲓⲛⲟⲩⲥⲓ [ⲟⲩⲟⲩ
ⲡⲉϫ]ⲁⲩ ϩⲉⲛ ⲡⲉⲩ-
ⲣ[ⲏⲧ]
Ⲭⲉ ⲁⲓⲡⲁⲩ ⲉ ⲥⲓⲛⲟⲩⲥⲓ ⲡⲓⲱⲱⲕ
ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲉⲩⲁϣⲓ ⲉ ⲡⲓⲉⲣ-
ⲙⲏ]ⲧⲁⲣⲓⲟⲛ ⲉⲣⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲩ-
ⲛⲟⲩϯ ⲛⲟⲣⲉⲙ ⲙ̄ⲙⲟⲩ
Ⲉϣⲱⲡ ⲛ̀ⲧⲉ ⲫ̄ϯ̄ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ ⲥⲓ-
ⲛ]ⲟⲩⲥⲓ ⲛⲁⲣⲙⲉⲧ ⲉⲃⲟⲗϩⲉⲛ
ⲧⲁⲓ ⲡⲓϣϯ ⲛⲁⲛⲁⲩⲕⲏ ⲉ ϯⲡ-
ϩⲏⲧⲉ ⲁⲛⲟⲕ ⲣⲱ ϯⲛⲁⲣⲉϯ
ⲉⲣⲟⲩ ⲟⲩⲟⲩ ϯⲛⲁϯ ⲙⲡⲁ-
ⲥⲡⲟⲩ ⲉϫⲱⲩ ϩⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲛ̀ⲧⲉ ⲡⲓⲣⲏⲧⲉ-
ⲙⲱⲛ
Ⲟⲩⲟⲩ ⲁⲩⲱϣ ⲉⲃⲟⲗ ϩⲉⲛ ⲟⲩⲡⲓϣϯ
ⲛ̄ⲥⲙ[ⲏ] ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲫ̄ϯ̄
ⲙⲡ[ⲓⲁⲛⲓ]ⲟⲥ ⲥⲓⲛⲟⲩⲥⲓ ⲁⲣⲓϩⲟ-
ⲏⲉⲓⲛ ⲉⲣⲟⲓ ⲟⲩⲟⲩ ϯⲛⲁⲓ[ⲁⲣϯ
ⲉⲣⲟⲕ ⲟⲩⲟⲩ ϯⲙⲁⲉⲩⲉ ⲉ[ⲱⲓ
ⲉϫⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲉⲃⲟⲟⲩⲁϩ

* * *

ϫⲉⲩ ⲉⲩⲛ̄ⲕⲟⲧ ϩⲉⲛ [..]ⲉ
ϩⲉⲛ ⲧϥⲁⲱⲓ ⲙⲡⲓⲉϫⲱⲣ[ⲉ ⲓⲥ
ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲩⲅⲉ[ⲗ-
ⲟⲥ ⲁⲫⲟⲩⲟⲛⲉ ⲉⲣⲟⲩ [ⲁⲩⲥⲁ-
ϫⲓ ⲡⲉⲙⲁⲩ ⲉⲩϫⲱ ⲙ̄-
ⲙⲟⲥ
Ⲭⲉ ⲁⲥⲧⲣⲁⲧⲟⲗⲏ ⲡⲉϫⲁⲩ ϫⲉ ⲉ[ⲓⲛ-
ⲡⲉ ⲁⲛⲟⲕ ⲡⲁⲟ̅ⲥ̅ ⲛ̄ⲑⲟⲟⲕ ⲛⲓⲙ ⲙ̄-
ⲡⲁⲓ ⲣⲏϯ ⲡⲉϫⲁⲩ ⲡⲁⲩ ϫⲉ ⲁ-
ⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲩⲅⲉ-
ⲗⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲁⲓ ⲉ
ⲡⲉⲥⲏⲧ ⲉⲃⲟⲗϩⲉⲛ ⲧⲫⲉ ⲁⲓ-
ⲡⲁⲣⲙⲉⲕ ⲉⲃⲟⲗϩⲉⲛ ⲛⲉⲛϫⲓϫ
ⲛⲛⲓϫⲉⲙⲱⲛ
Ⲛⲁⲓ ⲡⲉ ⲡⲛ ⲉⲧ ⲉⲩϫⲱ ⲙⲙⲱⲟⲩ ⲛ̄-
ϫⲉ ⲡⲟ̅ⲥ̅ ϫⲉ ϯⲗⲁⲑⲏⲕⲏ ⲉ-
ⲧ ⲁⲕⲥⲉⲙⲡⲧⲥ ⲛⲉⲙⲏ ⲁ-
ⲣⲉϥ ⲉ̄ⲣⲟⲕ ⲙⲡⲉⲣⲫⲟⲣⲟⲥ
ⲁⲗⲗⲁ ⲙⲁⲱⲉ ⲛⲁⲕ ⲉϫⲉ[ⲛ ⲡ]ⲓⲃⲏⲙ-
ⲙⲁ ⲡⲧⲉⲕⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲙ-
ⲡⲁⲣⲁⲛ ⲉⲓϫⲉⲛ ⲡⲓⲁⲓⲕⲁⲥⲧⲏ-
ⲣ]ⲓⲟⲛ ⲙ̄ⲡⲉⲙⲉⲟ ⲙ̄ⲡⲓⲣⲏⲧⲉ-
ⲙ]ⲱⲛ

* * * * * *

. . . (l. 3) ×because of him. He[1] remembered the holy Apa Ginousi, and said in his heart: "I saw Ginousi, the servant of Jesus the Christ, hanging on the *hermetarion*; and Jesus his God delivered him. If the God of the holy Ginousi (will) deliver from this great adversity wherein I am, I also will believe on Him and will give my blood for Him at the *tribunal* of the Governor." And he cried out with a loud voice, saying: "God of the holy Ginousi, help me, and I will believe on Thee and I will think also upon Thy holy Name." × *Recto*

* * * * * *

. . . ×sleeping in . . . In the middle of the night, lo, Michael the Archangel appeared unto him and spake with him, saying: "Astratole." He said: "Lo, (here am) I, my Lord. Who art thou in this form?" He said unto him: "I am Michael the Archangel, who came down from Heaven and delivered thee from the hands of the demons.[2] Thus saith the Lord: 'Observe the covenant which thou didst make with Me: do not break it; but go to the judgment-seat to confess My Name at the *tribunal* in the presence of the Governor.'" × *Verso*

1 *sc.* Astratole (who is down in Hell at the mercy of the demons).

2 See Introductory Note.

XX. THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Parchment. Seven leaves and two fragments from one MS.

Frag. 1 (Cairo, no. 19), 34.2 × 28 cm., paged —ⲏ, contains the title (framed in the usual cable-pattern border of red and yellow) and opening of the story of Kradjôn.[1] In Frag. 2 (*Cod. Tisch.* XXIV, 25), 33 × 21 cm.,[2] paged —ⲥ, the conversion of Kradjôn and his comrade Amoun from their life of robbery is described. Frag. 3 (Cairo, no. 19^{Add}), 17.2 × 9.5 cm., is a fragment from the upper part of a leaf (probably from pp. —ⲓ), and narrates how Kradjôn resolved to become a martyr. Frag. 4 (*Cod. Tisch.* XXIV, 26),[3] 33 × 22 cm., paged —ⲓⲏ, describes the saint's departure (from Shiêt) and his arrival at Pshati (Ibshadi, Nikiu).[4] Frag. 5 (*Cod. Tisch.* XXIV, 7), 32 × 21 cm., paged —ⲓⲥ (last leaf of Quire I), deals with Kradjôn's meeting with the 'King' (Maximian or Diocletian). The remainder of Kradjôn's martyrdom is missing.

The Martyrdom of Apa Amoun presumably followed immediately after that of Kradjôn in the MS., but may have had a distinct title. Frag. 6 (*Cod. Tisch.* XXIV, 33), 32 × 25 cm., unpaged, tells how the Governor (Arianus of Antinoë), unable to prevail upon Amoun, dispatched him to Kulkianus, the Governor at Alexandria. Frag. 7 (Cairo, no. 37^{Add} + *Cod. Tisch.* XXIV, 30),[5] unpaged, gives the text of the letter sent with Amoun by Arianus, and the martyr's meeting with certain saints in prison. In Frag. 8 (*Cod. Tisch.* XXIV, 3), 33 × 21 cm., unpaged, the Governor (Kulkianus) tries to induce Amoun to recant; but the saint causes the earth to swallow up the image of Apollo in the theater. Frag. 9 (Cairo, no. 37), the lacerated remains of a page now measuring 27.7 × 22.5 cm., shows Amoun emerging unscathed from some ordeal.

The script, which is the same in all the fragments, is of characteristic uncial type, thick and square (see Plate VII A, B).[6] Guide-lines are ruled vertically to left of the column and horizontally for every other line in the text. Spaces have been left for stops but have not been filled in by the *rubricator*. The MS. (as shown by Frag. 5, *verso*) was in quires of eight leaves or sixteen pages. The *versos* (of Frags. 2–4) are headed ⲓⲏⲥ: for the heading at the end of a quire see the text of Frag. 5.

Apa Kradjôn of Pineban[7] is commemorated on Epêp (Abib) 25. He was a famous robber and went on one occasion with two[8] companions to rob a monk. They were confronted by their victim, who converted them, and caused them to become monks themselves. After six years the Persecution began. Kradjôn resolved to confess the faith in the presence of the Emperors (see Frag. 3). He went to Pshati (Nikiu), confronted 'the King,' and after being tortured, was sent to Alexandria. Attempts to put an end to him were in vain; an angel saved him and dispatched him to Samannud, whither he went after visiting his own village. At Samannud he was tortured by the Governor, Justus, but ultimately converted the official and his soldiers. The saint was sent back to Alexandria and from there back to Samannud, where he was scourged. He was again dispatched to Alexandria; but at Tell Barmouda the Lord appeared to him, warning him that he would die there. There, presumably, he was executed.

Apa Amoun of Terenuthis[9] is said to have gone into Upper Egypt and there, seeing the cruelties practised by Arianus the Governor, confessed himself a Christian. He was beaten, hanged, nailed to the ground, and, as a last resort, sent to Alexandria, where, after various miracles performed and sufferings endured, he was beheaded on Athûr 27.[10]

1 Kradjôn alone is named in this title.

2 The outer edge is lost, hence the reduction in width.

3 To the outer edge a narrow strip containing the beginnings and endings of several lines has now been added.

4 See Amélineau, *Géogr.*, pp. 277 ff.

5 Dimensions of the two fragments separately, 33 × 21 cm. and 33 × 21 cm. (the page is torn diagonally).

6 It is probably identical with the hand of Nos. XVI, Frags. 1, 2, and XVII, Frags. 5, 6.

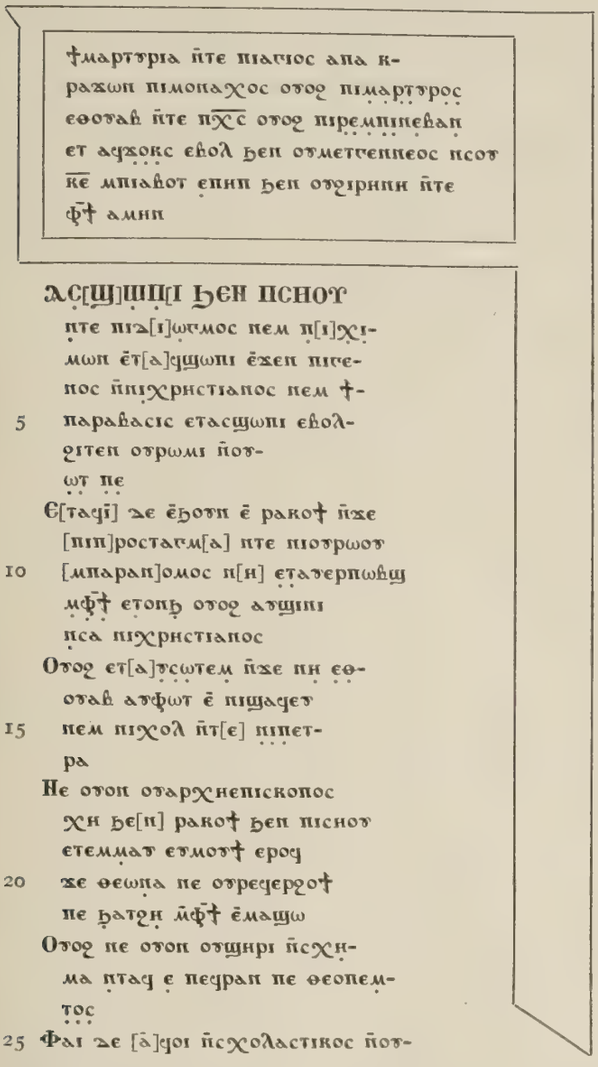
7 See Amélineau, *Actes des Martyres Coptes*, pp. 94 f. For the personal and place-names see Crum, *P.S.B.A.*, XXIX, p. 295 (but note his native place is given in Frag. 1 as ⲡⲓⲛⲉϧⲁⲛ and in the *Cheretismos* from a XIV cent. copy of the Theotokia from Dêr Abû Makâr as ⲡⲓⲛⲁϧⲁⲛ): see also Hyvernat, *Actes des Martyres*, p. 93; Amélineau, *Géogr.*, p. 86.

8 The Coptic (Frag. 2) mentions only one companion, Apa Amoun.

9 The modern Tarnût or Tarraneh (Amélineau, *Géogr.*, pp. 493 f.).

10 See Amélineau, *Actes*, p. 105.

Frag. 1 (Cairo, no. 19).



ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲕ-
ⲣⲁϫⲱⲛ ⲡⲓⲙⲟⲛⲁϫⲟⲥ ⲟⲩⲟⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡ$\overline{ⲭⲥ}$ ⲟⲩⲟⲉ ⲡⲓⲣⲉⲙⲡⲓⲡⲉⲃⲁⲛ
ⲉⲧ ⲁϥϫⲟⲕⲥ ⲉⲃⲟⲗ ϧⲉⲛ ⲟⲩⲙⲉⲧⲛⲉⲡⲉⲟⲥ ⲛⲥⲟⲩ
$\overline{ⲕⲉ}$ ⲙⲡⲓⲁϧⲟⲩ ⲉⲡⲓⲛⲏ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ
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ⲁⲥ[ϣ]ⲱⲡⲓ ϧⲉⲛ ⲡⲥⲛⲟⲩ
ⲛ̀ⲧⲉ ⲡⲓⲁ[ⲓ]ⲱⲧⲙⲟⲥ ⲛⲉⲙ ⲡ[ⲓ]ϫⲣⲓ-
ⲙⲱⲛ ⲉⲧ[ⲁ]ϥϣⲱⲡⲓ ⲉϫⲉⲛ ⲡⲓⲣⲉ-
ⲡⲟⲥ ⲛ̀ⲡⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲛⲉⲙ ⲧ-
ⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲉⲧⲁⲥϣⲱⲡⲓ ⲉⲃⲟⲗ-
ϩⲓⲧⲉⲛ ⲟⲩⲣⲱⲙⲓ ⲛⲟⲩ-
ⲱⲧ ⲛⲉ
Ⲫ[ⲧⲁϥⲓ] ⲇⲉ ⲉϧⲟⲩⲛ ⲉ̀ ⲣⲁⲕⲟⲧ ⲛ̀ϫⲉ
[ⲡⲓⲛ]ⲣⲟⲥⲧⲁⲅⲙ[ⲁ] ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲣⲱⲟⲩ
[ⲙⲡⲁⲣⲁⲛ]ⲟⲙⲟⲥ ⲛ̀[ⲙ] ⲉⲧⲁⲩⲉⲣⲡⲱϧϣ
ⲙ$\overline{ⲫ}$ⲧ ⲉⲧⲟⲛϧ ⲟⲩⲟⲉ ⲁⲩϣⲓⲛⲓ
ⲛ̀ⲥⲁ ⲡⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ
Ⲟⲩⲟⲉ ⲉⲧ[ⲁ]ⲩⲥⲱⲧⲉⲙ ⲛ̀ϫⲉ ⲙ̀ⲙ ⲉⲑ-
ⲟⲩⲁⲃ ⲁⲩϣⲱⲧ ⲉ̀ ⲡϣⲁⲭⲉⲩ
ⲛⲉⲙ ⲡⲓϫⲟⲗ ⲙ̀ⲧ[ⲉ] ⲡⲓⲡⲉⲧ-
ⲣⲁ
Ⲏⲉ ⲟⲩⲟⲛ ⲟⲩⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲙ ϧⲉ[ⲙ] ⲣⲁⲕⲟⲧ ϧⲉⲛ ⲡⲓⲥⲛⲟⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲉⲧⲙⲟⲩⲧ ⲉⲣⲟϥ
ϫⲉ ⲑⲉⲱⲛⲁ ⲛⲉ ⲟⲩⲣⲉϥⲉⲣϩⲟⲧ
ⲛⲉ ϧⲁⲧⲣⲏ ⲙ̀ⲫ$\overline{ⲧ}$ ⲉ̀ⲙⲁϣⲱ
Ⲟⲩⲟⲉ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩϣⲛⲣⲓ ⲛ̀ⲥϫⲏ-
ⲙⲁ ⲛ̀ⲧⲁϥ ⲉ ⲛⲉϥⲣⲁⲛ ⲛⲉ ⲑⲉⲟⲡⲉⲙ-
ⲧⲟⲥ
Ⲫⲁⲓ ϫⲉ [ⲁ]ϥⲟⲓ ⲛ̀ⲥϫⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⲛⲟⲩ-

$\overline{ⲃ}$

. ⲟⲩ ⲉⲑⲃⲉ ⲧϫⲟⲙ ϫⲉ ⲛ̀ⲧⲉ
ⲫ$\overline{ⲧ}$ ⲉⲑⲛⲉⲙⲁϥ ⲛⲉⲙ ⲧⲥⲟⲫⲓⲁ
ⲉ̄ⲧ ⲁϥⲧⲛⲓⲥ ⲛⲁϥ ⲁϥⲣⲁⲛⲁϥ ⲙ̄-
ⲡⲉϥⲓⲱⲧ ⲛ̀ⲕⲁⲗⲱⲥ ⲛⲁⲓⲣⲏ ⲁϥ-
ⲁⲓ[ϥ] ⲉⲡⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̄ ⲟⲩⲁⲟⲩ-
ⲏ]ⲧ ⲥⲁⲃⲟⲗ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲉⲧⲙⲟⲩⲧ
ⲉⲣ]ⲟϥ ϫⲉ ⲧⲁ ⲧⲱⲛ ⲡⲁⲧⲏ-
ⲣⲱⲛ[1] ⲟⲩⲟⲉ ⲡⲁⲣ]ⲉ ⲛⲓ ⲉ[ⲧ-
ϧⲉⲛ ⲡⲓ]ⲁⲃⲏⲧ ⲉⲧⲉⲙ[ⲙ]ⲁⲩ ⲓⲣⲓ
$\overline{ⲭ}$ ⲙ̀ⲙⲟⲛⲁϫⲟⲥ ⲡⲉ
Ⲛⲉⲛ ⲡⲁⲓⲛⲟⲣⲉϥⲥⲱⲧⲉⲙ ϫⲉ ⲛ̀ϫⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲡϣⲓⲛⲓ
ⲙ̀ⲡⲓⲁⲓⲱⲧⲙⲟⲥ ⲁϥⲫⲱⲧ ⲛⲉⲙ
ⲛⲛ ⲧⲓⲣⲟⲩ ⲉⲑⲛⲉⲙⲁϥ ⲉ ⲡⲓϣ[ⲁ]ϥⲉ
ⲛ̀ⲧⲉ ϣⲓⲛⲧ
Ⲛⲉϥⲓⲱⲧ ϫⲉ ⲣⲱϥ ⲡⲓⲁⲑⲉⲟⲛ[..].[2]
ⲛⲉ ⲧⲟⲧϥ ⲧⲙ̄ⲁ[ⲧ] ⲉ̄ ⲡⲓⲫⲱ[ⲧ..]
ⲛⲉ ⲟⲩⲟⲛ ⲟⲩ{ⲟⲛⲟⲩ}[3]ⲡⲁⲑⲉⲛⲟⲥ
ϫⲉ ⲛⲉ ϧⲉⲛ ⲣⲁⲕⲟⲧ ⲉⲥⲉⲣϩⲟⲧ
ϧⲁⲧⲣⲏ ⲙ̀ⲫ$\overline{ⲧ}$ ⲛ̄ⲕⲁⲗ[ⲱ]ⲥ ⲁϥ-
ϣⲉ ⲛⲁϥ ⲟⲩⲛ ⲉϧⲟⲩⲛ ⲉ̄ ⲡⲉⲥⲛⲓ
ⲁⲩⲉⲣ ⲟⲩⲛⲓϣϥ ⲛ̄ⲥⲛⲟⲩ ϧⲁⲧⲟⲧⲥ
ⲉⲩϫⲏ ϧⲉⲛ ⲟⲩⲙⲁ ⲛ-
ϩⲱⲃ
Ⲭⲉ ⲟⲩⲛⲓ ⲅⲁⲣ ⲛⲉⲁⲩⲓ ⲉⲣⲣ[ⲏ]ⲓ ⲉ̄ϫⲱϥ
ⲛⲉ ϧⲉⲛ ⲟⲩⲉ̄ϫⲁⲡⲓⲛⲁ ⲙ̄ⲡⲉϥ-
ϫⲉⲙ ⲡⲓⲣⲏϥ ⲙ̄ⲫⲱⲧ
Ⲧⲁⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲥⲉ[ⲣ] ⲛ̀[ⲑ]ⲩ-
ⲥⲓⲁ ⲛⲓⲓ̈ⲁⲱⲗⲟⲛ ⲡⲁⲣⲁ ⲛⲉⲥⲟⲩ-
ⲱϣ ϧⲉⲛ ⲛⲉⲑⲟⲩⲟⲛϩ
Ⲉⲑⲃⲉ ϫⲉ ϣⲁⲣⲉ ⲡⲓⲁⲡⲟⲙⲟⲥ ⲟⲣⲉ
ⲧϧⲁⲕⲓ ⲧⲏⲣⲥ ⲧⲁⲗⲉ ⲟⲩⲥ[ⲓ]ⲁ ⲉ̄

[1] = τὰ τῶν πατέρων. [2] *sic* in copy.
[3] Marked for cancellation by a late hand.

×*The Martyrdom of the holy Apa Kradjôn the Monk, the pure Martyr of Christ, and the man of Pineban; the which he accomplished nobly on the xxv day of the month Epêp. In the Peace of God! Amen.* × (p. 1)

[It came to pass in the days] of the persecution and tempest which came upon the race of the Christians, and the transgression which befell by reason of a single man[1]—and when the decree came to Rakoti from the lawless kings, who forgot the living God and persecuted the Christians; and when the saints heard, they fled to the deserts and holes of the rocks—at that time there was an Archbishop at Rakoti named Theonas:[2] he feared God greatly. And there was with him a son of the habit,[3] named Theopemptos. This man was an excellent (?) scholar ×because of the power of God which was with him and the wisdom which He gave × p. 2
unto him. He pleased his Father[4] well. So he made him bishop in a monastery, outside the city, which was called The Monastery of the Fathers[5]; and they who were in that monastery were six hundred monks.

Now when the holy Bishop heard the news of the persecution, he fled with all them who were with him to the desert of Shiêt.[6] His Father also... had the intention of fleeing. Now there was a virgin in Rakoti who feared God well. He entered therefore into her house and spent a great while in her dwelling, living in a workshop. For lo, they had come upon him suddenly and he found no way of escape. This virgin sacrificed to the idols against her wish and in appearance only; because lawless men caused the whole city to offer sacrifice...

1 The Archbishop of Antioch: see No. xvi, Frag. 1.
2 But Theonas (282–300 A.D.) died before the outbreak of the Persecution.
3 *i.e.* a monk.
4 *i.e.* Theonas.
5 Otherwise known as the Monastery of Mt. Tabor, situated at Pihenaton ('Nine Miles' from Alexandria).
6 Otherwise Shihêt (Scetis), now the Wady 'n Natrûn.

Frag. 2 (*Cod. Tisch.* XXIV, 25).

ⲁⲩⲧⲙⲁϯ ⲉ ϯⲣⲓ ⲛⲧⲉ ⲡⲓⲙⲁⲓⲛⲟⲩ[ϯ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲙⲁ ⲁⲉ ⲉⲣⲉ ϯ[ⲡⲣⲟ-
ⲫⲏⲧⲏ ⲛⲧⲉ ϕϯ ⲥⲱⲕ ⲙⲙⲱⲟⲩ ⲉ ⲡ[ⲟⲩ-
ⲭⲁⲓ ⲛⲛⲟⲩⲯⲩⲭⲏ
Κⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲥⲃⲏⲟⲩⲧ ⲁⲉ ⲟⲩ-
ⲟⲛ ⲛⲟⲏⲓ ⲉⲩⲟⲓ ⲉ ϕⲙⲟⲩ ⲟⲩⲟ[ⲛ
ⲛⲟⲏⲓ ⲉⲩⲟⲓ ⲉ ⲡⲱⲛⲃ
Ⲟⲩⲟⲩ ⲁⲩⲭⲁ ⲙⲁϣⲁ ⲉⲃⲟⲩⲛ ⲙⲛ[ⲓⲉ-
ϫⲱⲣⲉ ⲧⲏⲣⲩ ⲉⲩⲥⲱⲧⲉⲙ ⲉ ⲡ[ⲥⲁ-
ⲁⲓ ⲙⲫϯ ⲉⲃⲟⲗⲃⲉⲛ ⲣⲱⲕ ⲙⲡⲓ[ⲃⲉⲗ-
ⲗⲟ
Ⲡⲓⲟⲩⲁⲓ ⲛⲏⲃⲛⲧⲟⲩ ⲉⲧⲙⲟⲩϯ ⲉⲣ[ⲟⲩ
ⲁⲉ ⲁⲡⲁⲙⲟⲩⲛ[1] ⲉⲟⲩⲣⲉⲙⲟⲉⲣ[ⲉ-
ⲛⲟⲩϯ ⲅⲁⲣ ⲛⲉ ⲃⲉⲛ ⲛⲉⲩⲣⲉⲛⲟ[ⲥ
ⲟⲩⲟⲩ ϕⲁⲓ ⲛⲉ ⲟⲩⲣⲁϕⲉⲩⲥ
Ⲟⲩⲟⲩ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲉⲧⲙⲟⲩϯ ⲉⲣ[ⲟⲩ
ⲁⲉ ⲁⲡⲁ ⲕⲣⲁϫⲱⲛ ⲛⲉ ⲟⲩⲣⲉⲙ-
ⲡⲉⲃⲁⲓ ⲃⲉⲛ ⲛⲉⲩⲣⲉ-
ⲛⲟⲥ
Ⲫⲁⲓ ⲁⲉ ⲟⲛ ⲙⲡⲁⲓ ⲣⲏϯ ⲛⲁⲣⲧⲥⲁ[ⲃⲏ-
ⲟⲩⲧ ⲉ ⲥϧⲁⲓ ⲛⲟⲩⲉⲓⲙⲓ ⲡⲛⲕⲁ[ⲗⲱⲥ
ⲛⲉ ⲟⲩⲟⲩ ⲛⲉ ⲟⲩⲛⲟⲗⲉⲙ[ⲓⲥⲧⲏⲥ
ⲛⲉ ⲃⲉⲛ ⲧⲉϥϫⲟⲙ ⲉⲡⲉⲥⲉ [ⲛⲉ ⲃⲉⲛ
ⲛⲉϥϫⲓⲛⲛⲁⲩ ⲉⲣⲟϥ
Ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲙⲟϣⲓ ⲃⲉⲛ [ϯ-
ⲙⲉⲧⲥⲓⲛⲱⲟⲩⲓ ⲛⲁⲩⲉⲣϩⲟ[ϯ ⲃⲁ
ⲧⲉϥϩⲏ ⲛⲉ ⲟⲩⲟⲩ ⲟⲛ . [
ⲛⲓⲁⲣⲭⲱⲛ ⲛⲧⲉ ⲭⲏⲙⲓ ⲛ[
ⲛⲁⲧⲣⲱ ⲙⲙⲱⲟⲩ ⲛⲉ ⲉⲃ[ⲟⲗ
• ⲟⲛⲓ
Ⲟⲩⲟⲩ ⲛⲉϫⲉ ⲁⲡⲁ ⲕⲣⲁϫⲱ[ⲛ ⲙⲡⲉϥ-
ϣϥⲏⲣ ⲁⲉ ⲡⲁⲥⲟⲛ ⲁ . [
ⲁ[. .]ⲛⲓⲥⲛⲟⲩ ⲧⲏⲣⲩ ⲁⲛ[

[1] By apocope for ⲁⲡⲁ ⟨ⲁ⟩ⲙⲟⲩⲛ.

$\overline{\text{ϲ}}$ $\overline{\text{ⲓⲏⲥ}}$

ϧⲉ[ⲛ ⲟ]ⲩⲛⲓϣϯ ⲙⲙⲉⲧⲁⲙⲉⲗⲉⲥ
ⲛ]ⲉⲙ ⲟⲩⲙⲉⲧⲁⲧⲟⲩⲭⲁⲓ ⲛⲟⲩⲭⲏ
ⲉ]ⲃⲣⲏⲓ ⲛⲉⲛⲛⲟⲏⲓ ⲙⲡⲉⲛ-
ϫⲉⲙϩⲟⲩ ⲛⲣⲱⲓ ϧⲉⲛ ⲡⲉⲛⲱⲛϧ
Ⲏⲁ]ϩ ⲉ ⲡⲁⲓ ϧⲉⲗⲗⲟ ϕⲁⲓ ⲱ ⲡⲁⲥⲟⲛ
ⲉ]ϥⲥⲁⲭⲓ ϧⲉⲛ ⲡⲓⲥⲁⲭⲓ ⲛⲧⲉ ϕϯ
ϫⲉ ⲉⲃⲏⲏⲗ ⲉ ϕϯ ⲡⲓⲣⲱⲙⲓ ⲡⲁϫⲉⲙ
ⲉ]ⲛⲟⲩ ⲛⲣⲱⲓ ⲁⲛ
Ⲫⲛⲟ]ϩ ⲉ ⲡⲁⲥⲟⲛ ⲙⲁⲣⲉ[ⲡ]ⲉⲣⲁϣⲓ-
ⲣⲓ] ⲉⲣⲟⲛ ⲙⲙⲁⲧⲁⲧⲉⲛ ϫⲉ ⲛⲁⲙⲉⲥ-
ⲧ]ⲉⲛ ϣⲁ ϕⲟⲟⲩ ⲅⲁⲣ ⲛⲁⲛⲟⲓ ⲛ-
ⲟ]ⲩⲣⲛϯ ⲛⲉ ⲕⲁⲧⲁ ⲛⲉⲛⲟⲩϣϣ
ⲛ]ⲉⲛⲏⲛⲧ
Ⲗⲟⲓ]ⲡⲟⲛ ⲁⲩϣⲁⲛⲧⲁⲣⲟⲛ ϯⲛⲟⲩ
ⲛ]ϫⲉ ⲛⲁⲓ ⲁⲟⲛⲟⲩϯ ⲛⲟⲩⲣϣⲟⲩ
ⲁⲩ]ⲛⲁⲉⲣⲡⲉϫⲉⲩⲓⲙ ⲙⲙⲟⲛ ⲉⲑ-
ⲣⲉ]ⲛⲟⲩϣϣⲧ ⲛⲛⲓϫⲱⲗⲟⲛ
ⲟⲩ]ⲟⲩ ⲛⲧⲉⲡϫⲁ ϕϯ ⲛⲥⲱⲛ
ϕ]ⲏ ⲉⲧⲁϕⲑⲁⲙⲓⲟⲛ ⲛⲧⲉⲡϣⲉⲙ-
ϣⲓ] ⲛⲛⲓϣⲉ ⲛⲉⲙ ⲡⲓⲱ-
ⲛⲓ]
Ⲟⲩⲟⲩ] ⲛⲁⲓ ⲣⲏϯ ⲁⲩⲉⲣ ⲟⲩⲛⲓϣϯ
ⲛⲛ]ⲁⲩ ⲛⲧⲉ ⲡⲓⲉϫⲱⲣⲉ ⲉⲩⲭⲁ
ⲙⲁ]ϣⲁ ⲉ ⲡⲓⲥⲁⲭⲓ ⲛⲧⲉ ϕϯ ⲉ-
ϧⲟⲗ]ϧⲉⲛ ⲣⲱⲕ ⲙⲡⲓⲁⲅⲓⲟⲥ
ⲟⲩⲟⲩ] ⲉⲧⲁϥⲓ ⲉⲃⲟⲗ ⲛϫⲉ ⲡⲓⲃⲉⲗ-
ⲗⲟ ⲁ]ϥϫⲉⲙⲟⲩ ⲉⲩⲉⲡⲕⲟⲧ
ⲉⲓ ⲟⲩ]ⲥⲟⲣⲙⲉⲥ ⲛⲧⲉ ϯⲟⲩⲉⲣ-
ϣⲉ ⲛⲧ]ⲉ ⲡⲓⲉϫⲱⲣⲉ ⲟⲩⲟⲩ ⲁϥ-
. . .]. ⲉⲃⲣⲏⲓ ⲉϫⲱⲟⲩ . ⲉϥⲗⲱ-
ⲉⲓ ⲉ]ϥϫⲱ ⲙ̄[ⲙⲟⲥ
Ⲭⲉ ⲁⲡⲁ ⲕ]ⲣⲁϫⲱⲛ ⲛⲉⲙ ⲁⲡⲁⲙ[ⲟ]ⲩⲛ

[Kradjôn and Amoun approach the cell of the Bishop intending to plunder it. They are confronted by the old man.]

× (p. 5) . . . ×they approached the cell of the God-loving Bishop, while at the same time the foreknowledge of God led them on to the healing of their souls; as it is written, 'There is a sin which leads to death, there is a sin which leads to life.'[1] And they gave ear during the whole night, harkening to the word of God at the mouth of the old man. One of them was called Apa Amoun, and was by birth a man of Therenouti: he was a painter.[2] And the other, named Apa Kradjôn, was by birth a man of Neban: he also had been taught to paint a picture[3] skilfully; and he was a warrior in strength and handsome in aspect. All they who walked in the way of robbery trembled before him; and also . . . the rulers of Egypt stopped their mouths (?) . . .

× p. 6 And Apa Kradjôn said to his comrade: "My brother, . . . all the time we [have passed ?] ×in great carelessness and perdition, remaining in our sins. We have not found any profit in our lives. Consider this old man who saith by the word of God, that except (through) God man will find no profit. But now, my brother, let us do our diligence to hate ourselves (?); for until this day we have lived according to our own desires. Therefore, if now these godless kings should seize us, they will chastise us, that we may worship idols and forsake God who made us, that we may worship stocks and stones."

In such wise they spent a great part of the night, harkening to the word of God at the mouth of the holy man. And when the old man came forth, he found them sleeping, forgetful (?) of the watch of the night: and he . . . upon them, smiting (?) them, and saying: "Apa Kradjôn and Apa Amoun . . ."

1 Cp. i *John*, v, 16. 2 Or 'a scribe.' 3 Lit. 'to write a likeness.'

Frag. 3 (Cairo, no. 19[Add]).

.....ка]λως отоϥ па[тερϣφη-
ρι ⲙⲙⲟϥ] ⲛ̀ⲧⲉ ⲡⲓⲥⲡⲛⲟⲩ ⲧ̣[ⲛⲣⲟⲩ
Ⲡⲉⲡⲉⲛⲥⲁ] ⲛⲁⲓ ⲁⲉ ⲁ ⲫ̄ⲧ̄ ⲡⲓⲙ[ⲁⲓ-
ⲣⲱⲙⲓ ⲥⲱⲣ]ⲡ ⲉ̀ⲃ̀ⲟⲗ ⲙⲡⲉ̣ⲛⲓⲱ[ⲧ
.....]ⲧⲁ ⲉⲑⲃⲉ ⲁ[ⲡ]ⲁⲕ[ⲣⲁϫⲱⲛ
ⲃⲉⲛ ⲟⲩ]ϩ̣ⲟⲣⲁⲙⲁ ⲃⲉⲛ ⲡⲓⲉ̀[ϫⲱⲣϩ̣
ⲟⲩⲟϥ ⲁ]ϫ̣ⲉⲣⲉϩ̣ⲛⲓⲥⲟⲉ ⲙ̄[ⲙⲟϥ ⲙ̄ⲡⲓⲁⲥ-
ⲓⲟⲥ ⲛⲉ]ⲡ̣ⲓⲥⲕⲟ-
ⲡⲟⲥ]
Ⲁϫⲉⲣϣ]ⲫⲏⲣⲓ ⲁⲉ ⲙⲙⲟϥ ⲉ̀ⲙ̣[ⲁϣⲱ
ⲛ̀ϫⲉ ⲡ]ⲓⲃⲉⲗⲗⲟ ⲛⲉϫⲁϥ ϫ[ⲉ ϥⲥⲙⲁ-
ⲣⲱ]ⲟⲩⲧ ⲛ̀ϫⲉ ⲛ̄ⲑ̄ⲥ̄ ⲫ̄ⲧ̄ [ⲛⲁⲃⲣⲁⲁⲙ
ⲛⲉⲙ ⲓ]ⲥⲁⲁⲕ ⲛⲉⲙ ⲓⲁⲕⲱ[ⲃ ⲉⲧⲁϥⲟⲩ-
ⲟⲣⲡ ⲙ]̣ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧ[
Ⲥⲧⲁ]ϥⲛⲁⲩ ⲉ̀ ⲁ̀ⲡⲁ ⲕⲣⲁϫ[ⲱⲛ ⲁϥ-
ⲉⲙⲓ] ϫⲉ ⲟⲩϫⲟⲙ ⲛ̀ⲧ̣[ⲉ ⲫ̄ⲧ̄ ⲉⲥ-
ⲥⲁⲗⲛⲟⲩ]ⲧ̣ ⲉ̀ⲣⲟϥ [
* * *

[ⲓ̈] ⲓ̄ⲏ̄ⲥ̄
ⲣⲟ]ⲙ̣ⲡⲓ ⲧⲡⲁⲩ ⲉ̀ ⲡⲉⲕ[ⲏⲓⲟⲥ .... ⲉⲧ-
ⲁⲕⲁⲓ]ϥ ⲟⲩⲟϥ ⲙⲙⲟⲛ [ϩⲗⲓ ⲛ̀ϩⲉⲗⲡⲓⲥ ⲛ̀-
ⲃⲏⲧ]ϥ ⲟⲩⲁⲉ ⲥⲟⲩⲣⲓ[
..]ϫⲉ ⲓⲥϫⲉ ⲕⲉⲣϩⲉⲗⲡ[ⲓⲥ ⲉ̀ ⲟⲓ ⲉ̀ⲣⲟⲕ ⲙ̄ⲡ-
ⲱⲛⲃ] ⲛ̀ⲉⲛⲉϩ ⲓⲉ ⲫⲏ ⲉ[ⲑⲟⲩⲁⲃ̀ ⲛⲁ-
ϫⲱ ⲉ̀]ⲃ̀ⲟⲗ ⲛ̀ⲑⲟϥ ⲉⲑⲛⲁ̣[... ⲥⲓ-
ⲛⲱ]ⲟⲩⲓ ⲛ̀ⲁⲱ ⲛ̀ⲣⲛⲧ
Ⲧⲟⲧⲉ ⲡ]ⲉϫⲉ ⲁ̀ⲡⲁ ⲕⲣⲁϫⲱ[ⲛ ⲛⲁϥ
ϫⲉ ⲛⲁⲓ]ⲱⲧ ϣⲗⲏⲗ ⲉ̄ϫⲱⲓ ⲃ̀[ⲉⲛ ⲛⲉⲕ-
ϣⲗⲏⲗ] ⲉⲑⲟⲩ-
ⲁⲃ̀]
Ⲁⲉ ⲟⲩ]ⲛⲓ ⲧⲡⲁⲧⲱⲛⲧ ⲛⲧⲁ[ⲧⲛⲓ ⲙⲙⲟⲓ ⲉ̀ⲃ̀ⲟⲗ
ⲉ̄ ⲧⲟ]ⲧ̣ⲟⲩ ⲛ̀ⲛⲁⲓ ⲁⲑⲛⲟⲩ[ⲧ̀ ⲛ̀ⲟⲩ-
ⲣⲱⲟⲩ] ⲟⲩⲟϥ ⲛⲧⲁⲟⲩⲱ[ⲛϥ ⲉ-
ⲃ̀ⲟⲗ ⲙ]ⲫⲣⲁⲛ ⲙ̄ⲡⲁⲛⲟⲩⲧ̀ [ⲓ̄ⲏ̄ⲥ̄ ⲛ-
ⲭ̄ⲥ̄ ⲛⲉⲙ] ⲧⲉϥϫⲟⲙ ⲉⲧ[
.....] ⲧϫⲟⲙ ⲛ̣ⲓ̣[ⲛ
.....] ⲉⲑ[
* * *

[In the leaf to which this fragment belongs Kradjôn's resolve to confess the faith (apparently in consequence of a vision) is related.]

×...(he lived) nobly and the brethren all marveled at him. × (p. 9 ?)

But after these things God, the Lover of Man, revealed unto our father...concerning Apa Kradjôn in a vision in the night; and he related it to the holy Bishop. And the old man marveled at him and said: "Blessed be the Lord God of Abraham, Isaac, and Jacob, Who hath sent the Angel of...And when he looked upon Apa Kradjôn, he knew that a power of God rested upon him.

* * * * * *

×"....for a year I have seen the life which thou leadest, and there is no hope therein nor any star (*sic*)... × p. 10 ? For if thou hopest to win for thyself life eternal, then how shall the Holy One deliver him (?) who (used to practise ?) robbery?" Then Apa Kradjôn said unto him: "My Father, pray for me in thy holy prayers. For lo, I will arise and [confront] these godless kings, and will show forth the Name of my God, Jesus the Christ, and His power which....strengthen me..."

Frag. 4 (*Cod. Tisch.* XXIV, 26).[1]

ⲡⲁⲓⲟϯ ⲉⲑⲟⲩⲁⲃ ϣⲗⲏⲗ ⲉⲣⲣⲏⲓ
ⲉⲭⲱⲓ ⲓⲥ ⲡⲁⲣ ⲛⲣⲟⲙⲡⲓ ϯϣⲟⲡ
ⲛⲉⲙⲱⲧⲉⲛ ϧⲉⲛ ⲡⲓⲥⲭⲏⲙⲁ ⲁⲣⲓ-
ⲡⲁⲙⲉϩⲓ ⲙ̄ⲡⲉⲣϥⲓⲱⲛ ⲛⲉⲙⲏⲓ ⲁⲗⲗ[ⲁ
ⲭⲱ ⲛⲏⲓ ⲉⲃⲟⲗ ⲛ̄ⲛⲏⲛ ⲉⲧⲁⲓϣⲱϥ[×]ⲧ
ⲛ̄ϧⲏⲧⲟⲩ
Ⲡⲁⲓ ⲣⲏϯ ⲁϥϣⲗⲏⲗ ⲁϥⲓ ⲉⲃⲟⲗϩⲓ[×]ⲧⲟ-
ⲧⲟⲩ ⲁϥⲙⲟϣⲓ ϧⲉⲛ ⲟⲩⲱⲥ [×]ⲡⲁϥ-
ⲟⲟϫⲓ ⲛⲉ ϧⲉⲛ ⲡⲓⲁⲣⲟⲙⲟⲥ [×]ϧⲉⲛ ϯ-
ⲭⲟⲙ ⲛ̄ⲧⲉ ⲡ$\overline{\text{ⲭⲥ}}$
Ⲟⲩⲟϩ ⲉⲧⲁϥⲓ ⲉϫⲉⲛ ⲡⲓⲥⲓ[×]ⲛⲓⲟⲣ ⲛⲧⲉ
ⲡϣⲁϯ ⲁϥϫⲓⲙⲓ ⲛ̄ϩⲁⲛ[×]ⲙⲛϣ ⲛ̄ⲥⲧⲣⲁ-
ⲧⲉⲩⲙⲁ ⲛⲉⲙ ⲡⲓⲟⲩⲣ[×]ⲱⲟⲩ ⲛ̄ⲣⲉϥ-
ϣⲉⲙϣⲉ ⲓⲁⲱⲗⲟⲛ ⲉ[×]ϯⲭⲏ ⲉⲓ ⲙⲛⲣ
ⲡϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲁ [ⲟⲩ[×]ⲙⲏ]ϣ ⲛ̄ⲛⲓ-
ⲙⲁⲧⲟⲓ ⲛ̄ⲧⲉ ⲡⲟⲩⲣⲟ [ⲉⲩ]·[×]ⲟⲉⲓ ⲉⲣⲁ-
ⲧⲟⲩ ⲥⲁⲛϣⲱⲓ ⲙ̄ⲡⲓ[ⲥⲓⲙⲓ-]
ⲟⲣ
Ⲧⲟⲧⲉ ⲁϥⲥⲁⲥⲓ ⲛⲉⲙ[ⲱⲟⲩ] [×]ⲛ̄ⲭⲉ ⲁ-
ⲡⲁ ⲕⲣⲁϫⲱⲛ ⲭ[ⲉ ϯ]×ϯⲣⲟ ⲉⲣⲱ-
ⲧⲉⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ϥ[ⲏ]×ⲓ ⲙ̄ⲡⲓⲣⲏ-
ⲧⲉⲙⲱⲛ ⲉⲧⲁⲟⲣ [ⲟⲩⲁ]×ⲓ ⲉⲃⲟⲗ ⲛ̄-
ϧⲏⲧⲟⲩ ⲉⲧⲟⲓ ⲙ̄ⲙⲁ[ⲓⲏⲁⲱ]×ⲗⲟⲛ ⲉ̄ ⲡⲓ-
ⲣⲟⲩⲟ̄ ⲟⲩⲟϩ ⲉⲩⲙ[ⲟⲥϯ]×ⲙ̄-
ⲡ$\overline{\text{ⲭⲥ}}$
Ⲧⲟⲧⲉ ⲁⲩⲥⲟⲛⲥ ⲉϧ[ⲟⲩⲛ ⲉⲣ]ⲟ×ⲩ
ⲁⲩⲧⲓⲙⲓⲁⲧⲟⲩ ⲛ̄ϯ[ⲕⲁⲧⲁⲥⲧ]×ⲁⲥⲓⲥ
ⲛ̄ⲧⲉ ⲧⲉⲩⲙⲉⲧⲥⲁ[ⲙⲓ]×ⲉⲩ-
ϧ̣[. .] ⲛⲁⲩⲉⲣϣϥⲛ[ⲣⲓ
Ⲏⲱⲟⲩ ⲁⲉ ⲁⲩ[ⲥⲁ]ϫ[ⲓ ⲛⲉⲙⲁⲩ
[ϫⲉ] ϥⲁⲑ[ⲱⲛ ⲱ ⲛⲁⲥⲟⲛ ⲓⲉ
[ⲏ]ⲥⲱⲟⲩⲛ ⲁⲛ ⲛⲓ[. . .
[.]ⲉ ⲛ̣ⲛⲁⲓ ϩⲛⲥⲉⲙ[ⲱⲛ

$\overline{\text{ⲓⲏ}}$ $\overline{\text{ⲓⲏⲥ}}$

Ⲏⲑⲟⲩ ⲁⲉ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ⲁⲉ ⲙ̄ⲡⲟⲩ-
ϣⲉⲡⲟⲛⲛⲟⲩ ⲣⲱ ⲉ̄ ⲉⲙⲓ ⲉ̄ ⲡⲁⲙⲱⲓⲧ
ⲁⲗⲗⲁ ϯϯⲣⲟ ⲉⲣⲱⲧⲉⲛ ϩⲓⲛⲁ ⲛ̄ⲧⲉ
ⲧⲉⲡⲟⲱⲧ ⲙ̄ⲡⲁϩⲙⲧ ϧⲉⲛ ϥⲛ ⲉ̄ⲧ ⲁⲓ-
ϣⲉⲡⲟⲛⲛⲟⲩ ⲉⲣⲟϥ
Ⲡⲉ[×]ϫⲱⲟⲩ ⲡⲁϥ ⲁⲉ ⲓⲥϫⲉ ϫⲡⲁⲧⲁⲙⲟⲛ ⲁ(ⲡ)
ⲁⲉ ×ⲛ̄ⲑⲟⲟⲩ ϥⲁⲑⲱⲛ ⲓⲉ ⲉⲕϣⲓⲛⲓ ⲛ̄-
ⲥⲁ ⲟ×ⲩ ⲟⲩⲁⲉ ⲁⲛⲟⲛ ϩⲱⲛ ⲧⲉⲛⲛⲁ-
ⲧⲁⲙⲟ×ⲕ ⲁⲛ ⲉ̄ ϥⲛ ⲉⲧⲉⲕϣⲓⲛⲓ ⲛ̄-
ⲥⲱϥ×
Ⲧⲟⲧⲉ ⲁϥ×ⲉⲣ ⲧ̄ ⲛ̄ⲉ̄ϩⲟⲟⲩ ⲉⲩⲣⲉⲙⲥⲓ ϩⲓ-
ϫⲉⲛ ⲡⲓⲥⲓ×ⲛⲓⲟⲣ ⲙ̄ⲡⲉϣϣⲓ ⲉ̄ ⲙⲛⲣ
ⲉⲟⲃⲉ ⲁⲉ ×ⲁ ⲛⲓⲡⲁⲣⲁⲡⲟⲙⲟⲥ ⲉⲣⲕⲉ-
ⲗⲉⲩⲓⲛ ⲉ ϣ×ⲧⲉⲙϫⲁ ϩⲗⲓ ⲉ̄ ⲓ̄ ⲉ̄ ⲙⲛⲣ
ⲡⲁⲓ ⲣⲏϯ ×[ⲁⲩ]ⲉⲣⲕⲱⲗ⟨ⲁ⟩ⲓⲛ ⲛ̄ⲓⲙⲁ ⲙ̄ⲙⲟ-
ϣⲓ ⲛⲉⲙ×[ⲛⲓ .]ⲟⲣⲑⲟⲛ ϣⲁⲧⲉ ⲛⲓⲟⲩ-
ⲛ̣ⲃ ⲛⲓⲙ ×[ⲛ]ⲏ ⲉⲧϣⲟⲩϣⲱⲟⲩϣⲓ
ⲛ̄ⲛⲓⲓⲁⲱ×[ⲗⲟⲛ]
Ⲉⲱⲥⲁⲉ ⲛ̄ⲧ×[ⲉ ϯ]ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲙⲟϥ ⲛ̄-
ϫⲣⲉⲙⲧⲥ×[. .]ⲣⲉⲙ ⲙⲛ ⲉⲧⲟⲩⲧⲁⲗⲟ
ⲙ̄ⲙⲱⲟⲩ ×[ⲛ̄ⲛⲓ]ⲛⲓ ⲛⲉⲙ ⲛⲓϯⲙⲓ ⲉⲧⲉ ⲙ-
ⲡⲉ . . ⲱ×[
Ⲟⲩⲟϩ ⲉ×[ⲡⲁ]ⲧⲥⲓⲛⲓⲱⲟⲩ ⲛ̄ϫⲉ ϩⲁⲙ-
ⲙⲁⲧⲟ×[ⲓ ⲛⲧⲉ] ⲡⲟⲩⲣⲟ ⲉⲧⲁⲩⲛⲁⲩ
ⲉⲣⲟϥ× [ϩⲓ ϧ]ⲙⲁ ⲡⲉϫⲱⲟⲩ ⲡⲁϥ
ϩⲱⲥ×[ ]ⲉⲩ . ⲛ̣ⲓⲙ ⲉ̣ⲣⲟϥ ⲁⲉ
ⲕϩⲱ×[ⲙ]ⲡⲁⲧⲉⲕ[ϩⲱ]ⲗ ϣⲁ
ⲟⲩ×[
Ⲡⲉϫ×[ⲁϥ ⲛⲱⲟⲩ]ⲁⲉ ⲥⲉ ϯϩⲉⲙ[ⲥⲓ
[. . .]. ⲛ̣ⲧⲉ . . . . .
[. . .]ⲟⲩⲱⲙⲛ[
[. . .]. ⲥⲟⲥ ⲟⲩⲟϩ . [.
[. . .]. ⲉ̄ ϣⲉ ⲉϧⲟⲩⲛ

1 ××× marks the junction of the new fragment.

× (p. 11) [Apa Kradjôn said], "...×my holy Fathers, pray for me; for lo, six years have I been with you in the (monastic) habit. Remember me, do not forget me; but forgive me those things wherein I have offended." So he prayed and departed from among them: he walked in haste, and was running in the course[1] through the power of Christ. And when he came to the ferry of Pshati he found a numerous army with the idolatrous kings resting beyond[2] the city, and a multitude of the king's soldiers standing up above the ferry. Then Apa Kradjôn spake with them: "I beseech you, show me the house of a Governor who is in authority, one of them who love idols exceedingly and hate Christ." Then they regarded him and considered the manner of his speech...they were wondering [at him]. And they said unto him: "Whence art thou, O brother? Dost

× p. 12 thou not know...these Governors...?" ×But he said unto them: "You were not asked to inquire my place of origin. But I beseech you to satisfy me in that which I asked you." They said unto him: "If thou wilt not tell us whence thou art, or what thou seekest, we also will not inform thee of that which thou seekest."

Then he passed three days sitting up above the ferry, and did not cross over, because the lawless (kings) ordered that none should cross over. Thus they blocked (?) the roads and the...until the priests had finished who were sacrificing to the idols. And so the whole city was filled with smoke of the fire which they set (?) to the houses and villages which did not (sacrifice?).

And as they were passing over, certain soldiers of the king saw him...They said to him..."Art thou...? Hast thou not yet departed to a...?" He said unto them: "Yea, I remain..."

1 'Race-course' (figurative).

2 *i.e.* on the further (eastern) bank.

Frag. 5 (*Cod. Tisch.* XXIV, 7).

Ⲥⲧⲁϥⲥⲟⲙⲥ ⲉ̀ⲃⲟⲩⲛ ⲉⲣⲣⲉⲓ ⲁⲡⲁ ⲕ-
ⲣⲁϫⲱⲛ ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲉⲣⲯⲫ[ⲏ-
ⲣⲓ ⲙ̄ⲙⲟϥ ⲛⲉⲙ ⲛⲉϥⲕⲉⲯⲫⲏⲣ ⲛ-
ⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲃⲏⲉ ⲧⲉϥ-
ϫⲟⲙ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲥⲁ-
ⲓⲉ
Ⲛⲁⲣⲉ ⲡⲉϥⲯⲱⲏⲯ ⲥⲟⲥⲓ ⲡⲉ ⲥⲁ ⲡ-
ⲯⲱⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ
ⲛⲁϥⲱⲯ ⲉⲃⲟⲗ ⲡⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
Ⲁⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲓ̄ ⲡⲟⲩⲣⲟ ⲛ̀ⲛⲓⲓ̈ⲁⲱⲗⲟⲛ
ⲫⲏ ⲉ̀ⲣⲉ ⲡⲓⲯⲟⲩⲧ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲣⲁ-
ⲇⲓⲥⲟⲥ ϫⲏ ⲛ̀ⲧⲟⲧϥ ⲟⲩⲟϩ ⲛ̀ⲇⲉⲙ[ⲓ
ⲉ̀ⲣⲱⲟⲩ ⲁⲛ
Ⲡⲓϧⲛⲏⲥ ⲛ̀ⲧⲉ ⲡϫⲁⲕⲓ ⲫⲏ ⲉ̀ⲣⲉ ⲧⲉⲕ-
ⲙⲉⲧⲁϥⲣⲏⲧ ⲥⲱⲕ ⲛⲟⲩⲙⲏⲯ ⲛ̀-
ⲣⲉⲧⲉⲣⲡⲟⲩⲓ ⲉ̀ϧⲟⲩⲛ ⲉ ⲫ̄ⲧ̄
Ⲫⲟⲩⲱⲯ ⲟⲩⲛ ⲉⲑⲣⲉⲕⲉ̄ⲙⲓ ⲉ̄ ⲫⲁⲓ ⲱ
ⲡⲟⲩⲣⲟ ⲍⲉ ⲓⲥ ⲟⲩⲙⲏⲯ ⲛ̄ⲥⲟⲛ
ⲧⲥⲟϧⲧ ⲙ̄ⲙⲟⲓ ⲉ̄ ⲓ̄ ⲣⲁⲣⲟⲕ ⲁⲗⲗ[ⲁ] ⲧ-
ⲛⲟⲩ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲥⲟϧⲧ ⲙ̀ⲡⲁⲙⲱⲓⲧ ⲁ[ⲣⲟⲓⲧ
ⲯⲁⲣⲟⲕ
Ⲥⲡⲓϩⲛ ⲧⲥⲱⲟⲩⲛ ⲍⲉ ϧⲉⲛ ⲫ[ⲟ]ⲩ-
ⲱⲯ ⲛ̀ⲧⲉ ⲫ̄ⲧ̄ ⲛⲉⲙ ⲧⲕⲁⲕⲓⲁ ⲛ̀-
ⲧⲉⲧⲉⲛⲙⲉⲧⲁⲑⲛⲁⲣⲉⲧ ⲧⲛⲁⲯⲉ
ⲛⲏⲓ ⲉ̄ ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲣⲉ ⲡⲓⲡⲁⲧⲯⲉⲗⲉ[ⲧ
ϫⲏ ⲙ̄ⲙⲟϥ
Ⲫⲥⲱⲟⲩⲛ ⲁ̀ⲡⲟⲕ ⲍⲉ ⲉ̀ⲣⲉ ⲡⲧⲟⲩϧⲟ
ⲛ̀ⲧⲉ ⲧⲁⲯⲩⲭⲏ ⲛⲉⲙ ⲡⲁⲥⲱⲙⲁ
ⲛⲉⲙ ⲡⲥⲱⲧ̀ ⲛ̀ⲧⲉ ⲛⲁⲡⲟϧⲓ ⲛⲏⲟⲩ
ⲉϧⲟⲗϩⲓⲧⲟⲧ[ⲕ] ⲉⲡⲓϩⲛ ⲁⲓⲉⲣ ⲟⲩ-
ⲙ[ⲏ]ⲯ ⲛ̀ⲛⲟϧⲓ ϧⲉⲛ ⲧⲁⲣϫⲏ ⲉⲓ-
ⲙⲟⲯⲓ ϧⲉⲛ [ⲟ]ⲩⲙⲉⲧⲁⲙⲉⲗⲉⲥ ⲛⲉⲙ ϩⲁⲙ-
ⲙⲏⲯ ⲛ̀ⲛⲟⲓⲙϫⲟⲛⲥ ⲉⲓⲥⲟϫⲓ ⲛⲉⲙ

ⲓⲉ ∼ ⲓⲏⲥ ∼ □ ∼ ⲡϫⲥ ∼ ⲁ̄

ϩⲁⲛⲥⲓⲛⲱⲟⲩⲓ ϧⲉⲛ ϩⲁⲛⲛⲟϧⲓ
ⲁⲗⲗⲁ ⲧⲱⲉⲣⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̄ⲡⲁ-
ⲟⲩⲣⲟ ⲡϫⲥ ϫⲉ ⲧⲛⲟⲩ ⲁⲩⲥⲓ-
ⲙⲱⲓⲧ ⲛⲏⲓ ϧⲉⲛ ⲡⲓⲙⲱⲓⲧ ⲉⲧⲥⲟⲩ-
ⲧⲱⲛ
Ⲧⲟⲧⲉ ⲁ ⲡⲟⲩⲣⲟ ϫⲁⲣⲱϥ ⲱⲁⲧⲉϥ-
ϫⲱ ⲛ̀ⲛⲉϥⲥⲁⲝⲓ ⲟⲩⲟϩ ⲙ̄ⲡⲉ ϩⲗⲓ
ⲱⲯ]ⲱⲛⲓ ⲉⲃⲱⲣⲉⲟⲩⲱ ⲛⲁϥ ⲛ̀ⲟⲩ-
ⲥⲁⲝⲓ ⲉⲃⲏⲉ ϫⲉ ⲛⲉ ⲙ̀ⲡⲁⲣⲉ ⲡⲟⲩ-
ⲣⲟ ⲥⲁⲝⲓ ⲛⲉⲙⲁϥ ⲡⲉ
Ⲓ]ⲧⲁ ⲛⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲉⲡⲁⲕ-
ⲟⲱⲛ ⲱⲁ ϥⲟⲟⲩ ⲛⲉ ⲛⲉϫⲉ ⲁⲡⲁ ⲕ-
ⲣⲁϫⲱⲛ ϫⲉ ⲉⲓϥⲏⲧ
ⲛⲉ
Ⲛⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲓⲥϫⲉ ⲕⲥⲱ-
ⲟⲩⲛ ϫⲉ ⲉ̀ⲣⲉ ⲛⲉⲕⲙⲟⲩ ⲛⲏⲟⲩ ⲉ-
ϩⲟⲗϩⲓⲧⲟⲧ ϧⲉⲛ ⲡϫⲓⲡⲟⲣⲓⲉⲣ-
ϩⲁⲥ]ⲁⲛⲓⲍⲓⲛ [ⲙ]ⲙⲟⲕ ⲓⲥϫⲉ ⲕⲉⲙⲓ
ϫⲉ] ⲕⲡⲁⲙⲟ[ⲩ] ⲛ̀ⲕⲁⲕⲱⲥ ϧⲉⲛ ⲡⲁ-
ϫ[ⲓ]ϫ [ⲉⲑⲃⲉ] ⲟⲩ ⲟⲩⲛ ⲁⲕⲫⲱⲧ
ϧⲁϫ[ⲱ]ϥ ⲛⲟⲩⲟⲩϫⲁⲓ ⲙ̄ⲡⲁⲓ ⲣⲏⲧ
ϫⲉ] ⲉⲕⲉⲣⲧⲟⲗⲙⲁⲓ ⲉ̄ ⲥⲁⲝⲓ [ⲛⲛ]ⲁ(ⲓ)
ⲥⲁⲝ]ⲓ ⲉ̄[ϧ]ⲟⲗ
Ⲡ]ⲉϫⲉ ⲁ̀ⲡⲁ ⲕⲣⲁϫⲱⲛ ⲙⲡⲟⲩⲣⲟ ϫⲉ
ⲡⲱⲥ ⲟⲩⲟⲛ ⲱϫⲟⲙ ⲛⲧⲟⲩⲥⲉⲕ
ⲛⲟⲩⲓⲁⲣⲁⲗⲟⲗⲓ ⲙⲡⲁⲧⲉ ⲡⲉⲩⲥⲛⲟⲩ
ⲱⲱⲛⲓ
Ⲏⲣⲏⲓ ⲅⲁⲣ ϧⲉⲛ ⲡⲓⲱⲁⲩⲉ ⲛ̄ⲥⲓⲛ ⲉ̄-
ⲧ ⲁ ⲡⲁⲓⲟⲩ ⲥⲓⲛⲓ ⲉⲙⲛⲣ ϧⲉⲛ ⲫⲓⲟⲙ
ⲛⲁⲣⲉ ⲡⲟ̄ⲥ̄ ⲥⲁⲝⲓ ⲛ̀ⲉⲙⲱⲟⲩ ⲛ̀ⲉ ⲉ̄-
ϩⲟⲗϩⲓⲧⲉⲛ ⲟⲩⲣⲱⲙⲓ ⲛⲟⲩ[ⲱ]ⲧ
ⲉ̄ⲧⲉ ⲙⲱⲧⲥⲛⲥ ⲛⲉ ⲫ[ⲏ ⲉ]ⲧⲉ ⲙⲡⲟⲩ-
ⲱϫⲉⲙϫⲟⲙ ⲛ̄ⲛⲁⲩ [ⲉ ⲛⲉⲩ]ⲉⲟ ⲱⲁ

[×]When the king looked upon Apa Kradjôn, he marveled at him, as did all his fellow-kings, because of his strength and beauty. His shoulders rose up above all the soldiers; and he cried out, saying: "It is well that thou art come, O king of the idols, thou in whose hands are the keys of Paradise and thou dost not know them! O lamp of darkness, whose foolishness guideth a multitude of sinners unto God! I would have thee know this, therefore, O king, that many times I have prepared myself to come unto thee, but (only) now hath the Lord prepared my path and brought me unto thee. For I know that through the will of God and the wickedness of your folly I shall go unto the place where is the Bridegroom. I know that the purity of my soul and my body and the redemption of my sins come from Him. For I committed many sins at the first, while I walked in heedlessness and in many violent deeds, running eagerly with [×]robbers in sins. But I have received grace at the hand of my King, the Christ, in that He hath guided me in the straight way." [×] (p. 15) [×] p. 16

Then the king was silent until he had finished these words; and there was no one who could answer him a word, because the king was not yet speaking with him. Then the king said unto him: "Where wert thou until today?" Apa Kradjôn said unto him: "I was a fugitive." The king said unto him: "If thou knowest that thy death will come at my hands while I torment thee; if thou knowest that thou wilt die miserably, wherefore then hast thou fled in this manner from safety to meet it (*sc.* death), that thou venturest to utter these words?" Apa Kradjôn said unto the king, "How is it possible for a vineyard to be reaped when its time is not yet come? For in the desert of Sin, when our fathers had crossed over the sea, the Lord used to speak with them through one man, Moses, upon whose face they could not look until..."

Frag. 6 (*Cod. Tisch.* XXIV, 33).

ⲉⲧⲁ[ⲱ] ⲙⲙⲟⲥ ⲁⲉ ⲟⲩⲛⲓⲱϯ ⲡⲉ
ϥϯ ⲛⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϥⲁⲓ ⲉⲧϯ
ϫⲟⲙ ⲙⲡⲁⲓⲣⲏϯ ⲛⲛⲏ ⲉⲑⲛⲁϩϯ ⲉ-
ⲣⲟϥ
Ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲁⲉ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉϫⲁϥ
ⲙⲡⲓⲁⲛⲓⲟⲥ ⲁⲉ ⲁⲗⲏⲑⲱⲥ ⲁⲓϧⲓⲥⲓ
ⲁⲓϫⲁⲧⲟⲧ ⲉϧⲟⲗ ⲛⲁϩⲣⲁⲕ ϯⲛⲟⲩ ⲟⲩ(ⲛ)
ⲥⲱⲧⲉⲙ ⲛⲥⲱⲓ ⲁⲣⲓⲟⲩⲥⲓⲁ ⲙⲡⲓ-
ⲛⲓⲱϯ ⲛⲛⲟⲩϯ ⲙⲓⲁⲡⲟⲗⲗⲱⲛ ⲛ-
ⲧⲉⲕⲟⲓ ⲛϩⲁⲛⲛⲓⲱϯ ⲛⲧⲁⲓⲟ ⲉϧⲟⲗ-
ϩⲓⲧⲉⲛ ⲧⲡⲣⲟⲛⲟⲓⲁ ⲛⲛⲓⲛⲟⲩϯ ⲛϩⲉϥ-
ⲥⲣⲟ
Ⲟⲩⲟϩ ⲛⲧⲁⲁⲓⲕ ⲛⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ
ⲛⲧⲉⲕⲱⲱⲛⲓ ⲛⲛⲓⲱϯ ⲙⲡⲁⲓⲙⲉⲟ
ⲙⲟⲛⲟⲛ ⲥⲱⲧⲉⲙ ⲛⲥⲱⲓ ⲛⲧⲉⲕⲉⲣ
ⲉϧⲟⲗ ⲉ ⲡⲓϧⲁⲥⲁⲛⲟⲥ ⲉ ϯⲙⲉⲧⲓ ⲉ ⲉ-
ⲛⲟⲩ ⲉϫⲱⲕ ⲟⲩⲟϩ ⲛⲧⲉⲕⲟⲓ ⲛϩⲣⲁⲛ-
ⲛⲓⲱϯ ⲛⲧⲁⲓⲟ ⲉϧⲟⲗϩⲓⲧⲉⲛ ⲧⲡⲣⲟⲛⲟ-
ⲓⲁ ⲛⲛⲓⲛⲟⲩϯ ⲛϩⲉϥⲥⲣⲟ ⲛⲧⲉⲕ-
ϫⲉⲙ ϩⲛⲟⲩ ⲙⲡⲓⲱⲛϧ ⲛⲉⲙ ⲛⲁⲓ
ⲁⲛⲣ ⲉⲧⲟⲛⲧ ⲛⲕⲁⲗⲱⲥ
Ⲡⲓⲁⲛⲓⲟⲥ ⲁⲉ ⲁⲣⲉⲣⲟⲩⲱ ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉ ⲁⲕⲱⲁⲛϯ ⲛⲏⲓ ⲙⲡⲁⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ ⲛⲉⲙ ⲛⲉϥⲱⲟⲩ ϯⲛⲁⲟⲛⲟⲩ
ϩⲱⲥ ϩⲗⲓ ϯⲙⲉⲓ ⲥⲁⲣ ⲁⲛ ⲙⲡⲁⲓ ⲱⲛϧ
ⲙⲡⲣⲟⲥ ⲟⲩ[ⲥⲛⲟ]ⲩ
Ⲁⲗⲗⲁ ϯ[ⲟ]ⲩ[ⲱⲥ ⲉ] ⲓ ⲉϧⲟⲗ ⲛϧⲏⲧϥ ⲛ-
ϫⲱ [ⲉϧⲟⲗ ⲙⲙⲟϥ ⲉϫⲉⲛ ϥⲣⲁⲛ] ⲙⲡⲁ̅ⲥ̅
ⲓ̅ⲥ̅ [ⲛⲭ̅ⲥ̅]ⲓ . [ⲓ]ⲕ
ⲛ[
. [
Ⲡ[ⲓⲣⲏⲧⲉⲙⲱⲛ ⲁⲉ

Ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲧⲁⲗ[ⲟ]ϥ ⲉ-
ϫⲉⲛ ⲟⲩⲟⲗⲟϫ ⲛϧⲉⲛⲓⲛⲓ ⲛⲥⲉⲥⲁϩ-
ϯ ϧⲁⲣⲟϥ ϧⲉⲛ ⲟⲩⲙⲉⲧⲣⲟⲥⲟⲩⲟ̄ ⲱⲁ-
ⲧⲉ ⲛⲉϥⲥⲁⲣϩ ⲙⲟⲩⲛⲕ ⲣⲓⲧⲉⲛ ⲡⲓ-
ⲭⲣⲱⲙ
Ⲡⲓⲁⲛⲓⲟⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ⲁⲉ ⲱ ⲡⲓⲁ-
ⲡⲟⲓⲧⲟⲥ ⲛⲣⲏⲧⲉⲙⲱⲛ ⲉⲑⲃⲉ ⲟⲩ
ⲕϯϧⲓⲥⲓ ⲛⲁⲕ ⲁⲛⲟⲕ ⲥⲁⲣ ϯⲣⲉⲥ-
ⲑⲁⲛⲉⲥⲑⲉ ⲁⲛ ⲉ̄ ⲡⲓⲭⲣⲱⲙ ⲟⲩⲁⲉ ⲛ-
ϯⲉⲣϩⲟⲓ ⲁⲛ ϧⲁⲧⲣⲏ ⲛⲧⲉⲕⲙⲁ̄ⲥ̄ ⲓ̄ⲥ̄
ⲉⲧⲉⲣϧⲟⲓϩⲓⲛ ⲉⲣⲟⲓ ⲥⲓⲱⲙⲓ ⲟⲩ(ⲛ)
ⲛⲁⲕ ϯⲛⲟⲩ ⲛⲉⲙ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧ-
ⲱⲟⲩⲓⲧ
Ⲥⲧⲁϥⲉⲙⲓ ⲁⲉ ⲛⲁⲉ ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲁⲉ
ⲧⲱⲱⲕⲉⲙϫⲟⲙ ⲉⲣⲟϥ ⲁⲛ ϧⲉⲛ ⲡⲓϧⲁ-
ⲥⲁⲛⲟⲥ ⲧⲟⲧⲉ ⲁϥⲟⲩⲁⲣⲥⲁⲣⲙⲓ ⲉⲃⲟ-
ⲣⲟⲩⲥⲱⲡ̣ ⲙ̄ⲫⲏ ⲉⲃⲟⲩⲁⲗ ϧⲉⲛ
ⲣⲁⲡⲡⲉϩⲁⲥ ⲛⲑⲉⲛⲓⲛⲓ ⲛⲧⲟⲩⲟⲗϥ
ⲉ ⲣⲁⲕⲟϯ ⲉ ⲫⲙⲁ ⲛⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ
ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲣⲓⲙⲁ ⲛⲧⲉϥⲥⲱ-
ⲧⲉⲙ ⲉⲣⲟϥ ϩⲙⲟⲥⲓⲁ
Ⲥⲧⲁⲩⲟⲗϥ ⲉ ⲟⲩϩⲟⲓ ⲛϫⲉ ⲛⲓⲙⲁⲧⲟⲓ
ⲁⲩⲱⲟⲛⲣ ⲛⲉⲙⲁϥ ⲉⲃⲟⲩⲛ̣ ⲉⲁⲩ-
ϕⲟϥ ⲉ ⲣⲁⲕⲟϯ ϧⲉⲛ ϕⲙⲁϥ ⲛ̄ ⲛⲉ-
ⲣⲟⲟⲩ
Ⲧⲟⲧⲉ ⲛⲓⲙⲁⲧ[ⲟⲓ]. ⲉ .
ⲟⲩⲁ . [ ]ⲛ̄
.]. . [ⲕ]ⲟⲩⲗ
ⲕ[ⲓⲁⲛⲟⲥ

* * *

[The multitude cried out,] [x] saying: "Great is the God of the Christians, Who giveth strength after this sort to them who believe on him."

But the Governor answered and said to the holy one: "Verily I am wearied and discouraged before thee. Now therefore harken unto me. Do sacrifice unto the great god Apollo that thou mayest receive great honors through the providence of the victorious gods, and mayest be made a centurion and become great in my sight. Only harken unto me that thou mayest escape the torments which I have in mind to inflict upon thee, that thou mayest receive great honors through the providence of the victorious gods, and that thou mayest enjoy life and this sweetly-tempered air." But the holy man answered and said unto him: "If thou shouldest give me the whole of this world and its glory, I would count them as naught. For I love not this life which is for a season; but wish to depart out of it and leave [it for the sake of the Name] of my Lord Jesus the Christ . . ."

[x] *Recto*

[x] *Verso*

(l. 32) But the Governor, when he heard these things, was greatly enraged: [x] he commanded them to lay him upon a bed of iron and to kindle a fire under it exceedingly until his flesh was consumed by the fire. But the holy man said unto him: "O foolish Governor, why dost thou weary thyself? For I feel not the fire nor do I quail before thy torments, through the power of my Lord Jesus Who helpeth me. Be confounded now therefore, thou and thy vain gods." When the Governor perceived that he could not prevail against him by torments, he ordered that holy one to be bound in fetters of iron and removed to Rakoti, to the place of Kulkianus the Governor, that he might hear him publicly. The soldiers then removed him to a vessel and sailed with him, arriving at Rakoti in eight days. Then the soldiers [delivered him, together with a letter from Arianus, unto] Kulkianus [the Governor of Rakoti; and the letter was written in this fashion:—]

Frag. 7 (*Cod. Tisch.* XXIV, 30 + Cairo, no. 37^{Add}).[1]

Κουλκιανος πιρη[νε]μων ητε [ра-
ког фн етоиь ьен т[про-
поїа ппіпоут ариапос пі[ρη-
νεμων ῆτε θεϐαιc χερε
Єпιѧн а пеп$\overline{\text{ст}}$ поυро аіт п×м-
пща мπεqсьаі етταїноу[т]×..е
ре рωмі пιϐεη ьеп ма п[і×]ьеп
ιτε ϙωоυт ιτε сρім[ι
Ѧπλως таγма пιϐεη е×[ϣ]ρоυщем-
щι ῆпіпоут етταїйо×ут ете
паі пе
пιаπоλλων пем ϯа×ртемιc
пем пісωѯп ппіпоу×ϯ
Ѧпѯімі мπаі рωмі ѯ×е ѧпамоυп еq-
щωщq пιτа[νм]×а ῆτе пιаυ-
τοκρατωρ [пеп]×$\overline{\text{ст}}$ поυро ѧιοκ-
λητιανος
апок ѯе аіϯ п×ϙаппщϯ пϐасанос
паq мπεqо×τωщ е εροτсια κα-
та τκελ[е]υс[ι]×с мπеп$\overline{\text{ст}}$ поυро
ааа eq[ep]×омолоγιп ѯе апок
оυχρнс[τι]×анос ϯноу оυп аιοτ-
орп[q е]×рок ϵωρεκсωτем е-
роq
Єтаq[ω]×щ ѯе мπісьаі ацеρκελεγ-
ιп [ϵωроу]×ϙιτq е пщτеко ща
п[ецраоϯ]
Пια[νιος апа]×моυп χаq [..] ь[е]п
пщτеко...]. пqмοт оу[
$\overline{\text{сн}}$]с $\overline{\text{ιнс}}$ п$\overline{\text{хс}}$ [
].ѯе.паη[

(*Slight traces of one more line.*)

[1] × × × marks the junction of the two fragments.

О[у]о×ϙ пαρе ф̄ϯ ϯ хом паq пе ье(п)
ϙω]×ϧ пιϐεη етоυїпι ммωоу
е]×ьρнι ехωq
О[у]×оϙ пαρе псаχι мф̄ϯ χн ьеп
ρω×ϥ пе пем пιqмοт ῆτе пι-
$\overline{\text{пп}}$[а] ×ϵϵоυаϧ пе паγсаχι ῆьнτq
ецε×ьоυп ьеп пщτеко ец-
ϯ по[мϯ]×поυоп пιϐεη ετьεη
п[і]щτек×о етсомс ϵϐоλ ьаτρн
ммιχλом ×фн ете п$\overline{\text{ст}}$ патηιq
ϙιѯεη то×ѵафе
Наγχω мм×ос пωоу ѯе оυпщ-
ϯ пе пιτа×ϊо фаι ет а п$\overline{\text{ст}}$ аιq
пеман ісѯе×п тепметкоυχι
Ϭацερqмοт па×п поυχом ϵωре(п-)
сеϧτωτεп е т×аι оυпоу
Ππερер ϙоϯ оу×... ап ісѯе те(п-)
пащεп ϙаппоу×χι ῆьісι ааа
мепепсωс те×[п]паθелηλ ща ē-
пеq ῆρнι ьеп θ×метоυро м-
пеп$\overline{\text{ст}}$ $\overline{\text{ιнс}}$ п$\overline{\text{хс}}$
Не оυоп ϙаппкеспно×ϒ пе м-
маιпоυϯ ϵυпьоυп [ье]×п пщ-
τеко ϵωϐε ϯомоло[για] ×ῆτе
фран м̄п$\overline{\text{хс}}$ адпаϒ е о×ϒаια[к-
ωп ϵдоγаϧ ϵпеq[ран п]×е ѧпа
п]оυсι[1]-пем кеп[ресϧτе]×рос
е]ϥо[ϒ]ϧ е пеq[ран пе ....]×..
.]ωп псмουп п[ем]×п
пем са]рапιωп [
О[ѵо]ϱ па[р]е пιѧν[ιος апамоυп

(*Slight traces of one more line.*)

[1] Suggested by Crum: the initial must have been п, м or п.

×"(To) Kulkianus, the Governor of Rakoti, who lives in the providence of the Gods, (from) Arianus, the Governor of the Thebais, greeting. For as much as our Lord the King hath deemed me worthy of his honored letter, bidding that every person in every place, whether man or woman, in a word, every class, should worship the honored gods, who are these, Apollo and Artemis and the rest of the gods—we have found this man, named Apa Amoun, who scorns the decree of the Augustus, our Lord the King Diocletian. Now I have inflicted on him great tortures; yet he is not willing to do sacrifice according to the command of our Lord the King, but confesses, 'I am a Christian.' Now therefore I have sent him unto thee that thou mayest hear him." × *Recto*

And when he (Kulkianus) had read this letter, he commanded them to cast him into the prison until the next day. So the holy Apa Amoun was in the prison...the grace...the Lord Jesus the Christ...

×And God was strengthening him in all things which they brought upon him. And the word of God was in his mouth, and the grace of the Holy Spirit was speaking in him while he was in the prison, encouraging all those who were in the prison looking forward to the crown which the Lord should set upon their heads. He was saying unto them: "Great is the honor which the Lord hath shown unto us from our childhood in graciously giving us power to prepare ourselves for this hour. Fear not...if we shall endure slight afflictions, but afterwards shall rejoice for ever in the Kingdom of our Lord Jesus the Christ." × *Verso*

Now there were other God-loving brethren in the prison because of the confession of the Name of the Christ. He saw (there) a holy deacon named Apa Pousi, and a holy priest also named...ôn of Smoun, and ...n, and Sarapion. And the holy Apa Amoun was...

* * *

Frag. 8 (*Cod. Tisch.* XXIV, 3).

Ⲁⲅⲉⲣⲟⲩⲱ ⲛ̄ⲁⲉ ⲡⲓⲁⲛⲓⲟ[ⲥ ⲁⲡⲁⲙⲟⲩⲛ
ⲁⲉ ⲥⲥϧⲛⲟⲩⲧ ϧⲉⲛ ⲛ[ⲓⲣⲁⲫⲏ
ⲁⲉ ⲡⲓⲛⲟⲩ† ⲧⲏⲣⲟⲩ [ⲛⲧⲉ ⲡⲓⲉⲑ-
ⲛⲟⲥ ϩⲁⲛⲁⲉⲙⲱⲛ ⲛⲉ
Ⲉⲩⲉⲓⲛⲓ ⲙⲙⲱⲟⲩ ⲛ̄ⲁⲉ [ⲛⲓⲛ ⲧⲏⲣⲟⲩ
ⲉⲑⲛⲁϩ† ⲉⲣⲱⲟⲩ [†ⲛⲟⲩ ⲁⲉ ⲱ ⲡⲓ-
ⲁⲛⲟⲙⲟⲥ ⲛ̄ϩⲓⲛⲉⲙⲱⲛ[. . .
ⲛⲓ ⲉ ⲡⲧⲁⲕⲟ ⲛⲉⲙ [ⲛ]ⲉⲕⲛ[ⲟⲩ† ⲛⲉⲙ
ⲛⲉⲕⲕⲉⲟⲩⲣⲟ ⲛ̄ⲁⲧϩⲛⲧ ⲙ[ⲛⲁⲓ
ⲣⲏ†
Ⲁⲛⲟⲕ ⲅⲁⲣ †ⲛⲁⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ ⲛ[ⲛⲉⲕ-
ⲛⲟⲩ† ⲙ̄ⲙⲟⲩⲛⲕ ⲛ̄ϩⲓⲁ ⲡⲉⲧ[ⲉϩ
ⲛⲁⲕ ⲟⲩⲛ ⲁ̄ⲣⲓⲧϥ ⲙⲛⲓ ⲛ̄ϫⲱⲗⲉ[ⲙ
Ⲡⲓϩⲓⲛⲉⲙⲱⲛ ⲁⲉ ⲛⲉϫⲁϥ ⲛⲁϥ ⲁ[ⲉ
ⲁⲕⲟⲧⲱⲱ ⲉ ⲙⲟⲩ ⲛ̄ⲛⲁⲕⲱⲥ ⲱ ⲁ-
ⲙⲟⲩⲛ ⲛⲁⲓϧⲓⲥⲓ ⲉⲓ†ⲁⲥⲟ ⲉⲣⲟⲕ
ϫⲱ ⲁⲉ ⲛ̄ⲥⲱⲕ ⲛ̄ⲧⲁⲓ ⲡⲗⲁⲛⲏ ⲛⲧ[ⲉⲕ-
† ⲙ̄ⲡⲉⲕⲟⲩⲟⲓ ⲛ̄ⲧⲉⲕⲉⲣⲟⲩⲥⲓⲁ ⲛ̄-
ⲛⲛⲓⲛⲟⲩ†
Ⲟⲩⲟϩ ⲁⲛⲟⲕ †ⲛⲁⲉⲣϫⲁⲣⲓⲍ[ⲉⲥⲟⲉ
ⲛⲁⲕ ⲛ̄ⲣⲁⲛⲙⲛⲧ ⲛ̄ⲧⲁⲓⲟ̄ ⲛ̄[ⲧⲁⲁⲓⲕ
ⲛ̄ⲟⲩⲛⲏ ⲉ ⲛⲁⲛⲟⲩ† ⲧⲏⲣⲟ[ⲩ
Ⲫⲟⲩⲱⲧ ⲟⲩⲛ †ⲛⲟⲩ ⲉⲑ[ⲣⲉⲕ† ⲙ-
ⲧⲟⲛ ⲙ̄ⲡⲁⲣⲛⲧ ⲛ̄ⲧⲉⲕ[ⲧⲱⲟⲩⲛ
ⲛ̄ⲧⲱⲫⲛⲣ ⲛⲉⲙ ⲛⲁ[. . . .
Ⲥⲧⲁϥⲥⲱⲧⲉⲙ ⲁⲉ ⲉ [ⲛⲁⲓ ⲛϫⲉ ⲡⲓⲁⲛⲓ-
ⲟ[ⲥ] ⲁⲡⲁⲙⲟⲩⲛ ⲁ[ⲅⲉⲣⲟⲩⲱ ⲛⲁϥ ⲉϥ-
ⲥⲱ]ϧⲓ ⲡⲉϫⲁϥ [ⲁⲉ ⲱ ⲡⲓϩⲓⲛⲉ-
ⲙⲱⲛ] ⲓⲥϫⲉ ⲛⲁⲓ ⲣⲏ† [ⲛⲉ ⲁⲛⲓⲟⲩ
ⲡⲛⲉ]ⲕⲛⲟⲩ† ⲉ ⲛⲁⲓ [ⲙ̄ⲁ ⲛⲧⲁⲉⲣⲟⲩ-
ⲥⲓⲁ] ⲛⲱⲟⲩ ⲡⲓϩ[ⲛⲉⲙⲱⲛ ⲁⲉ ⲉ-
ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ ⲛⲁⲓ ⲛ̄[ⲧⲟⲧϥ
ⲁϥⲣⲁⲱⲱⲓ] ⲉ̄ⲙⲁⲱⲱ ϩⲱⲥ ⲁⲉ ⲁϥⲛⲁ-
ⲉⲣⲟⲩⲥⲓⲁ] ⲛ̄ⲛⲉϥⲛⲟⲩ†
Ⲥⲁⲧⲟⲧⲉ ⲁϥⲉ]ⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲃⲟⲣⲟⲩⲓⲛⲓ
ⲉϧⲟⲩⲛ ⲛⲓⲁ]ⲡⲟⲗⲗⲱⲛ ⲉ ⲡⲓⲑⲉⲁⲧⲣⲟ(ⲛ)
ⲉⲑⲣⲉ ⲡⲓⲕ]ⲉⲣⲓϩ ⲱⲱ ⲉⲃⲟⲗ ϧⲉⲛ †-
ϧⲁⲕⲓ ⲧⲏⲣⲥ] ⲁⲉ ⲟⲱⲟⲩ† ⲧⲏⲣⲟⲩ
ⲉ ⲡⲓⲑⲉⲁⲧ]ⲣⲟⲛ ⲛ̄ⲧⲉⲧⲉⲡⲡⲁⲩ ⲉ ⲁ-
ⲙⲟⲩⲛ ⲡ]ⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉⲩⲛⲁⲉⲣ-
ⲟⲩⲥⲓ]ⲁ ⲛⲛⲓⲛⲟⲩ† ⲛ̄ⲧⲉ ⲡⲟⲩ-
ⲣⲟ]
Ⲧⲟⲧ]ⲉ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲁⲧⲱⲱⲟⲩ† ⲉ̄
ⲡⲓⲑ]ⲉⲁⲧⲣⲟⲛ ⲉⲧⲥⲟⲭⲓ ⲧⲏⲣⲟⲩ
ⲉ ⲡ]ⲁⲩ ⲉ †ⲑⲉⲱ̄ⲣⲓⲁ ⲡⲓϩⲓⲛⲉⲙⲱ(ⲛ)
ⲟⲩⲛ ⲡⲉϫⲁϥ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ ⲁⲉ ⲁⲙⲟⲩ
ⲡⲁⲥⲱⲧⲡ ⲁⲙⲟⲩⲛ ⲁⲣⲓⲟⲩⲥⲓⲁ ϩⲓ-
ⲛⲁ ⲛ̄ⲧⲉⲡⲙⲉ ⲛⲁⲛ ⲉ ⲡⲓⲁⲣⲓⲥ-
ⲧⲟⲛ
Ⲫ]ⲏ ⲉⲑⲟⲩⲁϧ ⲁⲉ ⲁⲡⲁⲙⲟⲩⲛ ⲉⲧⲁϥ-
ϧⲱⲛⲧ ⲉ ⲡⲓⲑⲱⲟⲩⲧ ⲁϥ† ⲛⲟⲩ-
ⲙⲉⲛ]ϥⲁⲧ ⲛⲁϥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ
ϧⲉⲛ] †ϫⲟⲙ ⲛ̄ⲓⲏ̄ⲥ̄ ⲡⲁⲟⲩⲣⲟ ⲙⲁ-
ⲙⲉ ⲛⲁⲕ] ⲉ ⲡⲉⲥⲏⲧ ⲉ ϥⲛⲟⲩⲛ ⲙⲁ
ⲡⲓⲉϩⲟⲟ]ⲩ ⲛ̄ⲧⲉ ⲡⲓϩⲁⲡ
Ϧⲉⲛ †ⲟⲩⲛⲟⲩ] ⲁ ⲡⲓⲕⲁϩⲓ ⲟⲩⲱⲛ ⲡⲣⲱϥ
ⲁϥⲱⲙⲕ ⲙ̄]ⲡⲓⲑⲱⲟⲩⲧ ⲉⲧ ⲁ ⲡⲓ-
ⲙⲏⲩ ⲛⲁⲩ ⲉ ⲧ]ⲙⲫⲏⲣⲓ ⲉⲧⲁⲥⲙⲱⲟ-
ⲩⲛ ⲁⲱⲱⲩ ⲉⲃⲟⲗ ⲛ̄]ⲥⲁ ⲡⲓϩⲓⲛⲉⲙⲱⲛ
ⲉⲧⲭⲱ ⲙⲙⲟⲥ]
Ⲭⲉ . .]ⲉ ⲛⲉⲕⲛⲟⲩ† ⲉ̄ⲧ[. .].
. . .]ⲕ ⲛⲁⲩⲉⲣⲉⲧⲫ[ⲱⲛ]ⲓ(ⲛ)
ⲙⲡⲓⲁⲛⲓⲟ]ⲥ ⲁⲡⲁⲙⲟⲩⲛ ⲉⲩ[ⲭⲱ
ⲙⲙⲟⲥ ⲁⲉ] ⲟⲩⲁⲓ ⲛⲉ ⲫ† ⲛ̄ⲓⲭⲣⲓⲥ-
ⲧⲓⲁⲛⲟⲥ ⲉⲧⲉ ⲫ]† ⲛⲁⲡⲁⲙⲟⲩⲛ

[x] *Recto* [x]Then answered the holy Apa Amoun: "It is written in the Scriptures, 'All the gods of the heathen are demons:[1] like unto them are all they who trust in them.'[2] And now, O lawless Governor, [away with thee] to destruction together with thy gods and thy so insensate king also. For I will not do sacrifice to thy gods (which are) made with hands. So what thou wilt, do unto me quickly." But the Governor said unto him: "Dost thou wish to die miserably, O Amoun? These labors I forgive thee. Now leave this error and haste to do sacrifice to the gods. And I will grant thee great honors and will make thee priest unto all my gods. I desire now therefore that thou set my heart at rest, that thou mayest become a companion with my. . ."

Now when the holy Apa Amoun heard this, he answered, mocking him, and said: "O Governor, if this is so, bring thy gods to this place that I may sacrifice unto them." When the Governor heard these things from him, [x] *Verso* [x]he rejoiced exceedingly, as though he (Amoun) would sacrifice to his gods. Straightway he commanded that they should bring Apollo into the theater and that the heralds should proclaim aloud throughout the city: "Assemble all ye, that ye may behold Amoun the Christian who is to sacrifice to the gods of the King."

Then the whole multitude came together into the theater, hastening all of them to behold the spectacle. The Governor therefore said unto the holy man: "Come, Amoun, my chosen one, offer sacrifice, that we may depart unto the banquet." But that pure one, Apa Amoun, drew near unto the idol and kicked it, saying: "By the power of Jesus, my King, (I command thee), get thee down to the abyss until the Day of Judgment." Forthwith the earth opened its mouth and swallowed up the idol.

When the multitude beheld the miracle which was come to pass, they cried out at the Governor, saying: "[Shame upon ?] thy gods who. . ." And they were praising the holy Apa Amoun, saying: "One is the God of the Christians, Who is the God of Apa Amoun."

1 Cp. *Ps.* XCVI, 5. 2 *Ps.* CXV, 8.

Frag. 9 (Cairo, no. 37).

Ⲁⲡⲟⲛ . ⲁⲣ . [. .] . ⲱⲟ[. .
ⲡⲟⲩϯ . [. . . .]ⲡⲁⲥⲧ ⲓ[ⲏⲥ . .
ⲧⲏⲣⲧ ⲉⲃⲟⲗ
Ⲡⲓⲁⲙⲓⲟⲥ ⲇⲉ ⲁⲡⲁⲙⲟ[ⲩⲛ ⲁϥⲱϣ ϧⲉⲛ
ⲟⲩ]ⲛⲓϣϯ ⲛ̄[ⲥⲙⲏ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲇⲉ
ϯ[ϩⲣⲟ ⲉ]ⲣⲟⲕ ⲉ ⲡⲁⲓ ⲛ[ⲏⲓ . . .
Ⲉⲧⲁϥϥⲱⲣϣ ⲛ̄[ⲛⲉϥ ϫⲓϫ ⲉⲃⲟⲗ ⲉ ϣⲗⲏⲗ
ⲛⲁϥⲧⲱⲃϩ ⲉϥ[ϫⲱ ⲙⲙⲟⲥ
Ⲭⲉ ⲡⲁⲥⲧ ⲓⲏⲥ [ⲡ]ⲭ[ⲥ ⲡⲣⲉϥⲥⲱϯ ⲛ̄-
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ[ⲧϣⲉⲛ ϧⲓⲥⲓ ⲉⲃ-
ϩⲏϥ
Ⲏⲱⲟⲕ ⲟⲛ ϯⲛ . [. . .
ⲭⲉ . . . [. . .
ϧⲁ ⲛ[
Ⲫⲏ ⲉⲧⲁϥⲟⲁ[ⲙⲓⲟ ⲛ̄ϩⲱⲟ ⲛⲓⲃⲉⲛ ⲉⲧ-
ϧⲉⲛ ⲛⲓⲕ[ⲁⲥⲓ ⲛⲉⲙ ϧⲉⲛ ⲧϧⲉ
Ⲫⲏ ⲉⲧⲁϥⲥ[ⲱⲧⲉⲙ ⲉ ⲡⲓⲏ̄ ⲛ̄ⲁⲗⲟⲩ ⲛ̄ⲁ-
ⲧⲓⲟⲥ ϧ[ⲉⲛ ϯϩⲣⲱ ⲛ̄ϫⲣⲱⲙ ⲉⲟⲙⲟϥ
ⲉⲕⲉⲥⲱ[ⲧⲉⲙ . . .
ⲙ̄ⲙⲟⲕ[. . . . .
.]ⲛ . [. . . . .
* * *

. . .]ⲁⲉ ϕ[ⲏ] ⲉⲑⲟⲩⲁϩ
ⲁⲡⲁⲙⲟⲩⲛ ⲁ]ϥϭⲟⲩ ⲉⲣ[ⲁ]ⲧϥ ⲙ̄ⲡⲉ ⲛ-
. . .]. ⲁⲧⲥⲛⲉ ϩⲗⲓ ⲛ̄ⲧⲁ-
ⲕⲟ]
Ⲏⲓⲙⲏϣ ⲇⲉ ⲉⲧ ⲁⲩⲛⲁ]ⲩ [ⲉ] ⲧⲁⲓ ϣϕⲏⲣⲓ
ⲉⲧⲁⲥϣⲱⲡⲓ] ⲁⲩⲱϣ ⲉⲃⲟ[ⲗ ⲉ]ⲣⲁⲱ
ⲙⲙⲟⲥ ⲇⲉ ⲙⲙⲟ]ⲛ ⲛⲟⲩϯ ϧⲉⲛ
ⲧϧⲉ ⲛⲉⲙ ϩⲓⲭⲉ]ⲛ ⲛⲓⲕⲁϩⲓ ⲉϧⲏⲗ
ⲉ ϕ̄ϯ ⲙ̄ⲡⲓⲁⲧⲓⲟⲥ ⲁ]ⲡ[ⲁ]ⲙⲟⲩⲛ
Ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉ] ⲛⲁⲓ ⲛ̄ⲁⲉ ⲛⲓϩⲙⲧⲉ-
ⲙⲱⲛ ⲁϥⲭⲱⲛⲧ ⲉ]ⲙⲁϣⲱ ⲉⲟⲩⲉ
ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ ⲁ ⲡⲓ]ⲙⲏϣ ⲭⲱ ⲙ̄-
ⲙⲱⲟⲩ]
]ϯ ⲛⲟⲩ-
]ⲛⲓⲁ[ⲓ]ⲁⲫⲟⲗⲟⲟⲥ
]ⲓⲟⲥ ⲛ̄ⲥⲉϣⲏ-
] . ⲧ ⲛ̄ⲛⲉϩ
] . ϣⲏⲟⲩ ⲛ̄-
ⲁ]ϧⲉ ⲛ̄
]ⲁⲟⲩⲣ[?
]ϣⲱ[
]ⲟ . [
* * *

[×] . . . (l. 4) But the holy Apa Amoun cried with a loud voice, saying: "[I beseech] thee to have compassion on me." And when he had spread abroad his hands, he began to pray, saying: "My Lord Jesus the Christ, [the Deliverer?] of every one who suffereth for Thee, Thou also . . . (l. 15) Thou Who didst make all things which are on the Earth and in Heaven; Thou Who didst hear the Three Holy Children in the furnace of fire,[1] Thou wilt hear (?) . . ." [×] *Recto*

* * * * * *

[×] . . . that holy one Apa Amoun stood up. There was not . . . ; [but he was] without any hurt.[2] [×] *Verso*

Now when the multitudes saw this miracle which was come to pass, they cried out, saying: "There is no God in Heaven and upon the Earth save the God of the holy Apa Amoun." But when the Governor heard these things, he was exceeding wroth, because of all these things which the multitude said.

(ll. 14 ff. are too fragmentary for translation: but in ll. 19 f. the beheading of Amoun—which took place on Athur 27—may have been ordered by the Governor.)

XXI. THE MARTYRDOM OF PAÊSI AND THEKLA

Parchment. Three leaves and two fragments derived from two (?) MSS.[3] Frags. 1 and 5 are written in a script very different from that of Frags. 2–4, which is a small, rounded uncial (Plate V B): compare Hyvernat, *Album*, Pl. XXIX.

Frag. 1 (*Cod. Tisch.* XXIV, 18),[4] 11 × 22 cm., is the lower half of a leaf, written (like Frag. 5) in a thick, angular script which is probably late: specially noteworthy are the sharply pointed down-strokes of ϯ, ϕ, ϥ, etc. Frag. 2 (Cairo, no. 17[A]), 17.5 × 25 cm., paged —ⲕⲁ, is an upper half-leaf; the lower half is at Leipzig (*Cod. Tisch.* XXIV, 38): the two are combined below. Frag. 3 (Cairo, no. 17[B]), 32 × 25 cm., is an almost complete leaf: no page-number can be distinguished. Frag. 4 (*Cod. Tisch.* XXIV, 37), 32 × 22 cm., paged —ⲟ̄,

1 Cp. the Prayer of Apa Apoli (No. XV, Frag. 3, *recto*).

2 See *id.*, *verso*. (The situation is evidently the same.)

3 Frags. 1 and 5 may be restorations to supply the place of lost or damaged pages in the original volume.

4 For the Leipzig fragments see Leipoldt, *l.c.*, pp. 392, 397.

is a complete leaf, but the *recto* is practically illegible.[1] Frag. 5 (*Cod. Tisch.* XXIV, 39), 32 × 21 cm., another complete leaf, paged ⲛⲁ, ⲛⲉ, is by the same hand as Frag. 1.

Frag. 1 can be attributed to the story of Paêsi and Thekla only conjecturally. The grounds for so doing are: (1) the identity of the peculiar script with that of Frag. 5; (2) the promises detailed on the *verso* are addressed to more than one saint; so that Paêsi and Thekla are at least possible claimants. Certain Sahidic fragments of the Martyrdom of Paêsi and Thekla are extant,[2] but are not available for comparison. Paêsi and his sister Thekla,[3] commemorated on Kihak 8, were wealthy people of Abusir, to the west of Ashmunên. Paul, a friend of the family and a merchant, having gone to Alexandria, fell seriously ill and sent for Paêsi, who obeyed the summons but found his friend recovered. The persecution was then raging, and the two friends used their wealth in relieving the wants of the Christians in prison, one of whom predicted that the two would become martyrs. Ultimately Paêsi declared himself a Christian before the Governor and suffered various tortures. Paul and his servants weep over Paêsi, but the Angel Raphael appears and heals the martyr. Thekla, bidden to rejoin her brother, is miraculously conveyed to Alexandria under the escort of the Virgin and Saint Elizabeth. She and Paêsi confront the Governor and are tortured in various ways. They remain obdurate and are handed over to the Governor of El Khosus to be conveyed to Upper Egypt. On the way the wind fails and the saints are beheaded. Their bodies, thrown into the scrub, were preserved by a certain Macarius, Priest of Shentûf.

Frag. 1 (*Cod. Tisch.* XXIV, 18).

* * *

ⲛⲓⲡⲟⲗⲓⲥ = ϩⲓⲛⲁ ⲛ̄ⲥⲉⲱⲧⲙ ⲛ̄ϩⲁ(ⲛ-)
ⲥϧⲁⲓ = ⲧⲟⲧⲉ ⲁⲩⲓⲛⲓ ⲛ̄ⲛⲓⲥϧⲁⲓ ⲛ̄-
ⲧⲉ ⲡⲓⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲟ-
ⲩⲟⲩ
Ⲟⲩⲟϩ ⲁϥⲓ ϩⲱϥ ⲛ̄ⲧⲉ ⲉⲩⲧ[ⲓ]ⲭⲓⲁⲛⲟⲥ
ⲛⲓⲕⲟⲙⲏⲥ ⲛ̄ⲧⲉ ⲑⲉϧⲁⲓⲥ = ⲁⲩⲓ
ⲧⲏⲣⲟⲩ ⲁⲩⲱⲩ ⲛ̄ⲛⲓⲥϧⲁⲓ ⲛ̄ⲧⲉ
ⲡⲟⲩⲣⲟ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲉⲉ ⲙⲁ-
ⲣⲉ ⲧⲭⲱⲣⲁ ⲧⲏⲣⲥ ⲟⲩⲱⲩⲧ ⲛ̄-
ⲛⲁⲛⲟⲩⲧ = ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲁⲡⲟⲗ-
ⲗⲱⲛ ⲛⲓⲛⲓⲩⲧ ⲛ̄ⲛⲟⲩⲧ = ⲟⲩⲟϩ
ⲙⲉⲛⲉ(ⲛ)ⲥⲁ ⲓⲉ ⲛ̄ⲉϩⲣⲟⲟⲩ ⲉϥⲭⲏ ϩⲉ(ⲛ)
ⲣⲁⲕⲟⲧ = ⲁ ⲡⲓⲥⲕⲟⲩϧⲓⲧⲱⲣ
ϫⲁⲩ ⲉϧⲟⲗ ϩⲓⲛⲁ ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲱⲉ ⲛⲁϥ ⲉ̄ ⲧⲉϥϧⲁⲕⲓ

* * *

ϩⲉⲛ ⲡⲉⲧⲉⲛⲣⲁⲛ ⲉ . [
ⲡⲟⲥ = ⲧⲛⲁⲑⲣⲟⲩⲥϧⲁⲓ ⲙ̄ⲡⲉϥ-
ⲣⲁⲛ ⲉ ⲡϫⲱⲙ ⲙ̄ⲡⲱⲛϧ = Ⲟⲩⲟϩ ⲛ̄-
ⲥⲉⲱⲧⲙ ⲙ̄ⲙⲟϥ ⲉ̄ ⲡⲛ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ
ⲕⲁⲧⲁ ⲕⲩⲣⲓⲁⲕⲏ ϩⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛ̄ⲧⲉ ⲡⲓⲱⲟⲣⲡ ⲙ̄ⲙⲓⲥⲓ = ⲟⲩⲟϩ ⲧ-
ⲛⲁϯ ⲛ̄ⲧⲟⲩⲱⲉϧⲓⲱ ⲛⲁϥ ⲛ̄ⲍ̄ ⲛ̄ⲕⲱϩ
ⲛ̄ⲥⲟⲛ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ = ⲧⲛⲁϫⲱ
ⲙ̄ⲡⲁⲥⲙⲟⲩ ϩⲉⲛ ⲡⲓⲧⲓⲙⲓ ⲉ̄ⲧⲉⲙ-
ⲙⲁⲩ
Ⲧⲛⲁϫⲱ ⲛ̄ⲥⲟⲩⲣⲓⲛⲁⲗ ⲡⲓⲁⲩⲉⲗⲟⲥ ⲉϥ-
ⲉⲣⲁⲓⲁⲕⲟⲛⲓⲛ ϩⲉⲛ ⲡⲉⲧⲉⲛⲧⲟⲡⲟⲥ
ⲟⲩⲟϩ ϩⲉⲛ ⲡⲓⲉϩⲣⲟⲟⲩ ⲉ̄ ⲧⲛⲁⲟⲩⲱⲛϩ
ⲙ̄ⲡⲉⲧⲉⲛⲣⲁⲛ ⲉ̄ϧⲟⲗ = ⲧⲛⲁⲑⲣⲟⲩ-
ⲓ ⲓⲥϫⲉⲛ ⲧⲓⲙⲓ = ⲉ̄ ⲧⲓⲙⲓ = ⲛⲉⲙ ⲓⲥϫⲉ(ⲛ)
ⲟⲟⲩ ⲉ̄ ⲟⲟⲩ ⲛ̄ⲥⲉⲓⲙⲓ ⲛ̄ϩⲁⲡⲁⲱⲣⲟ(ⲛ)

×*Recto* . . .×the cities,[4] in order to read certain letters. Then they brought the letters of the King that they might read them. And there came also Eutychianus the *comes* of the Thebaid. They all came and read the letters of the King, saying: "Let the whole country worship my gods, especially Apollo the great God." And after fifteen days the *excubitor* being in Rakoti dismissed them that each one might return to his city.

×*Verso* "...×in your name[5]... I will cause his name to be written in the Book of Life and to be read unto all the pure ones every Sunday in the Church of the First-Born, and I will reward them sevenfold upon the earth. I will make My blessing to rest upon that village. I will set Suriêl the Ministering Angel over your Sanctuary. And in the day when I shall show forth your name I will cause men to come from village after village and from region after region, and to bring gifts..."

1 Only a photograph is available. Possibly some part might be copied from the original.

2 See Zoëga, *Cat.*, Codd. Sah. CXLIII–IV (pp. 238 f.), and Giorgi, *Frag. Evang. S. Joh.*, pp. XCVII ff.

3 For the story see *Synax.*, ed. Basset, pp. 333 ff.

4 Probably we are to understand that Governors and officials of provincial cities were summoned to hear Diocletian's edict read. It is probable that this preliminary account of the beginning of the Persecution preceded the text on the other side of the page.

5 Christ, presumably, is speaking. We must assume that the Lord has appeared in a vision forewarning Paêsi and Thekla of their coming martyrdom.

Frag. 2 (Cairo, no. 17[A] + *Cod. Tisch.* xxiv, 38).

ⲑⲉⲕⲗⲁ] ⲧⲉⲕⲥⲱⲛⲓ - ⲟⲩⲟⲩ ⲛⲉⲁⲉ
ⲡⲁⲛⲥⲓ] ⲛⲁⲩ ⲁⲉ ⲉⲕⲙⲟⲥⲧ ⲙ̄ⲙⲟⲓ ⲛⲁ-
ⲩⲗⲉ] ⲁⲉ ⲁⲓⲓ̈ ⲉⲃⲟⲩⲛ ⲉ̄ ⲡⲓⲕⲗⲏⲣⲟⲥ
ⲛⲉ]ⲙ ⲛⲓⲛ ⲉⲑⲟⲩⲁⲃ ⲫⲁⲓ ⲅⲁⲣ ⲛⲉ ⲛⲁ-
ⲣ]ⲁⲱⲓ ⲉ̄ ⲧⲣⲁⲱⲓ ⲙ̄ⲙⲟⲩ - ⲁⲉ ⲁ ⲫ̄ⲧ̄ ⲥⲱⲧ̄
ⲙ̄ⲙⲟⲓ ⲉ̄ⲃⲟⲗϧⲉⲛ ⲛⲁⲡⲟⲩⲓ
Ⲟⲩⲟⲩ ⲁⲩⲥⲉⲗⲥⲱⲗⲩ - ⲛⲉⲙ ⲛⲓⲛ ⲉⲑⲟⲩ-
ⲁⲃ ⲁⲩⲱⲉ ⲛⲁⲩ ⲉ̄ ⲡⲉⲩⲛⲓ ϧⲉⲛ ⲟⲩ-
ⲣⲓⲣⲏⲛⲏ - ⲁⲩⲛⲕⲟⲧ ⲙ̄ⲡⲉⲩⲟⲩⲱⲙ
ⲟⲩⲁⲉ ⲙ̄ⲡⲉⲩⲥⲱ ⲛ̄ⲧ̄ ⲛ̄ⲉ̄ⲣⲟⲟⲩ
Ⲥⲧⲁⲩⲓ̈ ⲁⲉ ⲛ̄ⲁⲉ ⲛⲁⲩⲗⲉ ⲁⲉ ⲛ̄ⲧⲉⲩⲱⲓⲛⲓ
ⲛ̄ⲥⲁ [ⲡⲁ]ⲛ̄ⲥⲓ - ⲁ ⲡⲓⲁ̄ⲗⲱⲟⲩⲓ̈ ⲛ̄ⲧⲉ ⲛⲁⲩ-
ⲗⲉ ⲭⲱ ⲙ̄ⲡⲁⲛ̄ⲥⲓ - ⲁⲉ ⲉⲱⲟⲛ ⲛ̄ⲧⲉ
ⲛⲁⲩⲗⲉ ⲓ̈ ⲱⲁⲣⲟⲕ ⲙ̄ⲫⲟⲟⲩ - ⲁⲣⲓⲁ̄ⲡⲁⲣ-
ⲕⲁϫⲓⲛ ⲙ̄ⲙⲟⲩ ⲛ̄ⲧⲉⲩⲟⲩⲱⲙ ⲛⲉⲙⲁⲕ
ⲁⲉ ⲓⲥ ⲡ̄ ⲛ̄ⲉ̄ⲣⲟⲟⲩ - ⲙ̄ⲡⲉⲩⲟⲩⲱⲙ
ⲟⲩⲁⲉ ⲙ̄ⲡⲉⲩⲥⲱ
†.....].c.[ ].a...[†
...]ⲛⲁⲩⲗⲉ ⲥⲓⲧⲉⲕ ⲛ̄ⲭⲟⲛⲥ ⲣⲓⲛⲁ ⲛ̄
ⲧⲉⲡⲟⲩⲱ[ⲙ] ⲛ̄ⲟⲩⲱⲓⲕ - ⲛⲉⲙ ⲛⲓⲛ ⲉ̄-
ⲑⲟⲩⲁⲃ
Ⲁⲣⲁⲱ[ⲓ ⲡⲁⲉ] ⲡ[ⲁⲩ]ⲗⲉ ⲁⲱⲉ ⲛⲁⲩ ⲛ̄ⲭⲱ-
ⲗⲉ[ⲙ] ⲁⲩⲥⲟⲃ† ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲁⲩ-
ⲣⲱⲗ ⲉ ⲡⲓ]ⲱⲧⲉⲕ[ⲟ] ⲁⲩⲟ̈[ⲱⲙ ⲁⲩ-
ⲥⲱ] ⲛⲉⲙ ⲛⲓⲛ ⲉ[ⲑ]ⲟⲩⲁⲃ ⲧⲏ[ⲣⲟⲩ
Ⲁⲥⲱⲱⲛ]ⲓ ⲁⲉ ⲉⲧⲟⲩⲱⲙ[

(*The eight lines following are illegible.*)

†...† marks the junction of the Cairo and Leipzig fragments.

ⲕⲍ̄
ⲣⲉ̣ⲱⲁⲛ ⲛⲑ̄ⲥ̄ ⲟⲩⲁⲣⲥⲁⲣⲛⲓ ☩[ⲡⲁ-
ⲣⲉⲙⲥⲓ ⲱⲁⲛⲧⲉ ⲛⲑ̄ⲥ̄ ⲉⲡⲥ ⲛⲁⲓ̈
ⲉⲱⲱⲛ ⲁⲉ ⲟⲛ ⲣⲟⲩⲱⲱ ⲉ ⲫ̣ⲱ[ⲣϫ
ⲉⲃⲟⲗ ⲛ̄ⲛⲉⲡⲉ̄ⲣⲛⲟⲩ ⲛⲉⲣⲟⲩⲱ̣[ⲱ
5 ⲙⲁⲣⲉⲣⲱⲱⲛⲓ
Ⲏⲉⲛ ⲡⲓⲉϫⲱⲣⲣ̣ ⲁⲉ ⲉ̄ⲧⲉⲙⲙⲁⲩ - ⲁⲣⲟⲩ-
ⲟⲛⲣ̣ⲩ ⲉ̄ⲣⲟⲩ ⲛ̄ⲧⲁⲉ ⲧⲁⲃⲣⲓⲏⲗ ⲡⲓⲁⲣⲭⲏ-
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲁⲉ ϫⲉⲣⲉ
ⲡⲓⲣⲱⲙⲓ ⲛ̄ⲱⲟⲩⲙⲉⲡⲣⲓⲧⲩ ⲣⲓⲧⲉⲛ
10 ☩ⲫ̄ⲧ̄ ⲡⲉⲙ ⲡⲓⲣⲱ̄ⲙⲓ
Ⲁⲥⲱⲱⲛⲓ ⲁⲉ ⲉ̄ⲧⲁⲣⲛⲁⲩ ⲛ̄ⲧⲁⲉ ⲡⲁⲛ̄ⲥⲓ ⲉ
ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲛ̄ⲑ̄ⲥ̄ - ⲁⲣⲉⲓ ⲣⲓ-
ⲭⲉⲛ ⲡⲉⲣⲣⲟ ⲁⲣⲉⲣⲣⲟ☩ ⲉⲙⲁⲱⲱ
ⲁⲉ ⲁ ⲡⲓⲱⲧⲉⲕⲟ ⲧⲏⲣⲩ ⲉⲣⲟⲩⲱⲛ̄ⲓⲛⲓ
15 ⲙ̄ⲫⲣⲏ☩ ⲙ̄ⲡⲓⲉⲣⲟⲟⲩ - ⲁ ⲛⲓ ⲉⲑⲟⲩ-
ⲁⲃ ⲛⲁⲩ ⲉ̄ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲁⲩⲱⲉ[ⲣⲧ]ⲉⲣ
ⲁⲣⲉⲓ ⲣⲓⲭⲉⲛ ⲡⲟⲩⲣⲟ
†Ⲁⲣⲥⲱ[ⲟⲩ]ⲧⲉⲛ ⲧⲉ[ⲩ]ⲭⲓⲁ ⲉⲃⲟⲗ ⲛ̄ϫ[ⲉ ⲡⲓⲁⲅ-†
ⲅⲉⲗⲟⲥ ⲁⲩⲁ̄ⲙⲟⲛⲓ ⲙⲙⲱⲟⲩ ⲁⲩⲧⲟⲩ-
20 ⲡⲟⲥⲟⲩ - ⲡⲉϫⲁⲩ ⲡⲱⲟⲩ ⲁⲉ ⲥⲣⲟ ⲙ-
ⲙⲱⲧⲉⲛ ⲉⲣⲉ ☩ϫⲟⲙ ⲛ̄ⲧⲉ ⲡⲓⲁ̄ⲡⲟⲥ-
ⲧⲟⲗⲟⲥ ⲱⲱⲛⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ[ⲧⲉⲧⲉⲛ-
☩ ⲱⲓⲛⲓ ⲙⲛⲁⲓ ⲁⲛⲟⲙⲟⲥ ⲛ̄[ⲧ]ⲉ[ⲩⲥⲓ
ⲱⲟⲩ ⲛ̄ⲁⲉ ⲫ̄ⲧ̄ ⲛⲉⲙ ⲛⲉⲅⲁⲅⲅⲉⲗⲟⲥ
25 ⲉⲑⲟⲩⲁⲃ
Ⲡⲉϫⲉ ⲡⲁⲛ̄ⲥⲓ ⲙⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲁⲉ ⲡⲁ[ⲟⲩ ☩-
ⲟⲩⲱⲱ ⲉ̄ ⲡⲁⲩ ⲉ̄ ⲑⲉⲕⲗⲁ ⲧⲁ[ⲥ]ⲱⲛⲓ ⲙ[ⲡⲁ☩-
ⲙⲟⲩ
Ⲡⲉϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲛⲑ̄ⲥ̄ ⲡⲁⲩ ⲁⲉ [ⲡⲁ-
30 ⲛ̄ⲥⲓ - ⲕⲉ ⲍ̄ ⲛ̄ⲉ̄ⲣⲟⲟⲩ ⲛⲉ ⲱⲁⲧⲉ[ⲧⲉⲕⲛⲁⲩ
ⲉ̄ ⲑⲉⲕⲗⲁ ⲧⲉⲕⲥⲱⲛⲓ ⲟⲩⲟⲩ ⲉⲕⲉ[ⲱⲱⲛⲓ ⲛⲉ-
ⲙⲁⲥ ϧⲉⲛ ☩ϫⲟⲙ ⲛ̄ⲧⲉ ⲛⲑ̄ⲥ̄ ⲟⲩ[ⲁⲉ ⲧⲉⲕⲯ-
ϫⲏ ⲛ̄ⲧⲉⲩⲫⲱⲣϫ ⲛ̄ⲱⲱⲥ ⲟⲩ[ⲁⲉ ⲛⲉⲕ-
ⲥⲱⲙⲁ ⲡⲛⲉⲩⲫⲱⲣϫ ⲉⲃⲟ[ⲗ ⲛ̄ⲫⲱⲥ
35 Ⲓⲥⲁⲉ ϫⲟⲩⲱⲱ...[

×Thekla thy sister." And Paêsi (?) said unto him: "Thou dost hate me, Paul, because I went in unto the clergy and the holy ones. For this is my delight wherein I delight. For God hath saved me from my sins." And he consoled himself with the holy ones and departed to his house in peace. He lay down and did not eat or drink for three days. Now when Paul came to seek for Paêsi, the servants of Paul said to Paêsi: "If Paul cometh unto thee today, compel him to eat with thee. For lo, for three days he hath not eaten nor drunk." . . . (l. 19) "Paul, be constrained, that we may eat bread with the holy ones." Paul was glad, and went in haste and prepared a meal, and went unto the prison: he ate and drank with all the saints . . . while they were eating . . . × (p. 23)

[Paêsi and Paul are arrested and kept in prison: Paêsi hopes to see his sister before his death.]

". . .×If the Lord bid, I will remain until the Lord bring her unto us. But if again He wills to separate us from one another, His will be done." In that night there appeared unto him the Archangel Gabriel and said unto him: "Hail, O man that art worthy to be loved by God and men." Now it came to pass that when Paêsi saw the Angel of the Lord, he fell upon his face and was greatly afraid. For the whole prison was as light as day. The holy ones beheld the light, and were confounded and fell upon their faces. And the Angel stretched forth his hand and laid hold on them, and raised them up, and said unto them: "Be of good cheer, for the power of the Apostles is with you that ye may put to shame this lawless (Governor) that God and His holy Angels may be glorified."

× p. 24

Paêsi said unto the Angel: "I desire to see Thekla my sister before I die." The Angel of the Lord said unto him: "Paêsi, seven days hence thou shalt behold Thekla thy sister, and thou shalt (always) be with her through the power of the Lord, and thy soul shall not be parted from her soul, nor thy body from hers. If thou desirest . . ."

Frag. 3 (Cairo, no. 17[B]).

....]‥ ⲛⲁⲉⲓⲕ ⲉⲓⲭⲉⲛ ⲡⲓⲏⲛⲙⲁ ⲛ̄ⲧⲉ
....] ⲫⲁⲁⲣⲟⲩ ⲧⲁ̀ⲗⲟⲕ ⲉⲓⲭⲉⲛ ⲟⲩ-
ⲥⲗⲟ]ⲭ ⲙ̄ⲏⲉⲛⲓⲙⲓ ⲛ̄ⲧⲉⲩⲥⲁⲣⲝ ⲃⲁⲣⲟⲕ
ⲁⲣ]ⲁ ⲧⲛⲁⲉⲣϣⲟⲣⲡ ⲉⲣⲟⲕ ⲉ̄ ⲡⲓⲥⲗⲟⲭ
]ⲧⲛⲁⲱϣⲉⲙ ⲙ̄ⲡⲓⲭⲣⲱⲙ ⲃⲁⲣⲟⲕ
ⲟⲩⲟⲣ ⲧⲛⲁⲉⲣⲃⲏⲓⲃⲓ ⲉ̀ϧⲱⲕ ⲛ̄ⲧⲉϣ-
ⲧⲉⲙ ⲡⲓⲭⲣⲱⲙ ⲟⲩⲱⲙ ⲛⲟⲩⲕⲁⲓ ⲛ̄-
ⲅⲱⲓ ⲛ̄ⲧⲉ ⲧⲉⲕⲁ̀ⲫⲉ
Ⲭⲉⲙϧⲟⲙ-ⲟⲩⲟⲣ ϣⲱⲡⲓ ⲛⲟⲩⲣⲱⲙⲓ ⲛ̄-
ϧⲱⲣⲓ-ϫⲉ ⲟⲩⲛⲓ ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛⲁ-
ϣⲱⲡⲓ ⲉⲥⲧ ϣⲓⲛⲓ ⲙ̄ⲡⲁⲓ ⲁ̀ⲛⲟⲙⲟⲥ ⲛ̄ⲍ
ⲛ̄ⲁ̀ϧⲟⲩ
Ⲧⲟⲧⲉ ⲡⲉϫⲉ ⲡⲁⲓⲥⲓ ⲛⲁⲩ-ϫⲉ ⲡⲁⲥ̄ⲧ ⲙⲁ-
ϧⲟⲙ ⲛⲏⲓ ⲟⲩⲟⲣ ⲧⲛⲁⲧ ⲙ̄ⲡⲁⲥⲱⲙⲁ
ⲉ̄ ⲡⲓⲏⲁⲅⲁⲡⲟⲥ ⲧⲛⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲓⲁⲧⲕⲁⲥ-
ⲧⲏⲣⲓⲟⲛ
Ⲡ[ⲓⲁⲩ]ⲉⲗⲟⲥ ϫⲉ ⲛ̄ⲧⲉ ⲛⲁⲥ̄ⲧ ⲁⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥ-
ⲟⲉ ⲙ̀ⲙⲟⲩ-ⲁⲩⲣⲱⲗ ⲉⲣⲏⲓ ⲉ̄ ⲡⲓⲫⲏ-
ⲟⲩⲓ ϧⲉⲛ ⲟⲩⲱⲟⲩ-ⲉⲧ ⲁ ⲧⲟⲟⲩⲓ
ϫⲉ ϣⲱⲡⲓ ⲁⲩⲉⲙⲥⲓ ⲉⲓ ⲡⲓⲏⲛⲙⲁ ⲛ̄ⲧⲉ
ⲁⲣⲙⲉⲛⲓⲟⲥ ⲡⲓⲁⲟⲩⲍ ⲛ̄ⲧⲉ ⲣⲁⲕⲟϯ ϧⲉ(ⲛ)
ⲡⲓⲑⲉⲁⲧⲣⲟⲛ
Ⲁⲩⲟⲩⲁⲣⲍⲁⲣⲡⲓ ⲉⲑⲟⲩⲟⲓⲛⲓ ⲛⲁⲩ ⲙ̄ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲡⲁⲓⲥⲓ ⲡⲉⲙ ⲡⲛ ⲉⲑⲟⲩⲁⲃ
ⲁ]ⲩⲉⲛⲟⲩ ⲉⲩⲥⲟⲛϩ ⲛ̄ⲛⲟⲩⲭⲓⲭ-ⲛⲉⲙ
ⲛⲟⲩⲥⲁⲗⲁⲩⲭ ⲛ̄ϧⲣⲁⲛⲁ̀ⲗⲩⲥⲓⲥ ⲙ̄ⲏⲉⲛⲓ-
ⲡⲓ-ⲉ̄ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲕⲟⲗⲗⲁⲣⲓⲟⲛ ⲧⲟⲓ
ⲉ̄ ⲡⲉⲩⲙⲟⲩⲧ-ⲉⲧⲥⲟⲟⲩ ⲛ̄ⲥⲱϥ
ⲛ]ⲉⲙ ⲡⲛ ⲉⲑⲟⲩⲁⲃ ⲧⲛⲣⲟⲩ ⲛⲁⲉ ⲡⲓ-
ⲕ]ⲉⲥⲧⲓⲟⲛⲁⲣⲓⲟⲥ ⲉⲩⲃⲟⲣⲃⲉⲣ ⲙ̄-
ⲙ]ⲱⲟⲩ ⲉ̄ⲃⲟⲗ ϣⲁⲛⲧⲟⲩⲉ̄ⲛⲟⲩ ⲉⲓⲭⲉ(ⲛ)
ⲡⲓⲃ]ⲏⲙⲁ
Ⲉⲧ ⲁ ⲡ]ⲓⲁⲟⲩⲍ ⲛⲁⲩ ⲉ̄ⲣⲱⲟⲩ [ⲛ]ⲉϧⲁⲩ ⲙ̄-
ⲡⲁⲛⲥⲓ] ϫⲉ ⲡⲓⲫⲁⲣⲙⲁⲧⲟⲥ ⲁⲕϫⲉⲙ-
ϯⲛⲓ ⲙ]ⲡⲓⲃⲁⲍⲁⲛⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲁⲓⲕⲁⲥ-

ⲛⲟⲥ̄ ⲓⲏⲥ [ⲡⲭⲥ] ⲛⲁⲓ ⲛⲏⲓ

ⲧⲏⲣⲟⲛ ⲁⲕⲉ[ⲙ]ⲓ ϫⲉ ⲥⲉϧⲟⲩ[...ϯ]ⲛⲟⲩ
ϫⲉ ⲁⲣ[ⲓⲑ]ⲩⲥⲓⲁ̀ ⲛⲓⲙⲛⲟⲩϯ ⲙⲡⲉ[ⲣⲙ]ⲟⲩ
ⲛ̄ⲕⲁⲕ[ⲱⲥ
Ⲡⲓⲁⲩⲓ[ⲟ]ⲥ ϫⲉ [ⲡⲉϫⲁ]ⲩ ϫⲉ ⲁⲕⲉ.[....
.....ⲛ]ⲉⲙ ⲛ[ⲉ]ⲕⲁⲡⲟⲗⲗⲱⲛ [ⲛⲉ]ⲙ
ⲁⲣⲧⲉⲙⲓⲥ] ϩⲱⲥ-ⲟⲩⲟⲣ ⲡⲉⲕⲟⲩ-
ⲣⲟ ⲁⲓⲟⲕⲗⲏ]ⲧ[ⲓⲁⲛ]ⲟⲥ ⲉⲧⲟⲁϧⲉⲙ
Ⲁ[ϥϫⲱ]ⲛ[ⲧ] ⲛϫⲉ ⲡⲓⲁⲟⲩⲍ ⲁⲩⲉⲣⲕⲉ-
ⲗⲉⲩⲓⲛ ⲉ̄ ⲧⲁⲗⲟϥ ⲉ̄ ⲟⲩⲥⲗⲟⲭ ⲙ̄ⲏⲉⲛⲓ-
ⲡⲓ] ⲛⲥⲉⲥⲁϩ[ϯ ⲉ]ⲣⲟϥ ⲛ̄ϫⲉ ⲡⲓ[ⲕ]ⲉⲥ-
ⲧⲓⲟⲛⲁⲣⲓⲟⲥ]
Ⲟⲩⲟⲩ ⲛ̄ϯ[ⲟⲩⲛⲟⲩ ⲁϥⲓ ⲉ ⲡⲉ]ⲥⲛⲓ ⲉ̀ⲃⲟⲗ-
ϧⲉⲛ ϯϕⲉ ⲛ[ϫⲉ ⲣⲁⲃⲣ]ⲓⲛⲁ ⲡⲓⲁⲣⲭⲓ-
ⲁ[ⲧⲣ]ⲉⲗⲟⲥ ...ⲣⲉ[.....] ⲛⲁⲩ ⲁⲩⲉⲣ-
ϧⲏⲓⲏⲓ ⲉϧⲱϥ ϧⲉⲛ ⲡⲉⲩⲧⲉⲛⲟ
ⲁⲩⲥⲁϫⲓ ⲛⲉⲙⲁⲩ ϧⲉⲛ ⲡⲓⲙⲧⲥⲧⲏⲣⲓⲟ(ⲛ)
ⲡⲧ]ⲉ ⲧϕⲉ ⲟⲩⲟⲣ ⲁⲩⲥⲁⲣϯ ϧⲁ-
ⲣⲟϥ [ⲛ]ϫⲉ ⲡⲓⲕⲉⲥⲧⲓⲟⲛⲁⲣⲓⲟⲥ ⲓⲥϫⲉ(ⲛ)
ⲁϫⲡ ⲉ̄ϯ ⲙ̄ⲡⲓⲉⲣⲟⲟⲩ ϣⲁ ⲁϫⲡ ⲉ̄
Ⲟⲩⲟⲣ ⲁⲩⲧⲱⲛϥ ⲛϫⲉ ⲡⲓⲁⲟⲩⲍ ⲁⲩ-
ⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ-ϫⲉ ⲁ-
ⲡⲓⲟⲩⲓ ⲛⲧⲉϥⲕⲉⲣⲙⲓ ⲥⲁⲧⲥ ⲉ̄ ϕⲓⲟⲙ
ϫⲉ ϫⲟⲥ ..ⲣ ϫⲉ ⲡⲭⲥ̄ ⲛⲁ[ⲛ]ⲁⲣⲙⲉⲧ
[ⲙ]ⲁⲣⲉϥⲓ ϯⲛⲟⲩ ⲛⲧⲉϥⲛⲁⲣⲙⲉϥ ⲉ[ⲃ]ⲟⲗ-
ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲓⲥϫⲉ ⲟⲩⲟⲛ
[ϣ]ϫ[ⲟ]ⲙ ⲙ̀ⲙⲟϥ
Ⲥⲡⲓϩⲛ ⲙ̀ⲙⲟⲛ ⲛⲟ[ⲩ]ϯ ⲉⲟⲩⲟⲛ ϣϫ[ⲟⲙ
ⲙ̀ⲙⲟϥ ⲙⲫⲣⲏϯ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ
ⲛⲉⲙ ϯⲁⲣⲧⲉⲙⲓⲥ
Ⲏⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉⲧⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟ[ⲥ ⲁϥⲓ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲓϫⲣⲱⲙ ⲛ̄ⲧⲉ ⲛ[ⲥ]ⲟⲗⲟϫ ⲛϫⲉ
ⲡⲁⲛⲥⲓ ϧⲉⲛ ⲧϫⲟⲙ ⲙ̄ⲡⲓⲡⲛⲁ ⲉ[ⲑⲟⲩ-
ⲁⲃ-ⲉⲣⲉ ⲡⲓⲁⲩⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲥ̄[ⲥ ⲁⲙⲟ-
ⲛⲓ ⲛⲧⲉϥϫⲓϫ-..ⲉⲡⲓⲗ[

[×] *Recto*[1] "...[×]will bring thee before the judgment-seat of [the King ?], he will cause thee to be placed upon a bed of iron and shall put fire under thee. Verily I will be before thee upon the bed. I will quench the fire and will overshadow thee that the fire devour not a single hair of thy head. Be strong and be a man of might; for lo, thy martyrdom shall bring shame upon this lawless (Governor) for six months." Then Paêsi said unto him: "My Lord, strengthen me, and I will give my body unto all the tortures of the *tribunal*." And the Angel greeted him and went up into the Heavens in glory.

Now when day was come Armenius the *dux* of Rakoti sat upon the judgment-seat in the theater. He commanded that the holy Paêsi should be brought unto him with the holy ones. They were brought bound hand and foot with chains of iron, having collars (of iron) about their[2] necks; and the torturers followed hard after him and the holy ones, driving them along until they brought them before the judgment-seat.

[×] *Verso* When the *dux* saw them, he said unto Paêsi: "O sorcerer, hast thou felt the torments of the [×]*tribunal* ? Dost thou know that they...? But now, sacrifice to the gods and do not perish miserably."

But the holy man said unto him: "Thou...and thy Apollo and Artemis also, and thy abominable king Diocletian." The *dux* was angered, and commanded him to be placed upon a bed of iron and that the torturers should light a fire under him. [Straightway ?] the Archangel Gabriel [came] down from Heaven [and]

1 Heading: "My Lord Jesus, the Christ, pity me." The page-number is lost and the position of the leaf consequently uncertain: possibly it should precede Frag. 2.

2 The original has "his:" the Coptic here oscillates between the singular and the plural.

. . . him and covered him with his wings: he spake with him of the mysteries of Heaven. And the tormentors put fire under him from the fifth hour of the day unto the sixth hour.

And the *dux* arose and commanded, saying: "Come, let his ashes be cast into the sea. For he said: 'Christ will deliver me:' let Him come now and deliver him from this torment, if there is any strength in Him. For there is no god who hath power like Apollo and Artemis." Straightway, while he was yet speaking, Paêsi came out of the fire of the bed through the power of the Holy Spirit, while the Angel of the Lord held his hand . . .

Frag. 4 (*Cod. Tisch.* XXIV, 37).

. . . . . o]ⲩⲟⲩ ⲁⲩⲣⲓⲧⲟⲩ
ⲉⲃⲣⲏⲓ ⲉ̄ ⲟⲩⲧⲁ . . [. . ⲁ]ⲩⲥⲁⲣⲧ
ⲉⲣⲟⲩ ⲯⲁⲛⲧⲉ [.]ⲉⲩ . [. . .] ⲉⲣⲟⲓⲥⲓ ⲉ ⲡ-
ⲯⲱⲓ ⲉ̄ⲙⲁⲯⲱ

(The remainder of the *recto*, which is very dim, has not been deciphered.)

ⲟ̄ ⲡⲁⲥ̄ⲧ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲛⲏⲓ
ⲉⲩⲣⲏⲗ ⲉ̄ⲟⲩⲱⲛ ⲛⲉϫⲱⲟⲩ ⲛⲁⲩ ϫⲉ
ⲁ ⲛⲉⲕⲃⲁⲍⲁⲛⲟⲥ ⲟⲓⲯⲓⲙⲓ-ⲣⲏⲡⲡⲉ
ⲓⲥ ⲛⲉⲡⲗⲁⲥ ⲛⲉⲙ ⲛⲉⲡⲃⲁⲗ ⲧⲟ . . .
ⲟⲩⲟⲩ ⲛⲉⲡⲥⲱⲙⲁ ⲟⲩⲟϫ
Ⲉⲧ ⲁ ⲡⲓⲙⲏⲯ ϫⲉ ⲛⲁⲩ ⲉ̄ ⲡⲏ ⲉⲃⲟⲩⲁⲗ ⲉ̄ⲣⲉ
ⲡⲟⲩⲥⲱⲙⲁ ⲟⲩⲟϫ ⲁⲩⲱⲯ ⲉⲃⲟⲗ
ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲛⲓⲯⲧ ⲛⲉ ⲫ̄ⲧ̄
ⲙⲡⲁ̄ⲓⲟⲥ ⲡⲁⲛⲥⲓ ⲛⲉⲙ ⲑⲉⲕⲗⲁ ⲧⲉⲩ-
ⲥⲱⲛⲓ
Ⲁⲩⲯⲉ ⲛⲁⲩ ⲛ̄ϫⲉ ⲡⲓⲁ̄ⲓⲟⲥ ⲡⲁⲛ̄ⲥⲓ
ⲛⲉⲙ ⲑⲉⲕⲗⲁ ⲧⲉⲩⲥⲱⲛⲓ ⲉ ⲡⲯⲧⲉ-
ⲕⲟ ⲟⲩⲟϩ ⲁⲩⲯⲉ ⲛⲁⲩ ⲉ̄ ⲡⲉⲩⲛⲓ ⲛ-
ϫⲉ ⲡⲓⲁⲟⲩϩ̄ - ⲙ̄ⲡⲉⲩⲟⲩⲱⲙ
ⲟⲩⲁⲉ ⲙ̄ⲡⲉⲩⲥⲱ ⲉⲩϫⲟⲛⲧ ⲉⲟⲩⲉ
ⲛⲓⲯⲓⲙⲓ ⲉⲧ ⲁ ⲡⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲓⲧⲟⲩ
ⲛⲁⲩ
Ⲟⲩⲟϩ ⲁⲱⲣⲱⲑⲉⲁ ⲧⲉⲩⲥⲣⲓⲙⲓ ⲁⲥⲓ ⲉ̄-
ⲃⲟⲏⲑ ⲉ̄ ⲡⲓⲁⲣⲓⲕⲗⲓⲛⲟⲥ ⲡⲉϫⲁⲥ ⲛⲁⲩ
ϫⲉ ⲉⲟⲩⲉ ⲟⲩ ⲕⲟ[ⲩⲱⲙ] ⲙⲫⲟⲟⲩ ⲁⲛ
ⲟⲩⲁⲉ ⲕⲥⲱ ⲁⲛ[-ⲧⲁ]ϫⲁ ⲉ̄ⲧⲁ ⲡⲓⲭⲣⲏⲥ-
ⲧⲓⲁ̄ⲛⲟⲥ ☩ ⲛ̄ⲣⲁⲛ[ⲕ]ⲟⲩⲁⲓ ⲛⲯⲓⲛⲓ
ⲛⲁⲕ ⲟⲛ
Ⲁϫⲱⲛⲧ ⲛ̄ϫⲉ ⲡⲓⲁⲟⲩϩ̄ ⲡⲉϫⲁⲩ ⲛⲁⲥ
ϫⲉ ⲕⲁⲕⲓ-ⲕⲉⲫⲁⲗⲏ ⲟⲩⲕ ⲟⲩ(ⲡ) ⲁⲣⲉ-
ⲯⲉⲙⲯⲓ ⲙⲡⲁⲓ ⲣⲁⲛ ϫⲉ ⲓ̅ⲏ̅ⲥ̅ ⲉⲟⲩⲉ
ⲫⲁⲓ ⲁⲣⲉⲥⲁⲓ ⲉ̄ϫⲉⲛ ⲛⲁⲓ ⲫⲁⲣⲙⲁⲕⲟⲥ
ⲯⲉⲡⲟⲩϫⲁⲓ ⲙ̄ⲡⲓⲁ̄ⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓⲯⲧ
ⲛ̄ⲡⲟⲩⲧ ϫⲉ ☩ⲛⲁⲧ ⲙ̄ⲡⲉⲙⲟⲩ ⲧⲏⲣⲩ
ⲉⲟⲩⲏⲧⲟⲩ - ⲡⲉϫⲁⲥ ⲛⲁⲩ ϫⲉ ⲁ̄ⲙⲟⲓ
ⲣⲱ ⲛ̄ⲧⲁⲙⲯⲁ ⲙ̄ⲡⲁⲓ ⲧⲁⲓ̈ⲟ̄-
Ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲟⲛ ϫⲉ ⲁⲓⲃⲓⲥⲓ ⲉⲓⲧϩⲟ ⲉ̄ⲣⲟⲕ
ϫⲉ ⲫⲉⲛⲕ ⲥⲁⲃⲟⲗ ⲛ̄ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̄ⲛⲟⲥ
ⲙ̄ⲙⲟⲛ ⲫ☩ ⲉⲣⲏⲓ ⲉ̄ϫⲱⲟⲩ ⲛ̄ϫⲉ ⲡⲟⲩ-
ⲡⲟⲩ☩ ⲟⲩⲟⲛ ⲯϫⲟⲙ ⲙ̄ⲙⲟⲩ ⲉ̄ⲣⲟ-
ⲧⲉ ⲡⲉⲕⲁⲡⲟⲗⲗⲱⲛ ⲛ̄ⲱⲛⲓ ⲛ̄ⲕⲟⲩⲣ

[×] . . . they said unto him: "Thy torments are derided. Lo, our tongues and our eyes . . . and our bodies are whole." When the multitude beheld the holy ones with their bodies whole, they cried out, saying: "Great is the God of the holy Paêsi and Thekla his sister." [×] p. 70

The holy Paêsi and Thekla his sister departed to the prison. And the *dux* departed to his house. He did not eat nor drink in his wrath because of the shame which the holy ones had brought upon him. And Dorothea his wife went into the *triclinium* and said to him: "Wherefore dost thou not eat nor drink? Perchance it is because the Christians have put some slight shames upon thee."

And the *dux* was angry, and said unto her: "Wretch, dost not thou then worship this Name Jesus, and therefore speakest on behalf of these sorcerers? Give thanks unto Apollo the great God that I do not put thee utterly to death on account of them." She said to him, "Would only that I were worthy of this honor!" She said also to him: "I am weary of begging thee to leave the Christians alone. Does not their God protect them? He is more powerful than thy dumb Apollo of stone."

Frag. 5 (*Cod. Tisch.* XXIV, 39).

ⲓⲃ ✠ ⲭⲥ ⲛⲁ

ⲉ]ϩⲣⲟϣⲱⲗⲓ ⲙⲡⲛ ⲉⲑⲟⲩⲁϩ ⲉ̄ ⲡⲓⲙ-
ⲧⲉ[ⲕⲟ ⲙⲁ ⲡⲉϥⲣⲁⲥϯ-ⲟⲩⲟϥ
ϧ]ⲉⲛ ⲧϥⲁⲙⲓ ⲙⲡⲓⲉϫⲱⲣϩ ⲁϥ⟨ⲓ⟩
ⲛ̄ϫⲉ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⲡⲧⲉ ⲡⲟ̄ⲥ̄
5 Ⲁ]ϥⲱⲗⲓ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ ⲛⲁⲛⲥⲓ ⲉⲡⲙⲱⲓ
ⲉ ⲧ]ϥⲉ-ⲁϥⲧⲁⲙⲟϥ ⲉ̄ ⲛ̣[
ⲛ̣[..]ⲧϥⲉ ϯⲑⲁⲕⲓ ⲛⲧⲉ
ϯ..
Ⲟⲩⲟϩ ⲁ[ⲩ]ⲓ ⲛⲓ ⲉⲑⲟⲩⲁϩ ⲉϧⲟⲗ ϧⲁ-
10 ϫⲱϥ ⲉⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ [ⲙ̄-
ⲙⲟϥ-ⲁⲩⲧⲁⲙⲟϥ ⲉ̄ ϯⲡⲟⲗ̣[ⲓⲥ
ⲛ̄ⲧⲉ ⲛⲓ ⲉⲑⲟⲩⲁϩ-ⲉⲥⲧⲟⲧⲥ
ⲛ̄ⲛⲟⲩϩ̄ ⲉⲓ ⲱⲛⲓ ⲙ̄ⲙⲛⲓ-ⲉⲥ-
ⲉⲣⲟⲩⲱⲙⲓ ⲉⲣⲟⲧⲉ ϥⲣⲛ ⲛⲟⲩ-
15 ⲟϧⲁ ⲛ̄ⲕⲱϩ ⲛ̄-
ⲥ[ⲟⲛ]
Ⲟⲩⲟ̣[ϩ ⲁ]ⲅⲅⲉⲗⲟϥ ⲛ̄ϫⲉ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ
ⲁϥⲧ̣[ⲁ̣ⲙ]ⲟϥ ⲉ ⲟⲩⲡⲓⲙϯ ⲛ̄ⲛⲓ ⲉϥ-
ⲧⲁⲓⲛ[ⲟ]ⲩ̣ⲧ ⲙ̄ⲙⲁϣⲱ-ⲉⲩⲧⲟⲧⲥ
20 ⲛ̄ⲱⲛⲓ ⲛ̄ⲁⲟⲩⲓ ⲡⲁ̣ϩⲁⲙ-ⲉⲥ-
ⲥⲉⲧ ⲁ̣ⲕⲧⲓⲙ ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲉ̄-
ϧⲟⲗ
Ⲫⲣⲉ ⲡⲓⲛⲓ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⲟ̄ⲓ̄ ⲛ̄ⲥⲧⲟ-
ⲁ ⲥⲧⲟⲁ̄-ⲉⲩⲥⲉⲧ ⲁⲕⲧⲓⲙ
25 ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲉ̄ϧⲟⲗ-ⲉⲣⲉ ⲡⲓ-
ⲥⲧ[ⲩ]ⲗⲗⲟⲥ ⲉⲧ ⲥⲁ ⲣⲏⲥ ⲙ̄ⲡⲛⲓ
ⲉⲧⲟⲓ ⲛ̄ⲍⲉ-ⲟⲩⲟⲛ ⲕⲉⲍⲉ
ⲥⲁ ϧⲛⲧ ⲙ̄ⲡⲓⲛⲓ-ⲟⲩⲟϥ ⲕⲉ-
ⲍⲉ ⲛ̄ⲥⲧⲩⲗⲗⲁⲟⲥ ⲥⲁ ⲡⲉⲓⲉϩⲧ ⲙ̄-
30 ⲡⲛⲓ ⲥⲁϧⲣⲏ ⲁⲉ ⲙ̄ⲡⲛⲓ ⲉⲩ-
ⲧⲁϫⲣⲏⲟⲩⲧ-ⲛ̄ϫⲉ ⲟ̄ ⲛ̄ⲥⲧⲩⲗⲗⲟⲥ
ⲉⲩⲧⲁⲓⲛⲟⲩⲧ-ⲛⲁϥⲕⲏⲧ ⲡⲉ
ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ-

ⲛⲉ̄

ⲁⲓϫⲟⲩⲱⲧ ⲥⲁ ⲡⲉⲓⲉϩⲧ ⲡⲉ
ⲁⲓⲛⲁⲩ ⲉ̄ ⲟⲩⲡⲓⲙϯ ⲛ̄ⲑⲟⲣⲟⲛ[ⲟⲥ
ⲉⲩⲥⲟⲥⲓ ⲙ̄ⲙⲁϣⲱ ⲉ̄ⲣ[ⲉ ⲟⲩ-
ⲟⲛ ⲓⲉ̄ ⲛ̄ⲧⲱⲧⲉⲣ ⲙ̄ⲙⲟϥ-ϣⲁ-
5 ⲧⲉⲕϣⲉ ⲉ ⲡϣⲱⲓ ⲉ ⲡⲓⲑⲣⲟ-
ⲛⲟⲥ
Ⲟⲩⲡⲓⲙϯ ⲅⲁⲣ ⲡⲉ ⲡⲧⲁⲓⲟ̄ ⲙ̄[ⲡⲓⲑⲣⲟ-
ⲛⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲡⲉ[ⲙ ⲛ]ⲉϥ-
ⲧ]ⲱⲧⲉⲣ-ⲟⲩⲟϥ ⲡⲉ [ⲟ]ⲩⲟⲛ ⲟⲩ-
10 ⲛ̣]ϯⲙϯ ⲛ̄ⲱⲟⲩ ⲕⲱϯ ⲉⲣⲟϥ-ⲉ̄-
ⲣⲉ ⲟⲩⲟⲛ ⲭⲁⲛⲛⲓϯ ⲛ̄ϯⲙϯⲙⲛ
ⲟⲓ ⲛ̄ⲭⲗⲟⲙ ⲉ̄ⲣⲟϥ ⲙ̄ⲡⲕⲱϯ
ⲉⲩⲟⲛⲧ ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲉⲩⲛⲁ-
ⲡⲉⲩ-
15 Ⲟⲩⲟϥ ⲉ̄ⲣⲉ ⲡⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲛ̄ⲛⲓϯ-
ϯⲙⲛ ⲛⲟⲧⲉⲙ ⲙ̄ⲙⲁϣⲱ ⲟⲩⲟϥ
ⲁⲓⲛⲁⲩ ⲉ ⲟⲩⲥⲣⲏⲛⲓ ⲛ̣[ⲟⲩ]ϧ̄
ϫⲙ ⲣⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟ[ⲥ-] ⲟⲩⲟϥ
ⲁⲓⲛⲁⲩ ⲉ̄ ϫⲗⲟ⟨ⲙ⟩ ⲉ̄ ⲙⲙⲁⲣ[ⲥⲁ]ⲣⲓⲧⲏⲥ
20 ϫⲙ ⲣⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟ[ⲥ-] ⲁⲓ-
ϫⲟⲩⲱⲧ ⲟⲛ ⲁⲓⲛⲁⲩ ⲉ ⲡⲓⲥⲧ-
ⲗⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲥⲧⲟⲁ̄-ⲉⲣⲉ ⲟⲩ-
ⲟⲛ ⲛ̄ⲑⲣⲟⲛⲟⲥ ⲥⲁ ⲡⲉⲓⲉϩⲧ ⲙ̄ⲡⲓ-
ⲥⲧⲩⲗⲗⲟⲥ-ⲡⲓⲥⲧⲩⲗⲟⲥ ⲟⲩⲁⲓ
25 ⲕⲁⲧⲁ ⲥϧⲓⲣ ⲙ̄ⲡⲓⲥⲧⲩⲗ-
ⲗⲟⲥ
Ⲛⲁⲩⲫⲟⲣϣ ⲡⲉ ϧⲉⲛ ⲟⲩⲧⲁⲓ[ⲟ] ⲟⲩⲟϥ
ⲉ̄ⲣⲉ ⲟⲩϫⲗⲟⲙ ⲙ̄ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ
ϧⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ-ⲡⲓⲑⲣⲟⲛⲟⲥ
30 ⲟⲩⲟϥ ⲡⲁⲣⲉ ⲟⲩⲡⲓⲙϯ ⲛ̄ϯⲙϯⲙⲛ
ⲣⲏⲧ ⲡⲉ ⲕⲁⲧⲁ ⲉⲣⲟⲛⲟⲥ-ⲉⲣⲉ
ϥⲟⲩⲁⲓ ϥⲟⲩⲁⲓ ⲛ̄ⲡⲓⲧⲁⲣ ϥⲟⲣϣ
ⲉϧⲟⲗ ⲣⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ
Ⲁⲛⲟⲕ ⲛⲁⲛⲥⲓ ⲁⲓⲛⲁⲩ ⲉ̄ ⲟⲩⲗⲟⲩⲧⲏⲣ

[×] p. 81 [×][The *dux* commanded] them to remove the holy ones to the prison until the next day. And in the middle of the night the Angel of the Lord came and carried the holy Paêsi aloft into Heaven and showed him . . . [of] Heaven, the city of . . . And the pure ones came forth to meet him and greeted him. They showed him the city of the pure ones, which was of gold and precious stones, shining more than the sun a thousand times. And the Angel . . . him and showed him a great house, exceeding glorious, made of stones of many colours, and flashing forth rays of light. That house had porticoes which flashed forth light. The pillars on the south side of the house were sixty; another sixty were on the north side of the house, and another sixty pillars on the east side of the house. Beneath[1] the house were seventy strong and glorious pillars; and it was built
[×] p. 82 like a Church. [×I][2] looked towards the east and saw a great throne, very high: it had twelve steps, until one came up to the throne. And great was the splendor of that throne with its steps; and a great glory surrounded it. There were great trees shading it[3] round about, bearing good fruit: and the smell of the trees was exceeding sweet. And I saw a scepter of gold upon the throne, and I saw two crowns of pearl upon the throne. I looked also and saw the pillars of the portico, and there was a throne to the east of the colonnade, one colonnade beside the other.[4] They (the thrones ?) rose up in splendor; and there was a crown of pearl on each of the thrones. And there was a great tree planted near the throne, each one of its branches spread out over the throne . . .

And I, Paêsi, saw a laver . . .

1 *i.e.* supporting the house. 2 From here onwards the description is attributed to Paêsi himself (see l. 34).
3 Lit. 'crowning it.' 4 The meaning is obscure.

XXII. THE MARTYRDOM OF PETER OF ALEXANDRIA

Parchment. Fragment (Cairo, no. 50), 17 × 15.7 cm., from the upper and outer part of a leaf paged ⲙⲁ, ⲙⲃ. For the hand, which is somewhat small, cp. Hyvernat, *Album*, Plate XLI, ii.

The text is part of the peroration and conclusion of an Encomium on an Archbishop and Martyr (ⲙⲁ ll. 13 f., ⲙⲃ ll. 10 f.) who is almost certainly Peter I of Alexandria (300–311 A.D.). It does not however belong either to the *Panegyric* or to the *Martyrdom* of Peter already published.[1]

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...[..].ⲍ...ⲁⲩ
ⲁ]ⲡⲓⲟⲥ ⲙ̄ⲙⲁⲣⲧⲩ-
].ⲥ ⲉⲧⲉⲛϩⲟⲧ
] ⲙⲁⲣⲉⲡⲟⲩⲱⲛϩ
]ϯⲥⲛⲱⲙⲛ ⲛ̄ⲧⲁϥ ϩⲓⲛⲁ
ⲛⲧⲉϥⲧⲱⲃϩ] ⲉⲭⲱⲛ ⲛⲁϩⲣⲉⲛ ⲡ̄ⲝ̄ⲥ ϕⲁⲓ
ⲉⲧⲁϥⲙⲟⲛϥ] ϩⲁⲧⲟⲧϥ
].ⲭⲏ ⲛⲉⲙⲁⲛ ϩⲉⲛ ⲡⲓⲥⲱⲙⲁ
]ⲧⲁⲓ ϩⲉ ⲧⲏⲣⲥ ⲉ̄ ⲙⲡⲟⲩⲏ
ⲛⲟⲩⲛⲣⲟⲥ]ⲧⲁⲧⲏⲥ ⲛϩⲟⲩⲟ ⲙⲁⲗⲗⲟⲛ
].ⲛ ϩⲁⲧⲉⲛ ⲡ̄ⲝ̄ⲥ-
]ⲟϥ ⲁⲉ ⲛ̄ⲛⲏ ⲉⲑⲟⲩⲁⲃ ϕⲱ(ⲛ)
]..ϕⲁⲓ ⲡⲓⲙϯ ⲛⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩ]ⲟϥ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧ[ⲉ

* * *

ⲙⲃ

ⲛⲁⲉ ⲡⲓⲥ[.]ϥⲉⲏⲧ[
Ⲡⲓⲙⲁⲓⲛⲟⲩϯ ⲁⲉ [.].ⲟ.[
ⲭⲟⲩⲙⲧ ⲉ̄ ⲡⲱⲟⲩ [
ⲡⲣⲟⲥ ⲟⲩⲥⲛⲟⲩ ⲛ̄[
ⲁϥⲙⲟⲛⲓ ⲉⲩϫⲟⲩⲙⲧ[ⲉ̄ ⲡⲙⲱⲓ
ⲛ̄ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛ̄ⲥⲁ ⲛ[ⲱⲟⲩ ⲛ̄ⲧⲉ ⲟⲙⲉⲧ-
ⲟⲩⲣⲟ ⲛ̄ⲛⲓϕⲛⲟⲩⲓ-
Ⲑⲁⲓ ⲉ̄ⲥⲉⲙⲱⲛⲓ ⲛⲁⲛ ⲧⲏⲣⲟ[ⲩ . . .
ⲙ̄ⲙⲟⲥ ϩⲓⲧⲉⲛ ⲛⲓϯⲣⲟ ⲛ̄[ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲛ-
ⲁⲣⲭⲓⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟ[ⲩⲟⲥ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̄ⲧⲉ ⲡ̄ⲝ̄ⲥ ⲁⲃⲃⲁ ⲡ̄[ⲉⲧⲣⲟⲥ ⲛⲉⲙ
ⲛⲏ ⲉ̄ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ
Ⲉⲩⲱⲟⲩ ⲙ̄ⲫⲓⲱⲧ ⲛ[ⲉⲙ ⲡⲙⲏⲣⲓ ⲛⲉⲙ
ⲡⲓⲡ̄ⲛ̄ⲁ ⲉ̄ⲑⲟⲩⲁⲃ ⲛ̄ⲣⲉ[ⲩⲧⲁⲙϩⲟ ⲟⲩⲟϥ
ⲛ̄ⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁ[ϥ ϯⲛⲟⲩ ⲛⲉⲙ
[ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲱⲁ ⲉⲛⲉϥ ⲛ̄ⲧⲉ]
[ⲛⲓⲉⲛⲉϥ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ.]

×...the holy Martyr...faithful... Let us show forth...his will, that he may pray for us in the presence of the Christ Who hath taken him to Himself...while he was with us in the body...in all this manner to become an advocate, nay rather an...in the presence of the Christ...the holy ones poured (?)...this great Archbishop and Martyr of... ×*Recto*

×...But the lover of God [was ever?] looking to the Glory [which is not] for a time, [but was] looking up at all times to the glory of the Kingdom of Heaven. May this Kingdom become (the possession) of us all [who seek for?] it, through the prayers of the holy Archbishop and Martyr of Christ, Abba Peter, and of all the Saints; glorifying the Father and the Son and the Holy Spirit, the Giver of Life, Who is consubstantial with Him, now and at all times and forever and ever, Amen. ×*Verso*

1 Hyvernat, *Les Actes des Martyres*, pp. 247 ff., 263 ff.

XXIII. TEXTS RELATING TO SAINT MACARIUS

A. *Four Odes on Saint Macarius.*

Odes I–II. Paper. Two leaves, numbered —ⲛ, —ⲡⲁ and measuring 26 × 17.5 cm., from a fourteenth century MS. (Cairo, no. 93, Group 2 c) containing a collection of Hymns or Doxologies on Saints and Martyrs.[1] For the general style and script compare Plate XXIII A.

The first Ode is based on a passage in the Coptic *Life of Macarius*[2] which is worked up with more literary skill than is usual in compositions of this kind. The conclusion is missing, but there remain fifteen stanzas, written as paragraphs, each containing four short verses or lines carefully distinguished by circular red stops.

The second Ode, entitled "Abba Makari and his Children," is complete save for the last two lines of the final stanza, which are supplied below from the Vatican *Theotokia* (*Cod. Vat. Copt.* XXXVIII, fos. ⲥⲙⲉ *verso*—ⲥⲙⲍ *recto*). The more important variants of the Vatican text are noted below.[3] The first six stanzas deal with the four-headed Cherubim[4] who guarded Macarius and who is interpreted as symbolizing the Founders of the Four Monasteries of Shiêt.[5] The last four stanzas (which in the Curzon *Theotokia*[6] alone appear under the above title) briefly notice the worthies of Shiêt, Moses the Black, the Forty-nine Martyrs. Each of the ten stanzas is divided by stops into four lines of somewhat greater length than those in the foregoing Ode.

Odes III–IV. Paper. Two leaves, 24.5 × 16.5 cm., numbered ⲡⲁ, ⲡⲏ, from the *Difnâr* described below (No. XXXVIII F). For the style and script compare Plate XVIII B.

Two complete and successive Odes to Saint Macarius, composed for the melodies 'Batos' and 'Adam' respectively, and appointed for use on Phamenôth 27 (the Commemoration of Saint Macarius). The first four stanzas of the first Ode are also extant in a parchment leaf from a smaller book of hymns (below, No. XXXVIII G). They are there preceded by the following rubric: ⲥⲟⲩ ⲓⲑ ⲙ̄ⲙⲉⲥⲱⲣⲏ - ⲡⲁⲓⲙⲓ ⲉ̄ⲃⲟⲩⲛ ⲛⲧⲉ ⲡⲗⲁⲧⲙ-ⲯⲁⲗⲙⲟⲥ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ (*red*) ⲉ̄ⲃⲟⲩⲛ ⲉ̄ ⲯⲓⲛⲧ ⳾ ⲉⲩⲭⲱ ⲙⲁⲣⲟⲩⲥⲁⲥⲩ ⳾ ⲥ ⲡⲓⲁ̀ⲕⲁⲣⲱⲛ (*black*) ⲯⲁⲗⲓ ⲏⲭ(ⲟⲥ) ⲃⲁⲧⲟⲥ- (*red*); *i.e.* the hymn was also used on Mesôrê 19, the Feast of the Translation of Saint Macarius. The variant readings of this second copy are added at the foot of the complete text and are distinguished by the symbol *P*. Ode III originally ended with the fifth stanza; but the appended stanzas are in no way distinguished in the MS.

1 These and other leaves of the same character are identical in script, material, size, and style with a group of leaves from the *Theotokia* found in 1921. Probably there were two volumes supplementary to the *Theotokia* containing these Doxologies.

2 *A.M.G.* XXV, p. 93.

3 I am indebted to Dr De Lacy O'Leary for a copy of the Vatican text.

4 As usual, 'Cherubim' is treated as a singular. In *A.M.G.* XXV, 72 the 'Cherubim' is described as having six wings and many-eyed. For the archaeological value of the first part of this Ode see *A.A.C.M.* I, iv, § 5, and below, p. 122, note 2.

5 On the Four Monasteries see *H.N.S.* I, § vii.

6 Curzon MSS., no. 131, fo. 112[a] (I owe this reference to W. E. Crum).

Ode I.

ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲡⲛⲉⲩ†

† ⲛ̀ⲧⲉ ⲡⲛⲟⲩ⳪ ⲁϥⲥⲱⲧⲙ ⲛⲉⲙ
ⲡⲓⲟⲙⲛⲓ ⲡⲓⲡⲛⲉⲩ† ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲡⲁ̅ⲧ̅ⲟⲫⲟⲣⲟⲥ ⳪——
Ⲁϥⲱⲱⲛ̀ ⲅⲁⲣ ⲉ̀ⲣⲟϥ ⳪ ⲡⲟⲩϫⲟⲙ ⲉⲥⲟⲩⲁϧ ⳪
ⲉⲧⲉ ⲡⲓϫⲉⲣⲟⲃⲓⲙ ⲡⲉ ⳪ ⲓⲥϫⲉⲛ †ⲁⲣⲭⲏ ⳪
Ⲉⲩⲣⲉⲙⲥⲓ ⲛⲟⲩⲉⲣⲟⲟⲩ ⳪ ϧⲉⲛ ⲡⲓⲥⲡⲉ-
ⲗⲉⲱⲛ ⳪ ⲉⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⳪ ϧⲉⲛ ⲡⲓ-
ⲅⲣⲁⲫⲏ ⲉⲟⲟⲩⲁϧ ⳪——
Ⲁⲩⲟⲩⲟⲛϥ ⲉ̀ⲣⲟϥ ⳪ ⲛ̀ϫⲉ ⲡⲓϫⲉⲣⲟⲃ-
ϧⲓⲙ ⳪ ⲁⲩⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⳪ ⲙ̀ⲡⲁⲓ ⲣⲏ-
† ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⳪——
Ϫⲉ ⲁ̀ⲡⲁⲩ ⲉ̀ⲣⲟⲕ ⲙⲁⲕⲁⲣⲓ ⳪ ⲙ̀ⲡⲉⲣⲥⲓⲥⲓ
ⲛ̀ⲣⲏⲧ ⳪ ⲛ̀ⲧⲉⲕⲧⲁⲕⲟ ⲙ̀ⲡⲉⲕϧⲓⲥⲓ ⳪
ⲉⲟϧⲉ ⲡⲱⲟⲩ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⳪——
Ⲁⲕⲱⲁⲡϫⲱⲕ ⲉ̀ϧⲟⲗ ⳪ ⲛ̀ⲛⲓⲁⲣⲉⲧⲏ ⲧⲏ-
ⲣⲟⲩ ⳪ ⲁ̀ϫⲟⲥ ϧⲉⲛ ⲡⲉⲕⲣⲏⲧ ⳪ ϫⲉ ⲁ̀-
ⲛⲟⲕ ⲟⲩⲣⲉⲧⲉⲣⲡⲟϧⲓ ⳪ ⳪ ⳪——
Ⲁⲡⲁⲩ ⲉ̀ ⲡⲉⲕⲓⲁⲣⲁⲗⲟⲗⲓ ⲙⲁⲕⲁⲣⲓ ⳪ ϫⲉ ⲁϥ-[1]
ϧⲱⲡⲧ ⲉ̀ ϫⲱⲕ ⲉ̀ϧⲟⲗ ⳪ ⲙ̀ⲡⲉⲣϫⲱ
ⲛ̀ⲛⲓϧⲁⲱⲟⲣ ⲉⲧⲣⲱⲟⲩ ⲉ ⲧⲁⲕⲟ ⲙ̀-
ⲡⲉⲕⲟⲩⲧⲁϥ ⳪——

Ⲁⲡⲁⲩ ⲉ ⲡⲉⲕⲱⲱⲛⲛ ⲙⲁⲕⲁⲣⲓ ⳪ ϫⲉ ⲕⲟⲩⲧ
ⲛ̀(ⲛⲓ)ⲕⲁⲣⲡⲟⲥ ⳪ ⲙ̀ⲡⲉⲣϫⲁ ⲡⲓⲣⲁⲗⲁⲧ ⳪ ⲛ-
ⲧⲉ ⲧⲫⲉ ⳪ ⲉ̀ ⲥⲱⲕ ⲙ̀ⲡⲉⲕⲟⲩⲧⲁϥ
Ⲁⲡⲁⲩ ⲉ̀ ⲡⲉⲕⲁ̀ⲣⲟ ⲙⲁⲕⲁⲣⲓ ⳪ ϫⲉ ⲕⲙⲉϥ
ⲛ̀ⲁ̀ⲛⲁⲑⲟⲛ ⳪ ⲙ̀ⲡⲉⲣϫⲱ ⲛ̀ⲛⲓⲥⲓⲛⲱⲟⲩⲧ ⳪
ⲉ̀ ⲣⲓⲱⲁⲧⲉ ⲉ̀ⲣⲟϥ ⳪——
Ⲁⲡⲁⲩ ⲉ̀ ⲡⲉⲕϧⲟⲓ ⲙⲁⲕⲁⲣⲓ ⳪ ϫⲉ ⲕⲟⲩⲧ
ⲡϫⲣⲓⲙⲁ ⲛⲟⲩⲣⲟ ⳪ ⲙ̀ⲡⲉⲣϫⲱ ⲛ̀ⲛⲓ-
ⲣⲱⲓⲙⲓ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ ⳪ ⲉ̀ ⲱⲙⲥϥ ⲉ̀ ⲡⲉⲥⲏⲧ ⳪
Ⲁⲡⲁⲩ ⲉ̀ ⲡⲉⲕⲛⲏⲓ ⲙⲁⲕⲁⲣⲓ ⳪ ⲉⲧ ⲁⲕⲟⲧ-
ⲁϥ ⲧⲟⲧⲕ ⲉ̀ϧⲱϥ ⳪ ⲙ̀ⲡⲉⲣϧⲟⲧⲱⲧ ⲉ[1]… ⳪
ⲧⲁⲣⲉⲧⲱⲱⲛⲓ ⲉⲩⲕⲱⲗϫ:——
Ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ ⲡⲁⲓ ⳪ ⲛ̀ϫⲉ ⲁⲃⲃⲁ
ⲙⲁⲕⲁⲣⲓ ⳪ ⲁⲩⲱⲱ ⲉ̀ϧⲟⲗ ⲉⲩⲣⲓⲙⲓ ⳪
ⲙ̀ⲡⲁⲓ ⲣⲏ† ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⳪——
Ϫ]ⲉ ⲁⲱ ⲡⲉ ⲡⲁⲥⲓⲥⲓ ⲛ̀ⲣⲏⲧ ⳪ ⲁ̀ⲛⲟⲕ ⲃⲁ
ⲡⲓⲣⲉⲩⲉⲣⲡⲟϧⲓ ⳪ ⲉⲧ ⲁ ⲡⲓⲡ̅ⲁ̅ ⲉⲧⲣⲱⲟⲩ
ⲧⲁⲕⲟ ⲛ̀ⲧⲁⲩⲯⲩⲭⲏ ⳪——
Ⲁⲱ ⲡⲉ ⲡⲁⲥⲓⲥⲓ ⲛ̀ⲣⲏⲧ ⳪ ⲁ̀ⲛⲟⲕ ⲃⲁ ⲡⲓ-
ⲣⲉⲩⲉⲣⲡⲟϧⲓ ⳪ ⲙ̀ⲡⲓⲱⲉⲛ ⲃⲓⲥⲓ ⲁ̀-
ⲛⲟⲕ ⳪ ⲛⲉⲙ ⲟⲩⲥⲟⲛ ⲉ̀ⲛⲉⲩ ⳪ ‖ ——
Ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ ⲡⲁⲓ ⳪ ⲛ̀ϫⲉ ⲡⲓϫⲉ-
ⲣⲟⲃⲓⲙ ⳪ ⲁⲩⲱⲟⲩⲱⲟⲩ ⲉ̀ϧⲱϥ

[1] Page-heading: ⲡⲁ ⟨cross⟩ ⲡⲟⲩ†

[1] ⲉ is added by the 1st hand to the right arm of ⲧ: above are traces of an illegible addition.

Abba Makari the Great.

The God of Glory was with the just one, the Great Abba Makari, the Spirit-bearer,
For He assigned unto him a holy Power, even the Cherubim, from the beginning.
Whilst he was sitting one day in the cave, meditating upon the Holy Scriptures,
There appeared unto him the Cherubim and spake with him on this wise, saying:
"Look to thyself, Makari, be not proud of heart: lose not thy labor because of the glory of men.
"When thou hast fulfilled all the virtues, say in thine heart: 'I am a sinner.'...
"×Look to thy vineyard, Makari, for it is near the vintage:[1] let not mischievous foxes destroy its fruit. × fo. 80
"Look to thy tree, Makari, for it beareth fruit: let not the fowls of the air spoil its fruit.
"Look to thy treasury, Makari, for it is full of good things: let not thieves break into it.
"Look to thy ship, Makari, for it is full of royal treasures: let not the waves of the sea overwhelm it.
"Look to thy plough, Makari, to which thou hast set thy hand; look not aside to that which maketh it (?) become crooked."
When Abba Makari heard these words, he cried out, weeping, and spake on this manner:
"What is my pride of heart, sinner that I am, when evil spirits corrupt my soul?
"What is my pride of heart, sinner that I am? I have not labored with a brother[2] at any time."
When the Cherubim heard this, he commended him...

* * * * * *

1 Or (less probably) 'it is nigh to ending (perishing).' 2 *i.e.* 'I have never spent pains over a brother.'

Ode II.

ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲉⲙ ⲡⲉⲛⲱⲏⲣⲓ ⲃⲁⲧ(ⲟⲥ)[1]

Ⲡⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲉⲑⲙⲏⲡ ⲉⲣⲟⲕ •
ⲡⲁⲱⲧ ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ •
ⲱⲁⲧⲉⲣⲉⲛⲕ ⲉ ⲛⲁⲓ ⲱⲁⲉⲩ •
ⲉⲫⲟⲓ ⲛⲁ̅ ⲙⲡⲣⲟⲥⲱⲡⲟⲛ •
Ⲟⲩⲣⲟ ⲙ̀ⲙⲟⲧⲓ ⲡⲉⲙ ⲟⲩⲣⲟ ⲙ̀ⲙⲁⲥⲓ •
ⲟⲩⲣⲟ ⲛ̀ⲣⲱⲙⲓ ⲡⲉⲙ ⲟⲩⲣⲟ ⲛ̀ⲛⲁⲛⲧⲟⲥ •
ⲫⲁⲓ ⲛⲉ ⲡⲧⲏⲡⲟⲥ ⲙ̀ⲡⲓⲭⲉⲣⲟⲩⲃⲓⲙ •
ⲕⲁⲧⲁ ⲡⲥⲁⲓ ⲛ̀ⲧⲉⲩⲣⲁⲫⲏ •
Ⲉⲓⲛⲁⲓⲛⲓ ⲙ̀ⲡⲓⲣⲟ ⲙ̀ⲙⲟⲧⲓ • ⲉⲭⲉⲛ
ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ • ⲭⲉ ⲁⲩ-
ⲱⲱⲡⲓ ⲛ̀ⲟⲩⲙⲟⲧⲓ ⲛ̀ⲭⲱⲣⲓ[2] • ⲟⲩⲃ̀ⲃⲉ
ⲡⲓⲛⲛⲁ̅ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ • ⳾
Ⲉⲓⲛⲁⲓⲛⲓ ⲙ̀ⲡⲓⲣⲟ ⲙ̀ⲙⲁⲥⲓ • ⲉⲭⲉⲛ ⲡⲉ(ⲛ-)
ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ • ⲭⲉ ⲛⲟⲟⲩ
ⲁⲩⲥⲟ ⲙ̀ⲡⲓⲱⲉ ⲉ ⲡⲱⲟⲩⲱⲟⲩ • ⲱⲁ(ⲛ-)[3]
ⲧⲉⲩⲣⲱⲧ[4] ⲁⲩⲧ ⲕⲁⲣⲡⲟⲥ • ⳾——
Ⲉⲓⲛⲁⲓⲛⲓ ⲙ̀ⲡⲓⲣⲟ ⲛ̀ⲣⲱⲙⲓ • ⲉⲭⲉⲛ
ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓⲱⲟⲓ • ⲭⲉ ⲛⲟⲟⲩ
ⲁⲩⲥⲁⲭⲓ ⲡⲉⲙ ⲡⲭ̅ⲥ • ⲙⲫⲣⲏⲧ ⲙ̀-
ⲙⲱⲧⲥⲛⲥ ⲡⲓⲡⲟⲙⲟⲫⲉⲧⲏⲥ • ⳾——

Ⲉⲓⲛⲁⲓⲛⲓ ⲙ̀ⲡⲓⲣⲟ ⲛ̀ⲛⲁⲏⲧⲟⲥ • ⲉⲭⲉ(ⲛ)
ⲡⲉⲛⲓⲟⲧ ⲛ̀ⲣⲱⲙⲉⲟⲥ • ⲭⲉ ⲛⲟⲱⲟⲧ
ⲁⲩⲥⲓ ⲛ̀ⲣⲁⲡⲧⲉⲣⲝ ⲛ̀ⲭⲣⲱⲙ • ⲁⲩⲉⲣ
ⲥⲁϧⲟⲩⲛ ⲉ̀ ⲛⲁⲓ ⲱⲁⲉⲩ •
Ⲓⲥ ⲙⲱⲧⲥⲛ ⲡⲓⲭⲁⲙⲛ ϩⲱϥ • ⲁϥⲓ̀ ⲉ̀ϧⲟⲩ(ⲛ)
ⲉ̀ ⲛⲁⲓ ⲱⲁⲉⲩ • ⲁⲩⲉⲣϩⲟⲣⲓⲛ ⲙ̀-
ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲑⲗⲱⲙ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲁ
Ⲡⲓⲙ̅ⲙ̅ ⲙ̀ⲙⲁ • ⲡⲓⲫⲉⲗⲗⲟⲓ ⲛ̀ⲧⲉ
ⲡⲓⲱⲁⲉⲩ • ⲁⲩϥⲱⲛ ⲙ̀ⲡⲟⲩ-
ⲥⲛⲟϥ ⲉ̀ϧⲟⲗ[1] • ϩⲓϫⲉⲛ ϯⲡⲉⲧⲣⲁ ⲛ̀-
ⲧⲉ ⲡⲓⲁ̀ⲙⲟⲩⲛ • ⳾——
Ⲫⲁⲥⲓⲁ̀ ⲉⲗⲗⲁⲣⲓⲁ̀ ϯⲁⲥⲓⲁ̀ ⲁ̀ⲛⲁⲥⲧⲁ-
ⲥⲓⲁ̀ • ϯⲁⲥⲓⲁ̀ ⲁ̀ⲣⲓⲯⲓⲙⲁ • ⲡⲓⲱⲉ-
ⲗⲉⲧ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ • ⳾——
Ⲛⲓⲧⲟⲡⲟⲥ ⲉⲧ ⲁⲕⲥⲉⲙⲛⲧⲟⲩ • ⲡⲁ-
ⲱⲧ ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ • ⲥⲉⲡⲁⲕⲏ(ⲡ) ⲁⲛ
[ⲉⲧϯ ⲟⲩⲧⲁϩ • ⲱⲁ ⲧⲥⲛⲧⲉⲗⲓⲁ ⲛⲧⲉ
ⲡⲁⲓ ⲉ̀ⲡⲉϩ •
Ⲧⲱϧϩ ⲙ̀ⲡⲱⲧ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϧⲱⲡ • ⲡⲁⲱⲧ
ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ • ⲡⲉⲙ ⲡⲉⲕ-
ⲱⲏⲣⲓ ⲛⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ • ⲧⲉⲫⲭ(ⲱ)]

[1] red. ⲡⲉⲙ ⲡⲏ ⲉⲑ(ⲟⲩⲁϧ), *Vat.* [2] ⲉϥⲣⲉⲙϩⲉⲙ, *Vat.*
[3] p. ⲣⲁ̅ begins. [4] ⲉⲧⲱⲟⲩⲱⲟⲩ ⲁϥϧⲓⲣⲓ ⲉ̀ϧⲟⲗ, *Vat.*

[1] a ⲡⲓϧⲁⲣϧⲁⲣⲟⲥ ϧⲱⲧⲉϧ ⲙ̀ⲙⲱⲟⲩ, *Vat.*

Abba Makari and his Children.

(Melody) 'Batos.'

The Cherubim who abode with thee, my Lord Father, Abba Makari, until he brought thee unto these deserts,[1] had four faces:

A face of a lion and a face of a bull, a face of a man and a face of an eagle. Such is the fashion of the Cherubim according to the word of the Scripture.[2]

I will liken the face of a lion unto our Father Abba Makari; for he became a mighty lion against the evil spirits.

I will liken the face of a bull unto our Father Abba John; for he ˣplanted the tree in the dry ground, till it bare fruit.[3]

I will liken the face of a man unto our Father Abba Pishoi; for he spake with Christ,[4] like Moses the Lawgiver.

I will liken the face of an eagle unto our Roman Fathers; for they received wings of fire and sped into these deserts.[5]

Lo, Moses the Black also came into these deserts: he wore the unfading crown of martyrdom.[6]

The Forty-nine Martyrs, the old men of the deserts—they poured forth their blood upon the Rock of Piamoun.[7]

The holy Ellaria (Hilaria), the holy Anastasia, the holy Aripsima, the brides of Christ.[8]

The Sanctuaries which thou hast established, my Lord Father, Abba Makari, shall not cease to bear fruit until the end of this age.

Pray the Lord for us, my Lord Father, Abba Makari, with thy cross-bearing sons, that He may forgive (us our sins).

1 See *Life of Macarius* (*A.M.G.* xxv, 72 ff.).

2 *Ezekiel* i, 10 (cp. Macarius, *Hom.* i, 1, commenting thereon). In the Haikal of Benjamin at the Mon. of S. Macarius the NE. soffit of the dome is decorated with the painting of a four-headed 'Cherubim.' This doubtless represents the Cherubim of Macarius reputed also (cp. No. xxiii c) to have appeared at the Consecration of this Sanctuary. (See *A.A.C.M.* i, iv, § 5.)

3 Cp. No. xxiv, 2, and see *H.N.S.* i, vii, § 5.

4 See *H.N.S.* i, vii, § 6.

5 The Coptic *Life* of these Saints (Maximus and Domitius) gives a different version of their arrival (*A.M.G.* xxv, 293); but note that the Karet el Mulûk, the hill with which these saints are associated, was formerly known as the Hill of the *Eagle*-Stones.

6 See *H.N.S.* i, x, § 4.

7 *id.*, i, x, § 7, and references there given.

8 *id.*, ii, i, § 3; iv, 2. The connexion of Arepsima with Scetis, however, is obscure. She is commemorated in the *Synax.*, Tût 29 (ed. Basset, pp. 92 ff.), as having been martyred in Armenia. May we conjecture that her body was brought at some date to the Armenian Monastery in Shiêt (on which see *H.N.S.* iv, v, § 4) ?

Odes III–IV.

ⲓⲁ ⲓⲍ (*Orn.*) ⲟⲍ ⲣⲁ

* * *

السَّابع
والعشرين
من برمهات

Ⲥⲟⲩ ⲕⲍ ⲙ̄ⲡⲓⲁϧⲟⲧ
ϥⲁⲙⲉⲛⲱⲑ ⲡⲓⲁⲧⲓⲟⲥ
ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ϧⲁⲧⲟⲥ

Ⲡⲁⲣⲟⲩⲟⲛⲟϥ ⲛ̄ⲧⲟⲩⲟⲉⲗⲏⲗ ✣
ⲛ̄ϩⲉ ⲡⲓϣⲁϥⲉⲩ ⲛ̄ⲧⲉ ϣⲓⲛⲧ ✣
ⲛ̄ⲥⲉⲱⲥ[1] ⲥⲟⲟⲩⲛⲟⲩⲣⲓ ⲉ̄ϧⲟⲗ ✣
ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲟⲩⲕⲣⲓⲛⲟⲛ ✣
×ⲣⲁ 5 ×Ⲏⲥⲉϩⲱⲥ ⲟⲩⲟϥ ⲛⲥⲉⲥⲙⲟⲩ[2] ✣
ⲛⲉⲙ ⲡⲓϣⲗⲟⲗ ⲧⲏⲣϥ ⲛ̄ⲛⲓ-
ⲙⲟⲛⲁⲭⲟⲥ[3] ✣ ⲉϩⲣⲏⲓ ⲉ̄ϧⲉⲛ
ⲡⲉⲕϧⲓⲡⲓ ϣⲁⲣⲟⲛ[4] ✣ ⲱ ⲡⲓ-
ⲡⲓϣϯ[5] ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ✣
10 Ⲭⲉ ⲟⲩ[ⲏ][6] ⲉⲃⲟⲗϩⲓⲧⲟⲧⲕ ⲁ̄
ⲛ[ⲓϣⲁ]ϥⲉⲩ ✣ ϣⲱⲡⲓ ⲙⲫⲣⲏ-
ϯ ⲛ̄ϩⲣⲁⲛⲃⲁⲓ[7] ✣ ⲡⲓⲙⲁ ⲉ̄ⲧⲉ
ⲙ̄ⲙⲟⲛ ⲣⲱⲙⲓ ⲛ̄ϧⲏⲧϥ[8] ✣ ⲁⲕ-
ⲙⲁϩⲟⲩ[9] ⲛ̄ⲁⲛⲓⲟⲥ ⲛ̄ⲧⲉ ϕϯ ✣
15 Ⲛⲁⲓ ⲉⲧ ⲁⲕϧⲟⲕⲟⲩ[10] ⲛ̄ϩⲣⲁⲡⲙⲁ-
ⲧⲟⲓ ✣ ⲛ̄ⲣⲉϥⲙⲓϣϯ ⲛ̄ⲕⲁⲗⲱⲥ ✣
ⲟⲩⲃⲉ ⲡⲓⲁⲣⲁⲕⲱⲛ ⲛ̄ⲁⲡⲟⲥ-
ⲧⲁⲧⲏⲥ ✣ ⲛⲉⲙ ⲡⲉϥⲡⲟⲩ-
ⲙⲉⲣⲟⲛ ⲉⲧϩⲱⲟⲩ ✣
20 Ⲟⲑⲉⲛ ⲧⲉⲛϯϩⲟ ⲉ̄ⲣⲟⲕ ✣ ϩⲱⲥ
ϣⲛⲣⲓ ⲛ̄ⲧⲉ ⲡⲉⲕⲉ̣ⲩⲭⲏ ✣ ⲙⲁ-
ϯϩⲟ ⲙ̄ⲡⲥ̄ⲧ ⲉ̄ϩⲣⲏⲓ ⲉ̄ϧⲱⲟⲩ ✣
ⲛ̄ⲧⲉϥⲭⲁ ⲡⲉⲛⲛⲟⲩⲓ ⲛⲁⲓ
ⲉ̄ϧⲟⲗ ✣
25 Ϥⲁⲙⲉⲛⲱⲑ ⲡⲉ ⲡⲓⲁϧⲟⲧ ✣
×ⲉⲧ ⲁⲕⲉⲙⲧⲟⲛ ⲙ̄ⲙⲟϥ ⲛ̄ϧⲏⲧϥ ✣
ϧⲉⲛ ⲡⲓⲉ̣ϩⲟⲟⲩ ⲛ̄ⲥⲟⲩ ⲕⲍ ✣
Ⲟⲩⲟϥ ϩⲛⲛⲉ ⲁϥⲓ ϣⲁⲣⲟⲕ ✣
ⲛ̄ϩⲉ ⲡⲓϫⲉⲣⲟⲩϧⲓⲙ ⲉⲧⲧⲏ ✣
30 ⲛⲉⲙ ϩⲁⲡϫⲱⲣⲟⲥ ⲛ̄ⲁⲡⲟⲗ-
ⲗⲓⲕⲟⲛ ✣ ⲛⲉⲙ ⲡⲓⲱⲟⲟⲩⲧⲉ
ⲛ̄ⲡⲓⲁⲓⲕⲉⲟⲥ ✣

Ⲟⲩⲟϥ ⲛⲁϥⲥⲁⲁⲓ ⲛⲉⲙⲁⲕ ✣ ⲙ̄-
ⲫⲣⲏϯ ⲛ̄ⲟⲩⲥⲟⲛ ⲛⲉⲙ ⲛⲉϥ-
35 ⲥⲟ]ⲛ ✣ ⲁⲉ ϫⲱⲗⲉⲙ ⲙ̄ⲙⲟⲕ
ϯⲛ]ⲟⲩ ⲉ̄ϧⲟⲗ ✣ ⲁⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲁⲩ]ϫⲟⲩⲱⲧ ⲛⲁϩⲣⲁⲕ ✣
Ⲟⲩⲟϥ ⲉ̄ⲧⲁⲕⲙⲟϥ ⲉ̄ϧⲟⲗ ✣ ϧⲉⲛ
ⲟⲩⲡ]ⲓⲱϯ ⲛ̄ⲑⲉⲗⲏⲗ ✣ ⲛⲉ-
40 ⲭⲁ]ⲕ ⲁⲉ ⲡⲁⲥ̄ⲧ ⲓⲏⲥ̄ ✣ ϯϯ ⲙ̄-
ⲡⲁ]ⲡⲡⲁ ⲉ̄ ⲛⲉⲕϫⲓϫ ✣
Ⲧⲱ]ϧⲏ

✣ ∼ .. ∼ .. ∼ .. ∼ ✣

Ⲏⲑ]ⲟϥ ⲟⲛ ⲁⲁⲙ

Ⲏⲑ]ⲟⲕ ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ✣
ⲣⲁ ×ⲡⲉⲡⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ✣
ⲡⲓⲡⲡⲁⲧⲟⲫⲟⲣⲟⲥ ✣ ⲫⲓ-
ⲱⲧ ⲛ̄ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ✣
5 Ⲁⲕⲥⲟϫⲓ ⲛ̄ϧⲁⲗⲱⲥ ✣ ϧⲉⲛ
ⲡⲓⲥⲧⲁⲇⲓⲟⲛ ✣ ϣⲁⲛⲧⲉⲕ-
ⲥⲓ ⲙ̄ⲡⲓⲱϣⲉⲙ ✣ ⲛⲧⲉ ⲡⲓ-
ⲇⲓⲡⲡⲟⲛ ✣
Ⲁⲕϣⲱⲡⲓ ⲛⲁⲡ ⲛ̄ⲧⲧⲡⲟⲥ ✣
10 ϧⲉⲛ ⲡⲓⲡⲟⲗⲓⲧⲓⲁ ✣ ⲛⲉⲙ
ⲡⲓⲡⲣⲟⲥⲉⲩⲭⲏ ✣ ϧⲉⲛ ⲟⲩⲉⲩ-
ⲡⲟⲙⲟⲛⲏ ✣
Ⲁⲕϣⲱⲡⲓ ⲛ̄ⲟⲩⲡⲓⲥⲧⲟⲥ ✣ ⲛ̄-
ϧⲱⲕ ⲙ̄ⲥⲁϧⲉ ✣ ⲉⲕⲓⲣⲓ ⲙ̄ⲫ̣[ⲟⲩ-
15 ⲱϣ ✣ ⲙ̄ⲡⲉⲕⲥ̄ⲧ ⲛ̄ⲕⲁⲗⲱ̣[ⲥ
Ⲁⲕⲥⲱⲧⲉⲙ ⲉ̄ ϯⲥⲙⲏ ✣ ⲁ̣[ⲉ ⲕⲁ-
ⲗⲱⲥ ⲁⲕⲓ ✣ ⲡⲓϧⲱⲕ ⲉⲟ[ⲡⲁ-
ⲛⲉⲩ ✣ ⲟⲩⲟϥ ⲉⲧ ⲉⲡⲣⲟ̣ⲓ
Ⲉⲡⲓⲁⲛ ⲁⲕϣⲱⲡⲓ ✣ ⲉⲕⲉⲛ-
20 ⲣⲟⲓ ϧⲉⲛ ⲣⲁⲡⲕⲟⲩⲁ[ⲓ
ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̄ϧⲟⲩⲡ ✣ ⲉ̄
ⲫⲣⲁϣⲓ ⲛ̄ⲧⲉ ⲛⲉⲕⲥ̄ⲧ ✣
✣ ∼ .. ⲣⲓⲧⲉⲛ ⲛⲓ ∼

[1] ⲟⲩⲟ]ϥ ⲛⲧⲟⲩϣⲉϣ, *P.*
[2] ⲛ̄ⲥⲓⲥⲙⲟⲩ, *P.*
[3] ⲛⲧⲉ [ⲛⲓⲙ]ⲟⲛⲁⲭⲟⲥ, *P.*
[4] ⲣⲁⲣⲱⲟⲩ, *P.*
[5] [ⲡⲁ]ⲥ̄ⲧ ⲛⲓⲱⲧ, *P.*
[6] *P* adds ⲙⲁⲣ.
[7] [ϣ]ⲱⲡⲓ ⲙ̄ϩⲁⲕⲓ, *P.*
[8] ⲛ̄ϧⲏⲧⲟⲩ (*sic*), *P.*
[9] ⲁⲧⲙⲟϥ, *P.*
[10] ⲟⲩⲟϥ ⲁⲕϧⲟⲕⲟⲩ, *P.*

The xxvii Day of the Month Phamenôth.[1] *The holy Abba Makari.*

(Melody) 'Batos.'

Let the deserts of Shiêt rejoice and be glad: let them give forth fragrance like a lily.

Let them sing and give praise with the whole race of the monks for thy coming unto us, O great Abba Makari.

For lo, through thee the desert is become like a city; the place wherein there was no man, thou hast filled with holy men of God.

1 The death-day of S. Macarius. The first hymn was also used on Mesôrê 19, the date of his Translation (see Introductory Note).

Thou didst gird them as soldiers, champions of might against the apostate dragon and his wicked legions.
Wherefore we pray thee, as sons of thy prayers, entreat the Lord for us to forgive us our sins.[1]
Phamenôth was the month wherein thou didst fall asleep, on the seven and twentieth day...[2]
And lo, there came unto thee that Cherubim with choirs of angels and the companies of the Just.
And he spake unto thee as a brother with his brother: "Haste thee and come forth; for all these wait for thee."
And when thou wast filled with a great joy, thou didst say: "My Lord Jesus, into Thy hands I commend my spirit."
Pray, etc.

The same again. (Melody) 'Adam.'

A blessed one art thou, Our Father Abba Makari, Bearer of the Spirit, The Father of the Monks.
Nobly didst thou run in the course, until thou didst receive the summons to the banquet.
Thou didst become an example to us in thy discipline, and thy prayers, (and) in thine endurance.
Thou wert a faithful and wise servant, in that thou didst well the will of thy Lord.
Thou didst hear the voice: "Well done, good and faithful servant,
Since thou hast been faithful in small things, enter thou into the joy of thy Lord."
Through the (prayers), etc.

B. *Macarius and the Hieracite.*

Parchment. Two leaves from a single MS. Frag. 1 (*Cod. Tisch.* XXVI, 3), 28 × 20.5 cm., is paged ϥϛ (first page of quire ϛ) and ϥⲏ.[3] Frag. 2 (Cairo, no. 58), 29.6 × 21.7 cm., is paged (on the *verso*) ρⲗ̂. The written column measures 20.3 × about 13 cm.: the stops used are = and (occasionally) –. The hand, characterized by its heavy downstrokes (see Plate IX B), is similar to that of No. XXI, Frags. 1 and 5, and may be identical with the hand of Hyvernat, *Album*, Pl. XLIII (late twelfth to early thirteenth century).

The fragments belong to an excerpt from the Coptic version of the *Lausiac History*[4] relating to Macarius (whereof the complete text is extant in *Cod. Vat. Copt.* LIX, 8),[5] and correspond to fos. 156 *verso* and 160 *recto-verso* of that MS. They are here published for comparison with the Greek text published by Preuschen.[6]

Butler rejects the anecdote of the encounter with the Hieracite who denied the Resurrection, but admits the healing of the demoniac boy.[7] Apart from the extracts given by Zoëga, the Vatican text has not been published.

1 What follows is either a distinct hymn or an addition.
2 A line appears to have dropped out of this stanza.
3 See Leipoldt, *l.c.*, p. 409.
4 See Zoëga, *Cat.*, no. LXX (p. 127).
5 I am indebted to W. E. Crum for the loan of photographs of this MS.
6 *Palladius u. Ruffinus*, pp. 124 ff. Our fragments correspond to pp. 126, ll. 6 ff., and 129, l. 23 to p. 130 respectively.
7 *Hist. Laus.* (ed. Butler), ch. XVII.

Frag. 1 (*Cod. Tisch.* XXVI, 3).

ϛ ιηc nχc ϥϛ

ⲁⲓϥ ⲛ̣[ⲉⲙⲓ]ⲱⲧ ⲧⲉⲡⲉⲣⲭⲣⲓ-
ⲁ̀ ⲛ̄ⲟⲧⲱⲩ ⲛ̄ⲧⲱⲃⲣ ⲉⲃⲟⲗ-
ϧⲉⲛ ⲛ̣ⲱⲱⲕ ⲛ̄ⲛⲉⲛⲉⲣⲛⲧ
ⲙ̄ⲙⲟⲛ ⲥⲁⲁⲓ ⲛⲁⲱⲭⲉⲙⲁⲭⲟ̣ⲙ
Ⲉⲧⲁϥⲙⲟⲩϯ ⲟⲩⲛ ⲉ̄ⲣⲟϥ ⲁϥⲓ̄
ⲱⲁⲣⲱⲟⲩ-
Ⲁ ⲡⲓϧⲉⲗⲗⲟ ⲥⲱⲕ ⲉⲭⲱϥ ϧⲉⲛ
ⲟⲩⲥⲁⲕ ⲛ̄ⲧⲉ ⲟⲩⲙⲉⲧⲣⲉⲙ-
ⲣⲁⲩⲱ ⲁϥⲉⲣⲁⲥⲡⲁϩⲉⲥⲟⲉ
ⲙ̄ⲙⲟϥ-
Ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁϥ-ⲭⲉ [ⲉⲑ-[1]
ϧⲉ ⲟⲩ ⲱⲁ ϕⲟⲟⲩ ⲙ̄ⲡⲉ[ⲕ-
ⲛⲁⲩ ⲉⲣⲟⲛ ⲟⲩⲟϩ ⲛⲛ̄[ⲉⲕ-
ϩⲓ ⲟⲩⲕⲟⲧ ⲉ̄ⲣⲟⲛ
Ⲡⲉⲭⲁϥ ⲙ̄ⲡⲓⲁⲅⲓⲟⲥ [ⲭⲉ ⲙⲡⲓ-
ϩⲓ ⲕⲟϯ ⲉⲣⲱⲧⲉ[ⲛ ⲭⲉ ⲡⲉⲧⲉⲛ-
ⲛⲁϩϯ ⲥⲙⲟⲛⲧ ⲁⲛ
Ⲡⲉⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲛ̄[ⲧⲉ ϕ̄ϯ ⲛⲁϥ
ⲭⲉ ⲛ̣ⲉⲕⲛⲁϩϯ [ⲥⲟⲩⲧⲱⲛ ⲛ-
ⲑⲟⲕ-ⲡⲉⲭⲁϥ [ⲛⲁϥ ⲭⲉ ⲥⲟⲩ-
ⲧⲱⲛ ⲉⲙⲁⲩⲱ̣ [ⲉⲙⲁ-
ⲩⲱ-
Ⲡⲉⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁ-
ⲣⲓ ⲛⲁϥ-ⲭⲉ ⲟⲩ ⲛⲉ ⲡⲓⲡⲉⲧ-
ϩⲱⲟⲩ ⲓⲉ ⲡⲓⲕⲱⲗⲭ ⲉⲧⲃⲉ(ⲛ)
ⲛⲉⲡⲛⲁϩϯ ⲁⲛⲟⲛ
Ⲡⲉⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧϩⲱⲟⲩ ⲛⲁϥ

ϥⲙ ⲓⲃ ⲭⲥ

ⲭⲉ ⲛⲉⲧⲉⲛⲛⲁϩϯ ⲥⲟⲩⲧⲱⲛ ⲁ(ⲛ)
ⲭⲉ ⲧⲉⲧⲉⲛⲭⲱ ⲙⲙⲟⲥ-ⲭⲉ
ⲧⲁⲓ ⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲁⲓⲕⲁⲥ ⲛⲁ-
ⲧⲱⲟⲩⲛⲟⲩ
Ⲫⲁⲓ ⲙⲙⲁⲧⲁϥ ⲁⲛ ⲛⲉ ⲉ̄ⲣⲉⲧⲉ(ⲛ-)
ⲭⲱ ⲙⲙⲟⲥ-ⲁⲗⲗⲁ ⲧⲉⲧⲉⲛ
ⲭⲱ ⲙⲙⲟⲥ-ⲭⲉ ⲁ ⲡⲱⲛⲣⲓ ⲙ̄-
ϕ̄ϯ ⲟⲓ ⲥⲁⲣⲝ ⲛⲉⲙ ⲕⲁⲥ ⲛ̄-
ⲣⲱⲙⲓ ⲙ̄ⲡⲉⲛⲣⲛⲧ
Ⲟⲩⲟϩ ⲁ ⲡⲓϧⲉⲗⲗⲟ ⲉⲃⲟⲩⲁϩ
ⲉⲣⲟⲩⲱ̄ ⲛⲁϥ ϧⲉⲛ ⲟⲩⲥⲉⲙ-
ⲛⲓ ⲉϥⲭⲱ ⲙⲙⲟⲥ-ⲭⲉ ⲓⲥⲭⲉ
ⲁⲛⲟⲛ ⲉⲧⲭⲱ ⲛⲛⲁⲓ ⲉ̄ⲃⲟⲗ-
ⲉⲓⲧⲟⲧⲉⲛ-ⲓⲉ ⲁⲛⲭⲟⲧⲟⲩ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲉⲛⲕⲁϯ-ⲓⲉ
ⲛⲉ ⲕⲁⲗⲱⲥ ⲛⲉⲕⲭⲉⲙⲁ̀ⲣⲓⲕⲓ
ⲉⲣⲟⲛ
ⲒⲤⲭⲉ ϯⲅⲣⲁⲫⲏ ⲉⲃⲟⲩⲁϩ ⲛⲉ
ⲉⲧⲁⲥⲧⲛⲓⲧⲟⲩ ⲉⲧⲟⲧⲉⲛ-
ⲓⲉ ⲕⲁⲗⲱⲥ ⲧⲉⲛⲓⲣⲓ ⲙ̄ⲙⲟⲥ-
ⲓⲥⲭⲉ ⲟⲩⲛ ⲁ ⲧⲙⲉⲑⲙⲛⲓ ⲛⲧⲉ
ϕ̄ϯ ⲟⲩⲱⲥ ⲉ̄ ⲥⲱⲛⲓ ⲙ̄ⲡⲁⲓ
ⲣⲏϯ-
ⲛⲑⲟⲕ ⲛⲓⲙ ⲛⲑⲟⲕ ⲉⲕϯ ⲉ̄ϧⲟⲩ(ⲛ)
ⲉ̄ⲣⲣⲉⲛ ⲛⲓⲑⲱⲥ ⲛ̄ⲧⲉ ϕ̄ϯ
Ⲥⲓⲛⲁ ⲛ̄ⲧⲁⲥⲱⲧⲉⲙⲣⲱⲗ ⲉⲃⲟⲗ

[1] The endings of ll. 11–21 are illegible owing to heavy damp-stain.

[x][The Bishop said: "What, then, are we] to do, my Father? We have need of full many prayers from the depth of our hearts: (our) speech (alone) will not prevail." [x] (p. 97) (= Preuschen, p. 126, l. 6)

So when he had called him (*sc.* the heretic), he came unto them. The old man (Macarius) went to meet him with a gentle greeting (?) and kissed him. The holy man said unto him: "Why for so long hast thou not seen us and hast not visited us?" He said unto the holy man: "I have not visited you because your faith agreeth not (with mine)." The man of God said unto him: "Is thy faith right?" He said unto him: "It is right in very deed." Our Father Abba Makari said unto him: "What evil or what error is there in our faith?" The wicked man said unto him: [x]"Your faith is not right because ye say that this flesh and these bones shall rise again. And it is not this only that ye say, but ye affirm that the Son of God took the flesh and bones of a man like us." And the holy old man (Macarius) answered him sternly, saying: "If we say this of ourselves, or affirm it of our own reason, then thy complaint against us is sound. (But) if it is the Holy Scripture which gave it us, then we do well in holding it. Since, then, the truth of God is in this wise,[1] who art thou to withstand the ordinance of God? But that I may not proceed [to much discussion with thee, I will tell thee of our belief]." [x] p. 98

1 Lit. 'wishes to become of this sort.'

Frag. 2 (Cairo, no. 58).

+
ⲟⲥ ⲕⲩⲣⲓⲟⲥ
ⲉⲃⲟⲗⲣⲁ ⲡⲓⲣⲏ = ⲉⲩⲫⲁⲓ[1]
ⲙⲙⲟⲩ ⲉⲓⲧⲉⲛ ⲛⲉⲫⲁⲕⲧⲓ(ⲛ)
ⲟⲩⲟⲉ ⲛⲧⲉⲩⲥⲟⲙⲥ ⲉⲓⲭⲉⲛ
ⲛⲓⲙⲱⲟⲩ ⲛⲓⲙ ⲉⲧ ⲉⲩⲣⲱ-
ⲙⲓ ⲉ̀ϧⲱⲟⲩ
Ⲡⲏ ⲫⲁϧⲱⲗⲕ ⲁⲛ = ϫⲉ ⲁⲩⲱ-
ⲗⲓ ⲛ̀ⲧⲉⲩϧⲓⲛ(ⲛ)ⲁⲩ ⲉⲃⲟⲗⲣⲁ
ⲡⲓⲣⲏ ⲉⲧⲫⲁⲓ ⲙⲙⲟⲩ ⲉⲃⲟⲗ-
ⲉⲓⲧⲉⲛ ⟨ⲛ⟩ⲉⲫⲁⲕⲧⲓⲛ = ⲟⲩ
ⲛⲉ ⲉ̀ⲧⲛⲁϣⲱⲡⲓ ⲙⲙⲟⲩ
ϫⲉ ⲁⲩⲉⲣ ⲁⲧⲥⲱⲧⲉⲙ ⲛⲥⲁ
ⲡⲓⲣⲏ =
Ⲫⲏ ⲉⲧϧⲱ ⲙ̄ⲙⲟⲥ ⲡⲁⲩ ϫⲉ ⲙ̄-
ⲡⲉⲣϫⲱ ⲛⲥⲱⲕ ⲛⲧⲁϧⲓⲛ-
ⲛⲁⲩ ⲛⲧⲉⲕⲥⲟⲙⲥ ⲣⲓϧⲉ(ⲛ)
ⲛⲓⲙⲱⲟⲩ ϫⲉ ⲟⲩⲏⲓ ⲛ-
ⲑⲟⲕ ⲁⲛ ⲉⲧⲫⲁⲓ ⲙ̄ⲙⲟⲕ -
ⲁⲗⲗⲁ ⲛ̣ⲁⲁⲕⲧⲓⲛ
ⲛⲉ
Ⲟⲩⲛⲁⲓ ⲣⲏ† ⲣⲱϥ ⲛⲉ ⲡⲓⲣⲱ-
ⲙⲓ ⲉ̀ⲣⲉ ⲧⲉϥϧⲓⲛⲛⲁⲩ[2] ⲧⲟ-
ⲙⲓ ⲉ̀ ⲫ̄† ⲉⲩⲕⲱ† ⲛⲥⲁ
ⲡⲱⲟⲩ ⲙ̄ⲫ̄† ⲛⲥⲛⲟⲩ ⲛⲓ-
ϧⲉⲛ ⲱⲁⲕⲱ† ⲛⲥⲁ
ⲙⲉⲥⲧⲉ ⲡⲱⲟⲩ ⲛ̀ⲡⲓⲣⲱⲙⲓ
Ⲉⲱⲱⲛ ⲛⲧⲉⲩⲣⲓⲕⲓ ϧⲉⲛ ⲡⲱ-
ⲟⲩ

[1] ⲉⲧⲫⲁⲓ, *MS.* [2] ⲛⲉⲩ-, *MS.*

ⲣⲓⲏ ⲓⲏⲥ ☩ ⲡⲭⲥ
ⲡⲓⲣⲱⲙⲓ ⲱⲁⲣⲉⲓ ⲉ̀ⲃⲟⲗ
ϩⲁ ⲡⲱⲟⲩ ⲙ̄ⲫ̄† ⲛⲉⲙ ⲧⲉⲩ-[1]
ϫⲓⲛⲛⲁⲩ - ⲱⲁⲩⲥⲱϧⲉⲙ
ⲉⲓⲧⲉⲛ ⲟⲩⲙⲛⲩ ⲙⲡⲁⲑⲟⲥ
ⲉ ⲛ̣ϧⲁⲓⲉ ⲱⲁϥϣⲱⲗⲕ ⲙⲡⲉⲩ-
ⲁⲟⲩⲓⲛ ⲉ ⲡⲧⲏⲣϥ
Ⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲱⲙⲧ -
ⲉϥⲟⲓ ⲛ̀ⲧⲫⲏⲣⲓ ⲛ̀ⲧⲉϥϧⲓⲛ-
ⲥⲁϫⲓ - ⲛⲉⲙ ⲡⲉϥⲕⲁ† ⲉ̀ⲧ-
ⲱⲟⲙ
ⲟⲩⲟⲉ ⲁϥⲱⲉ ⲡⲁϥ ⲉ ⲧⲉϥⲡⲟ-
ⲗⲓⲥ ⲉϥ† ⲱⲟⲩ ⲙ̄ⲫ̄† = ⲛⲉⲙ
ⲡⲉϥϣⲱⲕ ⲁⲃⲃⲁ ⲙⲁⲕⲁ-
ⲣⲓ
Ⲁ ⲟⲩϧⲉⲗⲗⲱ ⲛⲥⲉⲓⲙⲓ ⲓ̈ ϩⲁⲣⲟϥ
ⲛⲟⲩⲥⲟⲛ = ⲁⲥⲓⲛⲓ ⲙⲡⲉⲥ-
ⲱⲛⲏⲣⲓ ⲱⲁⲣⲟϥ ⲉⲩⲥⲟⲛϩ
ⲛϣⲉⲛⲓⲛⲓ = ⲉⲧⲁ̀ⲙⲟⲛⲓ ⲙ̄-
ⲙⲟϥ ⲉⲓⲧⲉ(ⲛ) ⲣⲱⲙⲓ ⲉ̄ = ⲉⲩⲟⲓ
ⲡⲁⲉⲙⲱⲛ ⲉⲩⲗⲟⲅⲓ ⲉ̀ⲙⲁ-
ⲱⲱ
Ⲉⲣⲉ ⲧⲉϥⲙⲁⲩ ⲙⲟⲱⲓ ⲛ̀ⲥⲱϥ
ⲉⲥⲣⲓⲙⲓ = ⲛⲉ ⲑⲁⲓ ⲅⲁⲣ ⲧⲉ
ⲧⲉⲡⲉⲣⲫⲓⲁ̀ ⲙⲡⲓⲁⲉⲙⲱⲛ ⲉ̀-
ⲧⲉⲙⲙⲁⲩ

ⲧⲱⲓⲛⲓ ⲛ̀ⲥⲁ ⲡⲟⲩϫⲁⲓ ⲙ̄ⲡⲁⲙⲉⲛⲣⲓⲧ
ⲛ̀ⲥⲟⲛ ⲛⲁⲓⲱⲧ ϫⲁⲛⲗ ⲛ̄ⲟ̄ⲩ̄ ϫⲁϥ
ⲧⲉϥ ⲧⲁⲙⲟ ⲉⲡ̣[2]

[1] ⲛⲉϥ-, *MS.* [2] *sic exit.*

[“...As if someone were walking upon the sea and gazing steadfastly] [x]towards the sun which beareth him up by means of its beams, and were to look upon the waters upon which he walketh: will he not be submerged, because he hath removed his gaze from the sun which supported him with its beams? What will happen unto him because he hath disobeyed the sun which said unto him: ‘Take heed to thy gaze that thou look not upon the waters; for, lo, it is not thou who bearest up thyself, but my beams’? Even so also the man whose gaze is fixed upon God, seeking after the glory of God at all times, is wont to seek to hate the glory of men. If he turn aside to the glory [x]of men, he falleth away from the glory of God, and his gaze is defiled by a multitude of passions, and in the end he submerges his cargo altogether.”

[x] (p. 111) = Preuschen, p. 129 f.

[x] p. 112

The Bishop marveled, being astounded at his speech and his excellent wisdom: and he departed to his city, praising God and His servant Abba Makari.

= *Hist. Laus.*, ch. xvii

Once an old woman came unto him (*sc.* Macarius) and brought unto him her son, bound in (chains of) iron and held by two men, being possessed by a demon which raved exceedingly. His mother walked after him weeping. For this was the working of that demon: after he had eaten three measures and drunk water...[1]

1 The note at the foot of p. 112 reads: “I seek after the health of my beloved brother, my father Chael. The Lord deliver him that he may declare...” Adjoining is a crudely drawn figure of an *orans*. The same note is repeated in the right margin.

C. AGATHOS THE PRIEST

The Vision of Benjamin or *The Consecration of the Church of Saint Macarius.*

Parchment. Two leaves and a fragment from one MS. Frag. 1 (*Cod. Tisch.* XXIV, 23), 33 × 24 cm., is the first leaf in the MS., the whole *recto* being occupied by a long but much-damaged descriptive title enclosed within a narrow border or frame of two-strand cable-pattern. In the upper margin is a 'rubric' in small, informal uncials ⲉⲧⲱⲱ ⲛ̄ϥⲁⲓ ⲛ̄ⲥⲟⲩ ⲙ̄ ⲡⲧⲱⲃⲓ ⲉ ⲡⲓⲁⲓⲕ ⲛ̄ⲧⲉ ⲧⲥⲕⲏⲛⲏ ⲛ̄ⲛⲉⲙⲓⲁⲙⲓⲛ, directing that the work should be read on the anniversary of the dedication of the Sanctuary of Benjamin.[1] Frag. 2 (C.U.L. *Add.* 1885, 8[a]),[2] 34.5 × 10 cm., is the outer edge of a leaf numbered on the *verso* ⲓⲉ. Frag. 3 (Cairo, no. 2) is a complete leaf, unnumbered, measuring 35 × 28 cm. The margins are intact.

The hand (see Plate III B), a large, bold, but rather coarse uncial, is identical with the hand of No. XXIX and apparently of Hyvernat, *Album*, Plate XXIII: it may be assigned to the mid-tenth century. The written column (in Frag. 3) measures 27.5 × 17–18.5 cm. Guide-lines are ruled for alternate lines of the text. The holes made by the pins which held the ruler in place[3] are visible in the right margin of the *recto*. Spaces for stops were left by the scribe but have not been filled in by the *rubricator*. On Frag. 1, *verso* (ll. 8–10), however, cross-hatching is used to distinguish a Biblical quotation.

The fragments belong to a narrative describing the Consecration of the Church in the Monastery of Saint Macarius by Benjamin I on Tôbi 8, *circa* 655 A.D., and the visions seen by the Archbishop on that occasion.[4] After a eulogy on Benjamin (partly preserved in our Frag. 1), the author, Agathos,[5] the *syncellus* of the Patriarch, relates that the monks of Saint Macarius came to Alexandria and begged the Archbishop to come to Shiêt to consecrate the Church which they had newly built. Benjamin's journey into the desert and the actual Consecration is then described. During the ceremony the Archbishop notices an old man of remarkable appearance in the Church and is informed by a 'Cherubim' who appears in the Sanctuary that this is none other than Saint Macarius. Frag. 2 relates the amazement of Benjamin at this vision, and certain warnings uttered by the Cherubim to which Macarius warmly replies. In the night following the Consecration the Cherubim reappeared to Benjamin and delivered to him seven Canons or rules governing the service of the new Sanctuary. Frag. 3 commences with Benjamin's warning to all who shall transgress these Canons, and goes on to relate how Benjamin was informed by the 'Cherubim' of the date of his death, and how the Archbishop requested his *syncellus*, Agathos, continually to remind him of the warning.

No Coptic fragments of the conclusion are preserved. But the whole narrative is extant in a very slightly abbreviated Arabic version incorporated by Severus of Ashmunên in his *History of the Patriarchs*.[6] Since Severus himself states that the Monastery of Saint Macarius was one of the sources whence he derived his material, it is very probable that our fragments belong to the very MS. consulted by the historian or by his literary assistants:[7] the same copy may have been consulted by the compilers who wrote the summary of the above narrative which appears in the *Synaxarium*.[8]

1 Concerning this Sanctuary see *H.N.S.* III, ii, § 4; *A.A.C.M.* II, iv, § 5.

2 From the Tischendorf collection.

3 See *Introduction*, § 7.

4 See *H.N.S., l.c.*; *Hist. of the Patr.* (ed. Evetts), pp. 239 ff.; *Synax.*, Tôbi 8 (ed. Basset, pp. 522 ff.).

5 For the form of this name see p. 131, note 2.

6 ed. Evetts, pp. 239 ff.

7 Cp. *Introduction*, § 2. (References to the parallel passages in the Arabic as edited and translated by Evetts are added in the margin of my translation of the Coptic fragments.)

8 Probably the compilers of the *Synax.* made considerable use of the Library in the Monastery of Saint Macarius.

Frag. 1 (*Cod. Tisch.* XXIV, 23).

ⲟⲩ . ⲛ̣[. . . . ⲟⲧⲱ]ⲛⲉ ⲛ̈ⲟ[ⲩⲟ]ⲡⲧⲁ̀ⲥⲓⲁ
ⲗⲟ̣[ⲩ̣]ⲓⲕ[. . ⲉⲧ ⲁⲫⲉ]ⲣⲟⲉⲱⲣⲓⲡ ⲙ̄-
ⲙⲟⲥ ⲟ[ⲩⲟⲩ ⲁⲫⲧⲁⲙⲟ ⲙⲙⲟⲥ] ⲛ̈ⲧⲁⲉ
ⲡⲉⲡⲓⲱⲧ [ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲃ]ⲉⲡⲓ-
ⲁⲙⲓⲛ ⲡⲓⲁ[ⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡ]ⲟⲥ
ⲛ̈ⲧⲉ ϯⲡⲓϣϯ [ⲛ̈ⲃⲁⲕⲓ] ⲣ[ⲁⲕⲟ-
ϯ
ⲉⲑⲃⲉ ⲡⲓⲁ̀ⲅⲓⲁⲥⲙⲟⲥ ⲛⲧⲉ ϯ-
ⲡⲓϣϯ ⲛ̈ⲕⲁⲑⲟⲗⲓⲕⲏ ⲟⲩⲟⲩ ⲛ̈ⲁ̀ⲡⲟⲥ-
ⲧⲟⲗⲓⲕⲏ ⲛ̈ⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̈ⲧⲉ ⲡⲓ-
ⲡⲓϣϯ ⲛ̈ⲑⲉⲟ̈ⲫⲟⲣⲟⲥ ⲟⲩⲟⲩ ⲙ̄ⲡⲡⲁ-
ⲧⲟⲫⲟⲣⲟⲥ ⲡⲉⲡⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁ-
ⲕⲁⲣⲓ ⲛ̈ⲧⲉ ⲡⲓⲧⲱⲟⲩ ⲉⲑⲟⲩⲁⲃ ⲛ̈ⲧⲉ
ϣⲓⲛⲧ
Ⲉⲩⲧⲁⲙⲟ ⲙ̄ⲙⲟⲛ ⲉⲧⲡⲛ̈ⲑⲱⲥ ⲡⲉ-
ⲙ ⲉⲧⲡⲣⲉⲡⲱⲥ ⲭⲉ ⲡⲉⲥϯⲙⲁϯ
ⲡⲉⲙ ⲡⲉⲥⲧⲁⲣⲟ ⲉⲣⲁⲧ̣ⲥ ⲡⲉⲙ ⲡⲉⲥ-
ⲁⲅⲓⲁⲥⲙⲟⲥ .[. . .]. ⲫ̣ ⲡ-
ⲡϯⲙⲁϯ ⲙ̄ⲫ[ϯ ⲫⲓⲱⲧ ⲡⲉ]ⲙ ⲡⲉⲩ-
ϣⲏⲣⲓ ⲡⲉⲛ̄ⲑ̄ⲥ ⲓⲏⲥ ⲡ[ⲭ̄ⲥ
ⲡⲉⲙ ⲡⲓⲡⲡⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲛ̈ⲣⲉ]ϥⲧⲁⲡ-
ⲃⲟ]
ⲉⲩⲉⲣⲉⲥⲟⲁ]ⲛ̣ⲉⲥⲟⲉ ⲟⲩⲟⲩ ⲉⲩⲟⲉ-
ⲱⲣⲓⲡ . . .] ⲭⲉ ⲡⲉⲡⲓⲱⲧ ⲙ̄ⲙⲁⲓ-
ⲙⲉⲧϣⲏ]ⲣⲓ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲣⲱⲥ
ⲡⲣⲟⲥⲧ]ⲁⲧⲏⲥ [ⲉⲩⲉⲣ]ⲑⲉⲱ̈ⲣⲓⲡ ⲙ̄-
ⲙⲟⲩ ⲛ]ⲉ̣ⲙ [ⲛⲓⲭⲟⲙ ⲛⲛⲓ]ⲟⲩⲣⲁⲛⲟⲩⲥ
ⲉⲧⲥⲁⲡϣⲱ[ⲓ . . . . .] ⲛⲉⲙ ⲛϯ ⲙ̄-
ⲁ̣[. .]ⲡ . [. . . . .]ⲉⲩⲉⲣⲁ̀ⲥⲓ-
ⲁⲍⲓⲛ ⲙ]ⲙⲟⲩ [ⲃⲉⲛ ⲟⲩⲉ]ⲛⲣⲏⲛⲏ
ⲛ̈ⲧⲉ] ⲫϯ ⲁⲙ[ⲏⲛ]

ⲏⲏ ⲅⲁⲣ ⲉ[ⲧⲉ] ⲡⲟⲩ-
ⲛⲟⲩⲥ ⲃⲉ[ⲛ ⲛⲓ]ⲫⲏⲟⲩⲓ
ϣ]ⲁⲩⲉⲣⲗⲁ̣[ⲙⲡⲣⲩ]ⲛⲓⲛ ⲛⲉ ⲃⲉ(ⲛ)
ⲛⲓⲱ̈ⲟⲩ [ⲉⲑ]ⲟⲩⲁ̣[ⲃ] ⲛ̈ⲧⲉ ⲫⲓⲱⲧ
ⲛ̈ⲧⲉ ⲛⲓⲟ[ⲩ]ⲱⲓⲛⲓ ⲟⲩⲟⲩ ⲙ̄ⲙⲟⲛ
ⲛⲉⲧⲣⲟⲗⲁ ⲛⲁⲣⲁⲧ ⲙ̄ⲫⲣⲏϯ
ⲛ̈ϯⲡⲁ̄ⲧⲓⲕⲏ ⲛⲁⲥⲁⲡⲏ ⲕⲁⲧⲁ
ⲫⲟⲡⲣⲥ ⲫⲣⲏϯ ⲉⲧⲥⲃⲏⲟⲩϯ ※ ⲭⲉ ⲭⲉⲙϯ-
ⲛⲓ ⲁ̀ⲡⲁⲩ ⲭⲉ ⲟⲩⲣⲉⲗⲁⲉ ⲡⲉ
ⲡⲟ̄ⲥ̄ ※
Ⲟⲩⲡⲁⲓ ⲣⲏϯ ⲡⲉ ⲃⲉⲡⲓⲁⲙⲓⲛ ⲡⲓⲡⲁ-
ⲣⲁⲣⲉⲧⲟⲥ ⲛ̈ⲓⲱⲧ ⲟⲩⲟⲩ ⲡⲥⲁⲃ
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
Ⲡⲓⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ ⲁⲗⲏⲑⲱⲥ
ⲟⲩⲟⲩ ⲡⲓⲥⲱⲧ ⲛⲧⲉ ϯⲟⲣⲑⲟⲇⲟ-
ⲝⲓⲁ̀ ⲫⲛ ⲉⲧⲥⲱⲟⲩⲛ ⲙ̄ⲡⲓⲛⲟⲏ-
ⲙⲁ ⲛ̈ⲧⲉ ⲛ̈ⲓ[ⲣⲡ]ⲁ̣ⲫⲛ ⲡⲓⲣⲉⲙ-
ⲡϣⲁⲩⲉ ⲉ[ⲧⲉⲡ-
ⲣⲟⲩ
Ⲫⲛ ⲉⲧⲁⲩⲭ . . [. ⲛⲑⲁ]ⲙⲙⲓϣ ⲙ̄ⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ ⲛ̈ⲧⲉ ⲡⲓⲣⲉⲙ[ⲡⲕⲁ]ϯ
ⲟⲩⲟⲩ ⲁⲩⲉⲣⲁ̣ⲡⲟⲗⲁⲍⲓ[ⲛ ⲙ̄ⲙ]ⲱ-
ⲟⲩ ⲉⲃⲏ ⲭⲉ ⲁⲩⲓϣ̄ ⲡⲧⲉⲩ-
ⲥⲁⲣⲝ̣ ⲛⲉⲙ ⲛⲉⲥⲡⲁⲱⲟⲥ ⲛ̈ⲓⲛⲉ
ⲡⲭ̄ⲥ̄ ⲡⲓⲁⲣⲭⲱⲡⲟⲑⲉⲧⲏⲥ ⲙ̄[ⲙⲏ
ⲫⲛ ⲉⲧ ⲥⲁⲡϣⲱⲓ ⲡⲟⲩⲟⲛ ⲛⲓ-
ⲃⲉⲛ
ⲟⲩⲟⲩ ⲉⲩⲥⲉⲙ[ⲛⲓ] ⲡⲉⲩ[ⲛⲁⲓ] ⲉⲭⲉ(ⲛ)
ⲛⲏ ⲉⲧⲉⲣⲁⲣⲁⲗ[ⲗⲁⲉⲥ]ⲟⲉ ⲃⲉⲛ ⲡⲉⲩⲣⲁ(ⲛ)
ⲙ̄ⲫⲣⲏϯ ⲙⲡⲁ[ⲓ]ⲱⲧ

× *Recto* ×*A . . . appearance of a Vision . . . beheld and related* (?) *by our holy Father, Abba Benjamin,*[1] *the Archbishop of the great city Rakoti, touching the Consecration of the great Catholic and Apostolic Church*[2] *of the great God-bearer and Spirit-bearer, our Father Abba Makari of the holy Mount of Shiêt; when he declared unto us in customary and seemly wise that the ordinance and the institution and the consecration* (*of the Church*) [*were in accordance with* ?] *the good pleasure of God the Father and of His Son, Our Lord Jesus the Christ, and of the Holy Spirit the Giver of Life; when he perceived and beheld how our Father, the lover of sonship, Abba Makari, as a champion*[3] *was beholding it* (*the Consecration*) *along with the Powers of the Heavens above; also the . . . when it* (*the Consecration*) *was being performed. In the Peace of God! Amen.*

× *Verso = Hist. Patr.*, p. 239 ×They whose minds are in the Heavens are wont to shine with the pure glory of the Father of Lights, and there is nothing so sweet in their sight as spiritual love; as it is written: "Taste and see that the Lord is sweet."[4] Such an one was Benjamin, the all-virtuous Father and learned Archbishop, the scholar indeed and the glory of Orthodoxy; who understood the meaning of the Scriptures, the faithful dweller in the desert; he who comprehended (?) many mysteries of the wise and enjoyed them, because he crucified his flesh and its passions[5] unto (?) Jesus the Christ, the true Ordainer of the contest, He Who is above every one and establishes His mercy upon them who rejoice in His Name; like my father . . .

1 Benjamin I, 622–661 A.D. For his history see *Hist. of the Patr.*, pp. 223 ff.

2 This Church was in the Monastery of S. Macarius. The epithet 'Catholic' is here equivalent to 'Cathedral,' 'Archiepiscopal' (see Crum, in *P.S.B.A.*, 1905, p. 171): 'Apostolic' is used in virtue of the intimate connexion of the Church and Monastery with the See of the 'Apostle' S. Mark.

3 Macarius pleaded the cause of his 'sons' in reply to the strictures of the 'Cherubim' (*Hist. of the Patr.*, p. 244).

4 *Psalm* XXXIII, 9 (XXXIV, 8). On the marginal direction "Translate it" (*i.e.* the citation) see Crum in *P.S.B.A.* XXIX, p. 303.

5 Cp. *Galatians* V, 24.

Frag. 2 (C.U.L. *Add.* 1885, 8[A]).

. . . . . ⲁⲓ]ⲧⲟⲙⲧ
ⲙ̄ⲙⲟⲩ ⲉⲁⲓⲡⲁⲩ ⲉⲣⲟ]ⲕ ⲉⲩⲭⲏ
ⲏⲉⲛ ⲟⲙⲛ̀ⲧ ⲡⲛⲉⲩ]ⲱⲛⲣⲓ ⲉⲩ-
ⲑⲉⲗⲏⲗ ⲉⲙⲁⲱⲱ] ⲛⲉⲙ ⲧⲥⲙⲏ
ⲛⲣⲟⲩ̀ ⲛⲧⲉ ⲫⲏ ⲉⲑⲟ]ⲩⲁⲃ ⲉⲥ-
ⲥⲉⲛⲥⲉⲛ ⲏⲉⲛ ⲡⲁⲙⲁ]ⲱⲱⲭ ⲉⲥ-
ⲧⲍⲉⲗⲓ ⲙⲙⲟⲓ]
Ⲛⲁⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲡⲛⲓ]ⲛⲉ ⲛ̄ⲭⲉ
ⲡⲓⲭⲉⲣⲟⲩⲃⲓⲙ]
Ⲭⲉ ⲉⲩⲱⲡ ⲁⲣⲉⲱⲁⲛ ⲛⲉ]ⲧⲱⲛⲣⲓ ⲙⲟ-
ⲱⲓ ⲏⲉⲛ ⲫⲙⲁ ⲛ̄ⲙⲟⲱⲓ]ⲉⲧⲥⲟⲩ-
ⲧⲱⲛ . . . ⲕⲁ]ⲧⲁ ⲧⲁⲡⲟⲩ-
ⲑⲉⲥⲓⲁ ⲟⲛ ⲉⲧ ⲁⲣⲙⲟ]ⲱⲓ ⲛ̄ⲛⲏⲧⲥ
ⲛⲭⲉ ⲁⲃⲃⲁ ⲙⲁⲕⲁ]ⲣⲓ ⲟⲩⲟⲩ
. . . . . ⲧ]ⲟⲩ
ⲁⲩⲛⲁⲣⲱⲗ ⲉⲏⲟⲩ]ⲛ̀ ⲡⲉⲙⲁⲩ
ⲉⲏⲟⲩⲛ ⲉ ⲫⲙⲁ ⲙ̄ⲡ]ⲟⲩⲣⲟ ⲟⲩⲟⲩ
ⲛ̀ⲧⲟⲩⲟⲩⲛⲟⲩ ⲙ̄]ⲙⲱⲟⲩ ⲡⲉⲙⲁⲩ
ⲏⲉⲛ ⲡⲓⲙⲱⲓⲧ ⲛ]ⲧⲉ ⲫⲟⲩⲱⲓ-
ⲛⲓ]
Ⲁⲗⲗⲁ ⲛⲓⲛ ⲉⲧⲁⲩⲱ]ⲧⲉⲙⲥⲱⲧⲉⲙ
ⲉ ⲡⲉⲩⲣⲱⲙⲉⲛ] ⲛ̀ⲧⲟⲩⲱⲧⲉⲙⲙⲟ-
ⲱⲓ ⲕⲁⲧⲁ ⲧⲉⲧⲉⲛ]ⲧⲟⲗⲏ ⲙ̄ⲙⲟⲛ-
ⲧⲟⲩ ⲕⲗⲏⲣⲟⲥ ⲡⲉⲙⲁ]ⲩ ⲁⲗⲗⲁ ⲥⲉ[ⲛⲁ-
ⲣⲓⲧⲟⲩ ⲉⲃⲟⲗⲏⲉⲛ ⲧⲁⲥⲉⲗⲏ [ⲟⲩⲟ]ⲩ
. . .]ⲟⲩ ⲛⲁⲱⲉ [.]ⲟ
. . ⲕⲗⲏⲣⲟ]ⲛⲟ-
ⲙⲓⲁ]
Ⲧⲟⲧⲉ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲛ̄ⲭ]ⲉ [ⲡ]ⲟⲙⲛⲓ ⲁⲃ-
ⲃⲁ ⲙⲁⲕⲁⲣⲓ . . .]ⲉⲧⲱⲁⲛ
. . . .]ⲙⲉⲧⲙⲁⲓ
. . . ⲛⲁ]ⲟⲥ ⲙ̄ⲙⲟ(ⲛ)
. . . .]

ⲓⲉ

ⲙⲡⲉ[ⲣⲥⲫⲣⲁⲅⲓⲍⲓⲥ ⲛ̄ⲛⲁⲱⲛ-
ⲣⲓ ⲙ̄ⲛⲁ[ⲓⲥⲁⲁⲓ ⲱ ⲡⲁⲡⲏ
Ⲁⲗⲗⲁ ⲉⲱⲥ[ⲱⲡ ⲉ ⲟⲩⲟⲛ ⲟⲩⲛⲁⲫ-
ⲣⲓ ⲏⲉ[ⲛ ⲟⲩⲥⲙⲁⲣ ⲉⲩⲟⲩⲟⲭ
ⲙⲡⲉⲣ[ⲧⲁⲕⲟⲩ ⲭⲉ ⲟⲩⲟⲛ ⲟⲩ-
ⲥⲙⲟⲩ[ⲛ̄ⲧⲉ ⲫ̄ⲧ̄ ⲱⲟⲛ ⲛ̄ⲏⲛⲧⲩ
Ⲁⲛⲟⲕ ⲧⲁ[ⲣ ⲧⲛⲁⲣⲧ̄ ⲉ ⲡ̄ⲭ̄ⲥ̄ ⲡⲓⲙⲉⲡ-
ⲣⲓⲧ ⲛ̄ⲧ[ⲁⲩⲯⲩⲭⲏ ⲭⲉ ⲉⲱⲱⲛ
ⲛ̄ⲧⲟⲩⲁ[ⲓⲁⲧⲣⲓⲁ ⲛⲟⲩⲉⲛⲧⲟⲗⲏ ⲛ̄-
ⲟⲩⲱⲧ ⲙ̀[. . . . . ⲛ̄ⲭⲉ ⲡⲁⲱⲛ-
ⲣⲓ [
ⲉⲧⲉ ⲧⲙⲉ[ⲧⲙⲁⲓⲥⲟⲛ ⲉⲧ . . .
ⲉ ⲡⲟⲩⲉⲣⲏ[ⲟⲩ ⲏⲉⲛ ⲟⲩⲱⲁⲛ-
ⲟⲛⲁⲩⲧ ⲉ[. . . . . .
ⲓ]ⲉ ⲕⲉⲟⲩⲓ ⲫ[. . . . . ⲉⲛ-
ⲧⲟⲗⲏ
Ⲉⲛⲟⲟⲩ ⲛⲥ[ⲉⲫⲁⲓ ⲛⲛⲟⲩⲃⲁⲗ ⲉ ⲡ-
ⲱⲱⲓ ⲉ ⲧⲫ[ⲉ ⲛⲟⲩⲥⲟⲛ ⲙⲙⲏⲛⲓ ⲉ
ⲡ̄ⲭ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄[ⲧⲟⲩⲱⲗⲏⲗ ⲉⲣⲟⲩ
ⲧⲉⲛⲛⲁⲣⲧ̄ ⲉ[ⲣⲟⲩ . . . . . .
ⲭⲉ ⲩⲛⲁⲉⲣⲏ[ⲱⲃⲱ ⲙⲙⲱⲟⲩ
ⲁⲛ
ⲁⲗⲗⲁ ⲩⲛⲁⲛ[ⲁⲣⲙⲟⲩ ⲉⲃⲟⲗⲏⲉⲛ
ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲛ[ⲧⲉ ⲁⲙⲉⲛ̀ⲧ
ⲉ]ⲣⲉ ⲫ̄ⲧ̄ ⲡⲓⲙ[ⲁⲓⲣⲱⲙⲓ ⲱⲓⲛⲓ ⲛ̄ⲥⲁ ⲧ-
ⲙ]ⲉⲧⲁⲛⲟⲓⲁ ⲛ̀[ⲡⲓⲣⲉⲫⲉⲣⲡⲟⲃⲓ ⲟⲩⲁⲉ
ⲫ[ⲟ]ⲩⲱⲱ ⲫ[ⲙⲟⲩ ⲛⲧⲉ ⲡⲓⲣⲉⲫ-
ⲉⲣⲡⲟⲃⲓ ⲙⲫ[ⲏ ⲁⲗⲗⲁ ⲉ ⲧⲁⲥⲑⲱⲟⲩ
ⲉⲧⲙⲉⲧⲁⲛ̀ⲟ[ⲓⲁ
Ⲧⲟⲧⲉ ⲏⲉ[ⲛ ⲡⲭⲓⲡⲧⲁⲥⲱⲧⲉⲙ ⲉ ⲡⲁⲓ
ⲛ̀ⲧⲟⲩ [ⲙⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ
ⲙⲁⲕⲁⲣⲓ [ⲁⲓⲕⲁⲧ ⲡⲧⲉⲩⲙⲉⲧⲙⲁⲓ-
ⲱⲛⲣⲓ ⲧ[

[Thereupon] I marveled at him as I beheld him remaining in the midst of his sons and rejoicing greatly, and (I marveled at) the dread voice of that holy one[1] which resounded in my ears and dismayed me. [x] (p. 15) = *Hist. Patr.*, p. 244 f.

Then said the Cherubim unto me, "If his sons walk in the straight way according to (?) my counsel wherein Abba Makari walked and . . ., they shall enter in with him into the palace of the King and delight themselves with him in the realms of light. But they who harken not unto his precepts and walk not according to his commandment, shall have no portion with him, but shall be cast forth from the flock and [shall have no portion in ?] his inheritance." Then the righteous Abba Makari said unto him: ". . .[x]Put not thy seal[2] upon my sons with this word, O my lord. But if there be a grape sound in a cluster, destroy it not, for there is a blessing of God upon it.[3] For I trust in Christ the beloved of my soul that if my sons keep one single commandment . . ., which is the love of brethren [shown ?] to one another in pity; or (if they keep) another one [of my] commandments, but shall raise up their eyes to Heaven once in a day unto the Christ Jesus and [pray unto Him ?], we trust in Him that He will not forget them, but will deliver them from the punishments of Amenti. For God, the Lover of mankind, seeketh after the repentance of sinners and desireth not the death of sinners, but (rather) to bring them to repentance." [x] p. 16

Then when I heard these things at the mouth of the holy Abba Makari, I understood his love for his sons.

1 *sc.* the 'Cherubim.'

2 Cp. *Rev.* XXII, 10.

3 *Isaiah* LXV, 8. The saying is again put in the mouth of Macarius in the 'Translation of the Forty-nine Martyrs' (*Notices et Extraits*, XXXIX, p. 334). It is again used in a fragmentary text published by Crum (*Theological Texts*, no. IX, p. 41).

Frag. 3 (Cairo, no. 2).

ⲛⲁⲙⲓⲥ[1] ⲉⲧⲥⲁⲗⲏⲟⲩⲧ ⲉⲣⲟⲥ
ⲙⲉⲙ ⲡⲉⲥⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲥⲉ-
ⲑⲛⲧ ⲁⲛ ⲉⲭⲉⲛ ⲣⲁⲓ
ⲉⲃⲏⲗ ⲉ̄ ⲥⲉⲗⲥⲓⲗ ⲛ̄ⲣⲉⲙⲣⲁⲩⲱ
ⲡⲉⲡⲓⲕⲏⲥ ⲉⲧⲁⲏⲏⲕ ⲉⲃⲟⲗϧⲉ(ⲛ)
ⲣⲙⲟⲧ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁ-
ⲛⲉⲩ
Ⲡϣⲣⲏϯ ⲉⲧ ⲉⲣⲉ ⲡⲓⲥⲁϧ ⲛⲁⲡⲟⲥ-
ⲧⲟⲗⲟⲥ ⲡⲁϩⲗⲟⲥ ⲟⲓ ⲙ̄ⲙⲉⲑⲣⲉ
ⲛⲁⲛ ⲙ̄ⲡⲓⲥⲁⲭⲓ ⲛ̄ⲧⲉ ⲛⲁⲓ ⲑⲱϫⲉⲙ
ϣⲁⲓ
Ⲁⲛⲁⲩ ⲙⲡⲉⲣⲙⲉⲧⲓ ⲱ ⲡⲁⲥⲡⲏⲟⲩ
ⲭⲉ ⲉⲧⲁⲓⲧⲁϫⲣⲟ ⲛ̄ⲛⲁⲓ ⲁⲫⲟⲣⲓⲥ-
ⲙⲟⲥ ⲉⲃⲏⲉ ⲧⲁⲓ ⲧⲉⲡⲉⲁ ⲑⲁⲓ ⲙ̄-
ⲙⲟⲛ ⲁⲗⲗ[ⲁ ϯⲛⲉ]ϯ ⲧⲉ ⲉⲃⲏⲉ ⲧⲁⲓ[2]
ⲱⲱⲛⲓ ⲕⲁⲧⲁ ϣⲣⲏϯ ⲉⲧⲁⲩ-
ⲥⲱⲣⲡ ⲛⲏⲓ ⲉⲃⲟⲗ ⲉⲓⲧⲉⲛ ϣⲛ
ⲉⲧⲧⲁⲙⲟ ⲙ̄ⲙⲟⲓ ⲭⲉ ⲣⲱϯ ⲡⲉ ⲡ-
ⲧⲟⲩⲱⲱⲛⲓ ϧⲉⲛ ⲡϧⲁⲓⲏ̄ ⲛ̄ⲧⲉ ⲡⲓ-
ⲉⲣⲟⲟⲩ
Ⲉⲃⲏⲉ ϣⲁⲓ ⲁⲓⲥϧⲁⲓ ⲙ̄ⲡⲁⲓ ⲕⲁⲡⲱ(ⲡ)
ϧⲉⲛ ⲟⲩⲧⲁϫⲣⲟ ⲁⲓϫⲁⲩ ⲉⲃⲏⲉ
ⲡ[ⲏ] ⲉⲑⲛⲁⲓ ⲕⲁⲧⲁ ⲥⲛⲟⲩ ⲣⲓⲙⲁ ⲛ̄-
ⲧⲟⲩⲣⲉⲡⲟⲩ ⲉⲃⲟⲗ ⲣⲁ ⲡⲱⲟⲩ ⲛ̄ⲛⲓ-
ⲣⲱⲙⲓ ⲟⲩⲟⲩ ⲛ̄ⲥⲉⲙⲉⲡⲣⲉ ⲡⲱ-
ⲟⲩ ⲙ̄ⲫ̄ϯ ⲉⲧⲥⲟ-
ⲥⲓ
Ⲁⲩϫⲱ [ⲙ]ⲡⲁⲓ ⲕⲉⲥⲁⲓ ⲛⲏⲓ ⲟⲛ ⲛ̄ϫⲉ
ⲫⲁ ϯⲙⲟⲣⲫⲏ ⲛⲟⲩⲱⲓⲛⲓ ⲉ-
ⲱⲱⲛ ϯⲙ̄ⲡⲱⲁ ⲣⲱ ⲙ̄ⲙⲟⲩ ⲭⲉ
ⲣⲱϯ ⲡⲉ ⲛ̄ⲧⲉ ⲡⲓⲉⲣⲟⲟⲩ ⲛ̄-
ⲧⲉ ⲡⲉⲕϫⲓⲛⲓ ⲉⲃⲟⲗϧⲉⲛ ⲥⲱⲙⲁ
ⲉⲣⲕⲁⲧⲁⲡⲧⲁⲛ ⲉ ⲡⲓⲉⲣⲟⲟⲩ ⲛ̄-
ⲧⲉ ⲡⲁⲓ ⲁⲅⲓⲁⲥⲙⲟⲥ ⲫⲁⲓ ⲛ̄ⲧⲉ
ⲧⲁⲓ ⲉⲕⲕⲗⲓⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉⲕ-
ϣⲉ ⲡⲁⲕ ⲣⲁ ⲡ̄ϫ̄ⲥ̄ ⲫⲛ ⲉⲧ ⲉⲕ-
ⲙⲉⲓ ⲙ̄ⲙⲟⲩ
ⲟⲩⲟⲩ ϫⲡⲁⲙⲧⲟⲛ ⲙ̄ⲙⲟⲕ ⲡⲉⲙ
ⲡⲓϫⲁⲓⲕⲉⲟⲥ[1] ⲧⲓⲣⲟⲩ ϧⲉⲛ ⲓⲗⲏⲙ
ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲛⲓⲛ ⲉⲧⲟⲩⲛⲟⲩ ⲧⲛ-
ⲣⲟⲩ
Ⲡⲉϫⲛⲓ ⲛⲁⲩ ϫⲉ ⲡⲁⲡⲛⲏ ⲣⲁⲣⲁ
ϕ̄ϯ ⲛⲁⲁⲓⲧ ⲛ̄ⲙ̄ⲡϣ ⲣⲱ ⲉⲑ-
ⲣⲉϥϣⲟⲡⲧ ⲉⲣⲟϥ ϧⲉⲛ ⲡⲁⲓ ⲉ̄-
ⲣⲟⲟⲩ ⲉⲑⲟⲩⲁⲃ ϕⲁⲓ ⲛ̄ⲧⲉϥ-
ϫⲉ ⲡⲁϣⲛⲓ ⲛ̄ⲧ[ⲛ]ⲧⲩ ⲁⲡⲟⲕ
ϧⲁ ⲡⲉϥϧⲱⲕ ⲛ̄ⲣⲉϥⲉⲣⲡⲟ-
ϧⲓ
Ⲭⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̄ϫⲉ ⲡⲁⲡⲛⲏ ⲡ̄ϫ̄ⲥ̄
ϕⲙⲉⲡⲣⲓⲧ ⲛ̄ⲧⲁⲩⲯⲩϫⲏ ⲙⲉⲙ
ⲡⲁⲡⲁ ⲭⲉ ⲁϥⲓⲣⲓ ⲙ̄ⲡⲉϥⲣⲁⲓ
ⲛ̄ⲛⲓϣϯ ⲛⲉⲙⲛⲓ ⲟⲩⲟϥ ⲥⲁ-
ⲧⲟⲧϥ ⲁϥⲉⲣ ⲁⲫⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
ϧⲁⲣⲟⲓ ⲛ̄ⲛⲉ ⲡⲓϫⲉⲣⲟⲩ-
ϧⲓⲙ
Ⲗⲟⲓⲡⲟⲛ ⲁⲓⲙⲟⲩϯ ⲉ̄ ⲁⲅⲁⲑⲟⲥ ⲡⲓ-
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉϫⲛⲓ ⲛⲁϥ
ⲭⲉ ⲡⲁϣⲛⲣⲓ ⲁⲅⲁⲑⲟⲥ ⲥϧⲁⲓ
ⲙ̄ⲡⲁⲓ ⲉⲣⲟⲟⲩ ⲛ̄ⲧⲉ ⲡⲁⲓ ⲁⲅⲓⲁⲥⲙⲟⲥ
ⲉ ⲧⲟⲧⲕ ⲟⲩⲟϥ ⲙⲁⲫⲙⲉⲧⲓ
ⲛⲏⲓ ⲉⲣⲟϥ ⲙ̄ⲙⲏⲛⲓ ⲉⲓⲣⲁ ⲛ̄ⲧⲁ-
ϣⲱⲛⲓ ⲉⲓⲓⲣⲓ ⲙ̄ⲫⲙⲉⲧⲓ ⲛⲛⲁⲛⲟⲩⲓ

[1] *sc.* ⲁⲩ]ⲛⲁⲙⲓⲥ. [2] Text uncertain.

[1] ⲉ added above the line by a later hand.

× *Recto* = *Hist. Patr.*, pp. 250 f.

[Know, my brethren, that not one of these[1] shall receive the lot of Jacob; and the] ×power which rests upon it (*sc.* the Sanctuary) and its altar: they are concerned with naught save the ornament of meekness and gentleness, which is perfect in every good grace; even as the Epistle of the Apostle Paul beareth us witness in the discourse on this same vocation.[2] Lo,[3] think not, my brethren, that I have decreed this excommunication because of this generation, but . . . because of that (generation) which will come,[4] even as was showed unto me by him (*sc.* the 'Cherubim' or Seraph[5]) who declared unto me, "I fear that they shall become (such) in the last days." For this cause I have written this Canon[6] strongly. I establish it because of those who will come after a time, that they may turn away from the glory of men and love the glory of God most High.

1 *i.e.* violators of the Canons of Benjamin which immediately preceded this fragment (see *Hist. of the Patr.*, p. 250).

2 See *Galatians* v, 22 ff.

3 In the Arabic this and the following paragraphs are inverted.

4 The Arabic has "Nay rather I have written them because there will come another generation in the last times which will deserve what I have written," etc. This may be no more than a natural expansion of a compressed clause, but it is equally possible that after l. 15 one or two lines have dropped out of the Coptic.

5 A 'Cherubim' or Seraph appeared to Benjamin during the Consecration of the Church (see *Hist. of the Patr.*, pp. 244 ff.). It was perhaps to commemorate this appearance that a Seraph was painted on the NE. soffit of the dome in the (ninth cent.) Haikal of Benjamin in the Church of S. Macarius (see above, p. 122, note 2).

6 Clearly the Coptic contained the Canons of Benjamin. If these are interpolated, the interpolation is earlier than the tenth century, the date of these fragments.

Again, this word also spake he of the glorious form unto me, if indeed I am worthy of it: "The time of the day of ˣthy passing out of the body (will) coincide with the day of the Consecration of this Church;[1] that thou mayest depart unto Christ Whom thou lovest. And thou shalt rest with all the righteous in Jerusalem, the city of all them who rejoice." I said unto him: "My lord, shall God then make me worthy that He may take me unto Him upon this same holy day, that He should speak of my visitation upon it—me, His sinful servant? Praised be my Lord the Christ, the beloved of my soul and spirit, that He hath wrought His great mercy upon me." And straightway the Cherubim vanished from before me. ˣ *Verso*

Then I called unto Agathos[2] the Priest and said unto him: "My son, Agathos, write down this day of this Consecration and remind me of it daily, that I may be mindful of my sins."

D. *The Translation of Saint Macarius.*

Parchment. Three leaves[3] from a single MS., namely *Cod. Tisch.* XXIV, 22 (23 × 25 cm.),[4] XXIV, 32 (34 × 25 cm.), and XXIV, 24 (32 × 23 cm.):[5] the second and third leaves are clearly consecutive. The title is enclosed in a narrow frame of double-strand cable-work. In the upper margin is a 'rubric' in informal uncials stating the occasions on which the work was to be publicly read. As usual, the first line of the text is in large ornate capitals; the hand of the remainder is identical with that of Nos. VIII B, XXIII C, and XXIX, and must therefore be assigned to the tenth century.[6]

After the title and exordium (Frag. 1) the text records the death of Macarius and his burial in a cave near the Church which he had built. Attracted by the miracles wrought by means of his body, the men of P-djidjbêr resolve to steal the relics and convey them to their own town (Frag. 2). This they succeed in doing. The remains of the saint installed in a new Church at P-djidjbêr work fresh marvels. Subsequently, when the town had been devastated by the Arabs and the shrine was neglected, a certain Joseph, *archon* of Elmi, removed the body to his own town in the Year of the Martyrs 500, and built for it a new Church (Frag. 3). For the sequel reference must be made to the summary in the *Synaxarium*,[7] where it is related that in the days of the Patriarch John,[8] the monks of the Monastery of Saint Macarius went to Elmi and after some difficulty were allowed to take possession of the body. On their return journey across the desert the spot where a 'Cherubim' had once taken the hand of Saint Macarius was supernaturally revealed. The remains were enshrined in the monastic Church, where they still rest along with the bodies of Macarius of Alexandria, Macarius of Tkôou, and John the Little.

Possibly the narrative was composed and first pronounced in 830 A.D., at the Consecration of the restored 'Sanctuary of Benjamin,' wherein presumably the relics of the saint were reinstalled after the Fifth Sack of the Monasteries.[9]

1 Benjamin I is commemorated in the Coptic Calendar on Tubah 8, the day of the Consecration of the Church (see *P.O.* X, 196).

2 Syncellus of Benjamin and his successor (661–677). Note that his name is twice given as ⲁⲅⲁⲑⲟⲥ. (The Coptic Diptychs have the corresponding genitive ⲁⲅⲁⲑⲟⲩ.) In the *Hist. of the Patr.* the Arabic form is اغاثوا (Aghâthûâ), for which Evetts gives Agathon.

3 See Leipoldt, *l.c.*, pp. 393, 394, 396.

4 The first leaf in the MS.: the lower third is torn off.

5 A large fragment has been torn off the lower part diagonally from the outer to the inner edge.

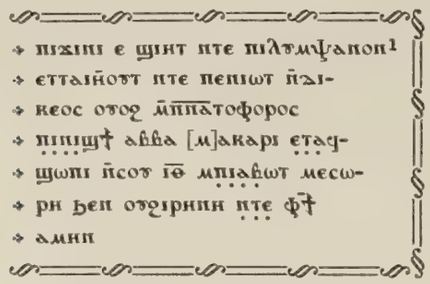
6 The date (=830 A.D.) in Frag. 1, *verso*, is surely the date of composition and possibly that of the MS. itself.

7 Mesôrê 19. Since the Arabic has not yet been published see the Ethiopic version *s.d.* Nahase 20 (*P.O.*, IX, 355 ff.). For the period (440 years) stated to have elapsed between the death of Macarius and his translation, see below, p. 132, note 6. This detail shows clearly that the summary in the *Synax.* is derived from our Coptic text.

8 John IV, 775–799 A.D.

9 See p. 132, note 6.

Frag. 1 (*Cod. Tisch.* XXIV, 22).



+ пїхіпі є ϣінт пте пїлтмψалмоп[1]
+ єттаіѧоот пте пепіωт ѧ̄пі-
+ кеос отоϥ ѧ̄ппатофорос
+ пїпіϣ† аββа [м]акарі єтаϥ-
+ ϣωпі ѧ̄соот ї҃ѳ̄ мпіаѧωт месω-
+ рн ѧ̄еп отрірнпн пте ф̄†
+ амнп

ΔΛΗΘΩС ΟΥΩΠΙ

пе псаχі [мпі]профнтнс
єѳоταѧ отоϥ пїψ̣ѧ̣лм-
ω]ѧос ѧаγіа ф̣[н] єтχѡ ѧ̄-
мос] χе пїка[с] тн̣рот п- фопрс[2]
те пі]ѳмні [п]ѳ̄т̄ п̣[єѳпа]ρ̣ωіс
єрω]ο̣т отоϥ [ота]і єѧ̣ϩ̣ ѧ̄-
ѧ̣нто]ѧ̣ ппеϥло[ϥлеϥ ? ?
[. . . . .]. п[. . . . . п]ρ̣офн-
ї0 [тнс

* * *

[1] Above in small informal uncials is the rubric: єтωϣ ммоϥ псот ї҃ѳ ммесωрн пем єтоϣ ммоϥ оп мепенса ѧ̄ѳоξалогіа ѧ̄еп пеχωрϩ мпс̣от̣ мпепіωт аββа макарі пїпіϣ† "Let them read it on the nineteenth day of Mesôrê. Let them read it also after the Doxology in the night of the Day (Phamenôth 27) of our Father Abba Makari the Great."

[2] Small informal uncials by a later (?) hand.

пχе ф̣н єтрωіс ē̄ пїсλ̄
Отоϥ ѻ̄моіωс χе пθ̄т̄ па-
ареϥ є отоп пїѧ̣еп єѳмеі ѧ̄-
моϥ
5 Пθ̄т̄ χе оп ϥχѡ ммос ѧ̄еп
пієγγєλіон єѳоταѧ єт-
ѧ̣е пі . . . . . ѡ χе отϣωі ѧ̄-
те тетепа̣фе ѧ̄пеϥтако а̣п
Ке гар іс ѵ̄м̄ промпі аγϣѡ-
ї0 пі
іскєп ēтаϥмтоп ѧ̄моϥ п-
χе пепіωт єѳоταѧ ѧ̄ппа̄-
тофорос пїпіϣ† аββа [ма-
карі ϣа п̣іероот ѧ̄те т̣[па-
ї5 ротсіѧ̣ ѧ̄пеϥлѵмсапоп [єѳоγ-
аѧ̣ ϣароп
Отоϥ ката [п]саχі ѧ̄ппро[фн-
тнс χе фапθ̄т̄ єто̣[
паρе пσ̄[с ар]ерϥ є пеϥка[с . .
ї0 єγ[о]ι̣ паγ[т]ѧ̣ко
Отоϥ паϥ [. .]ι̣с ероϥ п . [
ох єϥ . [. . .] кєп[.]. . . [
єϥ† т[ ]ѡ̄[

* * *

[p. 1] ×*The Coming*[1] *to Shiêt of the glorious Relics of our righteous and Spirit-bearing Father, the great Abba Makari, which took place on the nineteenth day of the month Mesôrê. In the Peace of God! Amen.*

Verily it is a true saying of the holy Prophet and Psalmodist David who saith that: "All the bones of the righteous the Lord keepeth them and not one of them shall perish"[2]. . . Prophet. . .

* * * * * *

Verso ×"He that keepeth Israel [shall neither slumber nor sleep."[3] And likewise: "The Lord will deliver all them that love Him."[4] The Lord also saith in the holy Gospels concerning the. . . : "A hair of your heads shall not perish."[5] For lo, four hundred and forty years[6] are passed from the time when our holy Spirit-bearing Father, the great Abba Makari, fell asleep, unto the day of the coming unto us of his holy relics. And according to the word of the Prophet: "He who is the Lord's. . . the Lord will deliver his bones. . . without perishing. . ."[7]

* * * * * *

1 *i.e.* Translation. 2 *Ps.* XXXIV, 20? 3 *id.*, CXXI, 4. 4 *id.*, CXLV, 20. 5 *Matth.* X, 30; *Lk.* XII, 7.

6 Macarius died in 390 A.D. If this was the date accepted by the author of our text, the date of the Translation would be 830 A.D.; but Macarius was translated *temp.* John IV (*i.e.* before 799 A.D.: cp. *H.N.S.* III, § 1). Possibly the date belongs not to the Translation under John IV, but to the installing of the relics in the 'Sanctuary of Benjamin' at the Mon. of Macarius: this Church, which had been ruined in the Sack of the Monasteries in 817 A.D., was actually restored by Abba James between 825 and 830 A.D. (see *Hist. of the Patr.*, ed. Evetts, p. 574). The text may therefore have been composed and pronounced when that Church was consecrated and the body of the Saint reinstalled therein. But did the writer know the correct date of Macarius' death?

7 *Psalm* XXXV, 10?

Frag. 2 (*Cod. Tisch.* XXIV, 32).

..] ⲧⲡⲉⲧⲣⲁ ⲉⲩⲧⲉⲣⲟⲩⲟⲩ ⲛⲁⲩ
...]ⲁⲉ ⲭⲱⲕ ⲉⲃⲟⲗ ⲙ̄ⲫⲟⲩⲁⲣⲥⲁ-
ϩ]ⲓ ⲙⲡⲓⲁⲛⲧⲟⲕⲣⲁ-
ⲧ]ⲱⲣ
Ⲑⲉ]ⲓⲉ ϥⲁⲓ ⲙⲡⲉⲩⲗⲟⲭⲩ ⲉⲩ.[.
ⲉⲣⲟⲩ ⲯⲁⲧⲉϥⲟⲓⲧⲩ ⲉⲣⲁⲧⲩ
ⲙ]ⲡⲛ̄ⲧ̄ ⲕⲁⲧⲁ ⲡⲓ ⲉⲧⲁϥⲓⲥⲧⲟ-
ⲣⲓⲁ ⲙⲙⲱⲟⲩ ⲛⲁⲓ ⲡⲁⲉ ϥⲓ ⲉⲑ-
ⲟⲩⲁϩ ⲁⲃⲃⲁ ⲥⲁⲣⲁⲡⲓⲱⲛ ϥⲙⲁ-
ⲑⲏⲧⲓⲥ ⲙ̄ⲡⲓⲙⲓⲱϯ ⲁⲃⲃⲁ ⲁⲛⲧⲱ-
ⲛⲓⲟⲥ
Ⲏⲉⲛ ⲡⲁⲓⲡⲟⲣⲉ[.....]ⲟⲩⲛ ⲛ̄-
ⲑⲟⲩ ⲡⲉⲛⲑⲉⲟϥ[ⲟⲣⲟⲥ] ⲛ̄ⲓⲱⲧ
ⲉⲧ ⲁ ⲡⲓⲉ[ⲧⲙ]ⲁ ⲉ[ⲑⲟⲩⲁϩ ⲭⲟ]ϯⲙⲧ
ⲉⲃⲟⲗ ϩⲁⲭⲱϥ ⲛ̄[ⲥⲛⲟⲩ ⲛⲓ-
ϩⲉⲛ
ⲉⲧⲉ ⲡⲉⲩⲭⲓⲛ[. . .].ⲛ ⲡⲉ ⲙ̄-
ⲡⲣⲟϣ [.]ϥ ⲧⲁ.[. . .]..ⲉ
ϩⲁ ⲡⲥ̄ⲧ̄ ϥⲛ ⲉⲧ[. . .]ⲙⲉⲓ
ⲙⲙⲟϥ
Ⲁϥⲭⲱ ⲙ̄ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁϩ ⲉ-
ϩⲟⲩⲛ ϩⲉⲛ [ⲟⲩ]ⲥⲡⲏⲗⲉⲟⲛ ϩⲁ
ⲑⲟⲩⲱ[ⲥ ⲛ̄ϯⲉⲕ]ⲕⲗⲏⲥⲓⲁ ⲑⲁⲓ
ⲉⲧⲁϥϫⲟⲧⲥ [ⲙ]ⲫⲣⲏϯ ⲉⲧⲥϩⲏ-
ⲟⲩⲧ ϩⲉⲛ ⲛ̄[ⲉϥⲓⲣ]ⲟⲥ ⲉⲑⲟⲩ-
ⲁϩ
Ⲉⲡⲓⲁⲛ ⲟⲩⲛ ..... ⲙⲁϥ ⲛⲕⲁϩⲓ
ⲧⲏⲣϥ ⲡⲉ ⲛ[ⲟⲩⲥ]ⲁⲗⲡⲓⲍ ⲛ̄ⲧⲉ
ⲛⲓ]ⲱⲫⲏⲣⲓ ⲉⲧⲉⲙⲙⲁⲩ
[ⲛⲉ]ⲙ ⲛⲓ..[.]..... ⲧ..ⲛⲓ ⲙ̄ⲙⲱ-
[ⲟⲩ ⲉⲣⲉ ⲛ]ⲥ̄ⲧ̄ ⲉⲣⲉⲡⲉⲣⲥⲓⲛ ⲙ̄-
[ⲙⲱⲟⲩ ⲉⲃⲟⲗϩⲓ]ⲧⲟⲧϥ

Ⲥⲟⲃⲉ ϥⲁⲓ ⲛⲁⲩⲡⲛⲟⲩ ⲉⲃⲟⲗϩⲉⲛ
ⲙⲁ ⲡⲓⲃⲉⲛ ⲛ̄ⲧⲉ ϫⲏⲙⲓ ⲙ̄ⲙⲁⲩ-
ⲁⲧϥ ⲁⲛ ⲁⲗⲗⲁ ⲛ̄ⲧⲉ ⲡⲓⲕⲉ-
ϫⲱⲣⲁ ⲉⲑⲟⲩⲏ-
ⲟ]ⲩ
ⲛ̄ⲁⲉ ϩⲁⲡⲱⲟⲩⲧⲥ ⲙ̄ⲡⲓⲥⲧⲟⲥ
ⲉⲧⲯⲗⲏⲗ ϩⲉⲛ ⲡⲉⲩⲥⲡⲏⲗⲉⲟⲛ
ⲟⲩⲟϩ ⲉⲧⲟⲩⲱⲯⲧ ⲉϫⲉⲛ ⲡⲉⲩ-
ⲙⲛⲏⲙⲁ ⲟⲩⲟϩ ⲡⲉⲯⲁⲧⲉⲣⲁⲡⲟ-
ⲗⲁⲧⲓⲛ ⲛⲉ ⲡϩⲁⲡⲧⲁⲗⲥⲟ ⲉⲃⲟⲗ-
ϩⲓⲧⲟϥ ⲛ̄ϫⲉ ⲡⲏ ⲉⲧⲯⲱⲙⲓ
ⲡⲟⲩⲙⲛⲯ ⲛ̄ⲥⲙⲟⲩ
Ⲟⲩⲟϩ ⲡⲣⲟⲧⲟ̄ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲣⲉⲙ-
ⲡⲁⲓϫ[ⲏ]ⲣ ⲡϯⲙⲓ ⲙ̄ⲡⲉⲡⲓⲱⲧ ⲛ̄-
ϫⲓⲕⲉⲟⲥ
Ⲛⲁⲩⲡⲛⲟ[ⲩ ϩ]ⲱⲟⲩ ⲛⲉ ⲥⲡⲟⲩⲁⲉ-
ⲱⲥ [ⲛⲁⲧⲟⲩ]ⲱⲯⲧ ⲉϫⲱϥ
ⲟⲩⲟ[ϩ ⲁⲩⲛⲁ]ⲩ ⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲙⲡⲁ-
ⲣⲁⲍⲟ[ϫⲟⲛ] ⲉⲧⲯⲟⲛ ⲉⲃⲟⲗϩⲓ-
ⲧⲉⲛ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲑⲟⲩⲁϩ ⲙⲉ-
ⲙⲉⲛⲥⲁ ⲡⲛ ⲉⲧ ⲁⲩⲟⲓ ⲡⲓⲣⲁ ⲙ̄ⲙⲱⲟⲩ
ⲉⲃⲟⲗϩⲓⲧⲟϥ ⲓⲥϫⲉⲛ ⲉⲩϫⲏ
ϩⲉⲛ ϯⲥⲁⲣϫ
Ⲁⲩⲥⲉⲙⲡⲛⲧⲥ ⲛⲉ ⲛⲉⲙ ⲡⲟⲩⲉ-
ⲣⲛⲟⲩ ϫⲉ [ϩⲓ]ⲛⲁ ⲛ̄ⲥⲉⲟⲗϥ ⲛ̄ⲥⲓ-
ⲟⲩⲓ ⲉⲃⲟⲗϩⲉⲛ ⲡⲓϣⲁⲩⲉⲩ ⲛ-
ⲥⲉⲟⲓⲧϥ ⲉ ⲡⲁⲓϫ̄ⲏⲣ ⲡⲟⲩϯⲙⲓ
ⲟⲩⲟϩ ϥⲁⲓ ⲁⲩⲱⲱ-
ⲛⲓ
Ⲟⲩⲟϩ ⲗⲟⲓⲡⲟⲛ ⲙⲉⲛⲉⲛϩⲁ ⲟⲩ-

×...the Rock[1] rejoicing. He was...to fulfil the command of the Almighty. For this cause he[2] ceased not to...him until he brought him unto the feet of the Lord; according to that which the holy man Abba Sarapion, the disciple of the great Abba Antonius, hath related unto us.[3] So when our God-bearing Father upon whom the Holy Spirit looked at all times,...And when his departing...unto the Lord...Whom he loved, they laid his holy body in (a cave) near by the Church which he had built; even as it is written in his holy life.[4] × *Recto*

So when the whole earth...[was] filled with...the trumpet of those marvels and the [wonders which were performed], the Lord working them by his means, ×for this cause there came from every place, not only in Egypt but in distant lands, companies of faithful people who prayed in his cave and worshiped at his tomb; and they who were sick in divers ways enjoyed healing. More especially the people of P-djidjbêr,[5] the village of our righteous Father, used also to come eagerly and to do reverence to him; and they beheld the astonishing wonders which were wrought by means of his holy body after those (wonders) which they had experienced through him while he was in the flesh. They made an agreement together to take him away by stealth from the deserts and bring him to P-djidjbêr, their village; and this came to pass. And then after a × *Verso*

1 *i.e.* the Rock on which Macarius dwelt: see *A.M.G.* XXV, 88 f. (probably a rocky ridge NNE. of the present Dêr Abû Makâr).

2 *i.e.* the 'Cherubim' who watched over Macarius.

3 See *A.M.G.* XXV, 109 (Sarapion of Thmuis is the reputed author of the *Life of Macarius*; but see *H.N.S.*, Appendix III).

4 *op. cit.*, p. 111.

5 The modern Shabshîr in the Province of Menûf: see Amélineau, *Géogr.*, pp. 187 f., *s.v.* Gigouir.

Frag. 3 (*Cod. Tisch.* XXIV, 24).

сноу аѳ̣ѡоѳ† є [поѳерноу
аѳ̈і є ѯіит ѣєп оуχѿп .[
ϩωс єѳ̈рѯорп псωоѳ[п м̄пima
єт єqχн ñѣнтq ñхє пє̣[ѡма
м̄пєппапаѳіос ñ-
ιωт
аѳ̈ѯє пωоу аѳоλq ñσ̣ιοѳ̈і
єϩ̣оλѣєп пima єт єqχн пѣнт̣[q
оѳоϩ аѳ̈таλоq є ϩап[т]єϩ̣п̣ѡоѳ̈і
аѳоλq є пхнхϩнр
оѳоϩ паι рн† аѳ̈кѡт поѳ-
єккλнсіӓ єссєλсѡλ єϩ̣оλ
ката пєуταїо аѳ̈χаq пѣнтс
єоϩє же паре тχѡра ñχнмι
пє ѯоп ѣєп оѳпіѯ† ñєѳоє-
піӓ ѣєп пієϩ̣ооѳ єтєм-
маѳ
пе псноу гар ѱе єѳоι ноѳро
нхє пірѡмеос
Оѳоϩ ϩітєп тхом м̄п̣[ιпарак-
λнт̣оп єтѯоп пє̣[маq а оѳ-
мнѯ оп ммнп̣[ι пем ѯфнрι
ѯѡпι єϩ̣оλϩι̣[оτq ѣєп пι-
τοпос ѐτє[ммаѳ
Шєпєпса [же т̄ζ̄ ñромпι аѳ-
амаρι п̣[хє пісаракнпос аѳ-
єρϩнт̣[с . . .
[. . .
[. . .
[. . .
О[. . .

. . . . .]є̣ѣрнι оѳоϩ аѳ-
. . .] оѳоϩ пκєпооq ϩωq
пхι]хϩнр пє аqѯѡq пє
ѯа]̣τє ноѳкоѳхι ñται ѣє ап-
λ]ѡс
Оѳ]оϩ єqпаѳ ñхє ιωснф пι-
φ̣ιλοχ̄ρ̄с̄ ñαρχωп ñτє єλмι
же [с̣]єѯѡι м̄φρωоѳѯ ап м̄-
пιт]опос є паϕ̄ѣнтq ñ-
же псωма м̄пєпιωт м̄про-
φнтнс пιпιѯ† аϩ̣ϩ̣а ма-
карι
Паι рн† аqѯѡе паq єѳсєϩ̣ωс
пем ϩапмнѯ ñκλнрικос ё-
оλq ё єλмι оѳоϩ паре ϩап-
кемнѯ пφ̈ιλοпопос моѯι
пемωоѳ пє ѣєп оѳпіѯ† ñ-
хам̣н ѣєп †[ма]ϩ ф̄ ñромпι
пт̄]є пιӓѵιос м̄мартѵ-
рос]
Паι рн† са]̣τοτq аqкѡт поѳ-
єккλнсіа ѣ̣]єп пєдрап аq-
χаq пѣнтс] єоϩє же пе-
оѳоп ñоѳмн]ѯ пιаϩ† м̄-
. . .]є фрѡмι
м̄ф† пепιωт аϩ̣ϩ̣а] мака-
[рι
[ ].с
[ ]п̣

× *Recto* ×time they assembled together and went secretly to Shiêt . . . since they already knew the place wherein lay the body of our all-holy Father.[1] They went and took it away by stealth from the place wherein it lay and placed it upon their beasts (camels) and carried it to P-djidjbêr. And so they built a Church richly adorned according to his renown and laid him therein; because the land of Egypt was in great prosperity in those days, for it was the time when the Romans were ruling.[2]

And through the power of the Paraclete which was with him, many signs and wonders were wrought by his means in that Sanctuary. But after [three hundred and sixty years[3] the Saracens gained] dominion, × *Verso* [they] began . . . ×. . . down, and they . . . . And P-djidjbêr itself also was desolated save for a small (portion) in just this manner.[4] And when Joseph, the Christ-loving *archon* of Elmi,[5] saw that they could not take care of the Sanctuary wherein was the body of our Father the Prophet, the great Abba Makari, he went reverently with multitudes of clergy to remove it to Elmi. And multitudes also of devout persons were marching with them in great tranquillity, in the five hundredth year of the holy Martyrs.[6] And so straightway he built a Church in his name: he laid him therein, because there was a multitude of believers . . . to the man of God, our Father Abba Makari . . .

1 According to the *Synax.*, Baremhat 27 (ed. Basset, p. 905), John, the covetous disciple of Macarius, was bribed to reveal the secret.

2 Cp. Abû Salih, fo. 23a (ed. Evetts, pp. 80 f.), where the Roman revenue from Egypt is reckoned at 20,000,000 dinârs, whereas under Muslim rule it fell to 3,000,000 dinârs.

3 The *Synax.* (*l.c.*) states that the body remained at P-djidjbêr "about one hundred and sixty years, until the time of the domination of the Arabs." If the body was stolen when a disciple of Macarius was still living and remained at P-djidjbêr until 784 A.D., the figure given in the *Synax.* must be emended from 160 to 360 years.

4 *i.e.* the "domination of the Arabs" resulted in a devastation of the town. This may have taken place in the Coptic rebellion of 767 A.D. (Cf. Lane Poole, *Hist. of Egypt in the Middle Ages*, p. 32.)

5 = Elmay in the Province of Menûfieh (Amélineau, *Géogr.*, pp. 162 f.). Monks from Elmi at the Mon. of S. Macarius are mentioned in the colophon of a Coptic MS. (Zoëga, *Cat.*, no. LV, p. 107).

6 = 784 A.D.

E. *Fragments of Published Texts on Saint Macarius.*

i *Life of Saint Macarius* (Cairo, no. 57). Parchment. Upper part (7.2 × 17.4 cm.) of two leaves, numbered —$\overline{\text{λϛ}}$, —$\overline{\text{μϛ}}$, and forming a single sheet. In upper margin of *rectos* ÷; of *versos*, (*a*) $\overline{\text{λϛ}}$ ⲓⲥⲧ + ⲡⲭⲥ ⲛⲁⲓ ⲛⲏⲓ; (*b*) $\overline{\text{με}}$ ⲫ† ⲭⲱ ⲛⲏⲓ + ⲉϧⲟⲗ ⲁⲛⲟⲕ.

The text corresponds to *A.M.G.* XXV, pp. 66^{8-10}, 67^{4-6}, 73^{1-2}, 73^{10-12}. The following variants occur:[1]
A66[9] ⲙⲫⲣⲏ† ⟩ ⲙⲡⲓⲣⲏ†; ⲛⲑⲟⲩ ⟩ ⲙ̄ⲙⲟⲩ. A66[9–10] ⲡⲟⲩⲙⲏⲩ ⲛⲥⲟⲡ ⟩ omitted (as in *Cod. Vat.* LXIV). A66[10] ⲉⲟⲙⲱⲥ ⲁⲉ ⟩ ⲟⲙⲟⲓⲱⲥ. A67[4] ⲉⲧⲁⲡⲱⲟⲣⲡ ⲛⲭⲟⲥ. ⟩ ⲉⲧⲁⲓⲭⲟⲥ. A67[5] ⲛⲁⲩⲉⲣⲁⲡⲁⲛⲧⲁⲛ ⟩ ⲁⲩⲉⲣ-; ⲉⲡⲟⲩⲉⲣⲛⲟⲩ ⟩ ⲡⲉ added; ⲟⲩⲟⲩ ϧⲉⲛ ⟩ ⲛⲉⲙ. A73[1] ⲁⲉ ⲁⲕⲉⲣⲉⲩⲡⲟ- ⟩ ⲁⲕⲉⲣⲉⲓⲡⲟ-. A73[2] ⲛⲧⲉⲕⲥⲁϧⲟⲕ ⟩ ⲉⲕⲉ[ⲧⲥⲁϧⲟⲕ], as *Cod. Vat.* LXIV. A73[11] ⲉⲓⲉⲓ ⟩ ϯⲛⲁⲓ; ⲉⲡⲉⲓ ⲉϧⲟⲗ ϧⲉⲛ ⲡⲓⲉϫⲱⲣⲉ ⟩ ⲉ̄ⲡⲉⲉⲡⲕ ⲉ̄ϧⲟⲗ.

ii *Apophthegms of Saint Macarius* (Cairo, no. 55). Parchment. Fragment, 13 × 5 cm., from middle of a leaf. Stops, ⁘ and ~ (red) at end of paragraph. The text answers to *A.M.G.* XXV, 210^{11-17}, 211^{5-9}. The following variants occur:
A211[5] ⲟⲩⲱⲁⲉ ⲛ̄ⲭⲣⲱⲙ ⲟⲩⲟⲉ ⲛⲁⲫⲛⲁ- ⟩ ⲟⲩⲛⲟⲉ ... ⲉⲫⲛⲁ-. A211[6] ⲁⲛⲟⲕ ⲁⲉ ⲛⲁⲓϫⲱ ⟩ ⲁⲛⲟⲕ ⲁⲉ ϩⲱ ⲁⲓϫⲱ; ⲁⲡⲟⲥⲱⲛⲧⲏⲥ ⟩ ⲁⲓⲥ̣ⲓ ⲛ̣[.....] ⲛⲉⲙ ⲛⲓⲙⲁ ⲛ̣ⲟⲛⲁⲉ ⁘ ⲁⲓⲧ[.....?]. ⲧⲟⲩ, added. A211[7] ⲟⲩⲟⲉ ⲉⲓⲡⲛⲟⲩ ⲉϧⲟⲗ ⟩ ⲉⲓⲡⲏ]ⲟⲩ ⲁⲉ ⲉϧⲟⲗ-ϩⲓⲧⲟ[ⲧ; ⲉϫⲱⲓ ⟩ [ⲁ]ⲣⲓⲡⲁⲙⲉⲩⲓ added.

iii *Virtues of Saint Macarius* (Cairo, no. 56). Parchment. Leaf (much torn), 35 × 20 cm., red-brown ink. The text answers to *A.M.G.* XXV, pp. 192^{2}–193^{11}. The following variants occur:
A192[3] ⲙⲟⲡⲓ ⟩ ⲙⲟⲩ[ⲓ]. A192[4] -ϥⲱϫⲓ ⟩ ϥⲟϫⲧⲉⲡ. A192[5] ⲡⲁϥ ⟩ ⲙ̄ⲡⲓⲟⲛⲣⲓⲟ[ⲛ. A192[6] ⲡⲁ† ⲛ̄ⲧⲉⲕ- ⟩ ⲡⲁ† ⲧ[ⲉⲕ-. A192[10] ⲁⲓⲕⲉⲟⲥ ⟩ ⲡⲉ added. A193[3] ⲡⲁⲓⲱⲧ ⟩ ⲡⲉⲡⲓⲱⲧ (and so in 193[5]); ⲉϫⲉⲡ ϕⲁⲓ ⟩ ⲉϫⲉ]ⲛ ϩⲱⲃ. A193[9] ⲁⲉ ϩⲛⲛⲉ ⲟⲩⲁⲉ ⟩ ⲁⲉ ⲟⲩⲁⲉ.

XXIV. ODES TO SAINTS OF SCETIS

A series of Doxologies or acclamations in honor of Saints of Shiêt (Scetis) from various liturgical books.

(1) Paper. Two leaves ($\overline{\text{ϥⲁ}}$, $\overline{\text{ϥⲃ}}$), 26 × 17 cm., from Cairo, no. 92. 2, Group D, containing an acclamation to the great monastic Saints of Egypt: after [Paul] and Antony (ll. 1–7) the Saints of Scetis are acclaimed.

(2) Paper. Two leaves ($\overline{\text{ρⲛⲃ}}$ and —) from the Difnâr (No. XXXVIII F), with two imperfect Odes on John the Little (the Hegumen).

(3) Parchment. One leaf, C.U.L., *Add.* 1885, 9, ($\overline{\text{ⲕⲍ}}$), 19.5 × 16.3 cm., from a book of Hymns (No. XXXVIII G), containing the latter part of a Hymn on Abba John the Little.

(4) Parchment. One leaf (from the same MS.), containing the beginning of an Ode on Moses the Robber.

(5) Paper. One leaf, C.U.L., *Add.* 1886, 9, ($\overline{\text{ρϥ}}$), with the conclusion of a first and beginning of a second Ode on the Forty-nine Martyrs.

(6) Paper. Two leaves ($\overline{\text{ϥⲃ}}$, $\overline{\text{ϥⲅ}}$) from the same MS. as and immediately following the text of (1), containing a complete Hymn to Abba Samuel of Calamon, who was expelled from Shiêt in the Heraclian persecution.

(7) Paper. Two leaves (unnumbered) from the same MS. as (2), with two fragmentary Odes on Abba John Khamé.

1 The published reading is given first, indicated by A with page and line numbers: the variant, separated by ⟩, follows.

Ode 1 (Macarius and Saints of Shiêt).

×(ϥⲁ[a]) ×Χερε ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ • ⲡⲓⲡⲓϣϯ ⲛ̀ⲥⲁⲕⲛⲓⲛⲓ • ⲉⲧⲁϥⲥⲉⲕ ⲟⲩⲟⲛ ⲡⲓⲃⲉⲛ • ⲉ̀ ⲡⲓⲙⲱⲓⲧ ⲛ̀ⲧⲉ ⲫϯ ✣——

Ⲟⲩⲟϩ ⲁϥϯ ⲉ̀ϩⲱⲟⲩ • ⲙ̀ⲡⲓⲥϩⲛⲙⲁ ⲉⲃⲟⲗⲁⲃ • ⲉϥⲧⲥⲁⲃⲟ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ ⲱⲣϥ ⲃⲉ(ⲡ) ⲡⲓϫⲟⲗ ⲛ̀ⲧⲉ ⲡⲕⲁⲣⲓ ✣——

Ⲥⲧⲁⲓⲛⲟⲩⲧ ⲉ̀ⲙⲁϣⲱ • ⲃⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲥⲁϫⲓ ⲙ̀ⲙⲟⲥ • ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲓ̅ⲱ̅ⲁ̅ ⲡⲓⲣⲉⲩⲧⲟⲩⲙⲉⲛⲟⲥ ✣——

Ⲥⲓⲧⲉⲛ ⲡⲉϥⲧⲟⲩⲃⲟ • ⲁⲩϣⲱⲡⲓ ⲛ̀ⲧⲉ ⲡⲓⲟⲛⲣⲓⲟⲛ • ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲣⲁⲡⲱⲓⲗⲓ • ⲙ̀ⲡⲉϥⲙⲟⲟ ⲉ̀ⲃⲟⲗ ✣——

5 Ⲥⲓⲧⲉⲛ ⲧⲉϥⲙⲉⲧⲣⲉϥⲥⲱⲧⲉⲙ • ⲁϥⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ • ⲛ̀ⲧⲉ ⲟⲩϣⲉ ⲉⲧϣⲟⲩⲱⲟⲩ ⲟⲩⲟϩ ⲁϥϯ ⲕⲁⲣⲡⲟⲥ ✣——

×ϥⲁ Ⲫⲉⲣⲁⲡⲟⲣⲓⲛ ⲃⲉⲛ ⲛⲁⲙⲟⲕⲙⲉⲕ • ×ⲥⲧⲟⲙ ⲛ̀ⲧⲉ ⲛⲁⲡⲟⲩⲥ • ϯⲭⲉⲙ ⲥ[ⲁ]ⲭⲓ ⲁⲛ ⲉ̀ ⲭⲱ • ⲉⲙ̀ⲡϣⲁ ⲙ̀ⲡⲉⲕⲧⲁⲓⲟⲛ[1] ✣

Ⲙ̀ ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲟⲩⲱⲓⲛⲓ • ⲛⲉⲡⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓϣⲟⲓ • ⲡⲓⲣⲉϥⲥⲟϫⲓ ⲛ̀ⲕⲁⲗⲱⲥ • ⲃⲉⲛ ⲡⲓⲥⲧⲁⲓⲟⲛ ✣——

Χερε ⲙⲁϫⲓⲙⲟⲥ • ⲛⲉⲙ ⲇⲟⲙⲉⲧⲓⲟⲥ [ⲡ]ⲉⲛⲓⲟϯ ⲡ̀ⲣⲱⲙⲉⲟⲥ • ⲛⲁϯⲭⲱⲣⲁ ⲉⲃⲟⲩⲛⲟⲩ •

Ⲥⲧⲁⲩⲁⲓ ⲙ̀ⲡⲟⲩϫⲉ • ⲁⲩⲟⲩⲁⲣⲟⲩ ⲛ̀ⲥⲁ ⲡ̀ⲭ̅ⲥ̅ • ϣⲁ ⲡⲓⲧⲱⲟⲩ ⲉ̀ⲃⲟⲗⲁⲃ • ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ✣——

10 Ⲫⲫⲣⲏϯ ⲡⲓⲱⲁⲛⲛⲓⲥ • ⲡⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲃⲟⲗⲁⲃ • ⲛⲉⲙ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲉⲛϣⲏⲣⲓ ⲛ̀ⲍⲉⲃⲉⲇⲉⲟⲥ •

Ⲥⲧⲁⲩϫⲱ ⲙ̀ⲡⲟⲩⲓⲱⲧ • ⲛⲉⲙ ⲡⲟⲩϣⲙⲛⲟⲩ ⲉⲓ ⲡⲓϫⲟⲓ • ⲁⲩⲟⲩⲁⲣⲟⲩ ⲛ̀ⲥⲁ ⲡ̀ⲭ̅ⲥ̅ • ⲃⲉⲛ ⲟⲩⲣⲏϯ ⲉⲩⲥⲟⲩⲧⲱ(ⲛ) •

Ⲛ̀ⲧϣⲉⲃⲓⲱ ⲛ̀ⲡⲓϣⲙⲛⲟⲩ • ⲛⲉⲙ ⲡⲓⲧⲉⲃⲏⲧ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ • ⲁⲇⲁⲓⲧⲟⲩ ⲛⲟⲩⲃⲱⲣⲓ • ⲛ̀ⲣⲉϥⲧⲁⲣⲉ ⲣⲱⲙⲓ ✣

×(ϥⲃ[a]) Ⲡⲉⲡⲓⲱⲧ ⲙⲁⲍⲓⲙⲟⲥ • ⲛⲉⲙ ⲇⲟⲙⲉⲧⲓⲟⲥ • ⲁⲩϫⲱ ⲛ̀ⲛⲟⲩⲁⲡⲁⲗⲗⲱⲙⲁ • ×[ⲛⲉⲙ] ⲛⲟⲩⲡⲁⲗⲗⲁⲧⲓⲟⲛ ✣——

Ⲁⲩⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ • ⲛ̀ⲛⲟⲩⲩⲡⲁⲣⲭⲟⲛⲧⲁ • ⲁⲩⲉⲣⲣⲉⲗⲡⲓⲥ ⲉ̀ ϣⲁϣⲛⲓ • ⲙ̀ⲡⲱⲟⲩ ⲛ̀ⲉⲡⲉⲩ ✣——

Ⲁⲩⲉⲣⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ • ⲛ̀ⲧⲙⲁⲩ ⲋ ⲛ̀ⲡⲗⲁⲧⲣⲁ • ⲉⲧ ⲁⲩⲥⲟⲧⲡⲥ ⲛ̀ⲧⲉ ⲫⲫ ⲛ̀ⲣⲣⲏ ⲉⲣⲏ ⲡϣⲁⲩⲉ ✣——

Ⲁⲩϣⲱⲡⲓ[2] ⲛ̀ⲁⲣⲭⲏⲥⲟⲥ • ⲛ̀ⲡⲗⲧⲙⲏ(ⲛ) ⲛ̀ⲛⲟⲩϩⲁⲓ • ⲛ̀ⲣⲁⲙⲛⲏϣ ⲙ̀ⲯⲩϫⲏ • ϣⲁⲛⲧⲟⲩⲛⲟⲉⲙ ⲙ̀ⲙⲱⲟⲩ

Χερε ⲁⲃⲃⲁ ⲙⲟⲩⲥⲏ • ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϩⲱⲣⲓ • ⲡⲓϣⲟⲣⲡ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ • ⲉⲧⲁϣⲱⲡⲓ • ⲉⲓϫⲉⲛ ⲛⲁⲓ ⲧⲱⲟⲩ ✣——

Χερε ⲡⲓⲙ̅ⲱ̅ • ⲛ̀ⲃⲉⲗⲗⲟ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ • ⲉⲧⲁⲩⲫⲱⲡ ⲙ̀ⲡⲟⲩⲥⲡⲟⲩ ⲉ̀ⲃⲟⲗ • ⲉ̀ϩⲉⲛ ⲧⲁⲫⲉ ⲛ̀ⲧⲡⲉⲧⲣⲁ ✣——

Χερε ⲉⲗⲗⲁⲣⲓⲁ̀ • ⲛⲉⲙ ⲁⲛⲁⲥⲧⲁⲥⲓⲁ̀ • ⲛⲉⲙ ⲁ̀ⲣⲓⲯⲓⲙⲁ • ⲡⲓϣⲉⲗⲉⲧ ⲛ̀ⲧⲉ ⲡ̀ⲭ̅ⲥ̅ ✣——

20 Ⲥⲟⲧⲡⲓⲁⲧⲕ ⲛ̀ⲟⲟⲕ • ⲱ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ • ϫⲉ ⲫϯ ⲛ̀ⲧⲉ ⲧⲫⲉ • ϯ ⲛⲟⲩⲡⲓϣϯ ⲛ̀ⲧⲁⲓⲟ ⲛⲁⲕ ✣——

×(ϥⲏ) Ⲭⲛⲁⲛⲁⲩ ⲉ̀ ⲡⲉⲕϣⲏⲣⲓ • ⲛⲉⲙ ⲡⲓϣⲏⲣⲓ ×ⲛ̀ⲧⲉ ⲡⲉⲕϣⲏⲣⲓ • ⲉⲩⲟⲓ ⲛ̀ϫⲗⲟⲙ [ⲉ]ⲣⲟⲕ • ⲃⲉⲛ ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲡⲓⲫⲛⲟⲩⲓ

[1] ⲉⲙⲡⲉⲕⲧⲁⲓⲟ with ⲙ̀ⲡϣⲁⲙ̀ suprascript by later (?) hand. [2] *sic.* A stanza has fallen out of the text.

Hail to Abba Makari, the great net who drew every one into the Way of God, and put upon them the holy habit, teaching them to dwell solitary in holes of the ground.

Glorious exceedingly beyond what words can tell was Abba John the Hegumen. By reason of his purity the beasts became as rams (*sic*) before him; by reason of his obedience a dried stick blossomed and bare fruit.

I am at a loss in my thoughts, my mind is bewildered, I can find naught to say worthy of thy glory, O Man of Light, Our Father Abba Pishoi, who nobly didst run the race.

Hail to Maximus and Domitius, our Roman Fathers! When they had taken up their cross they followed after Christ to the holy mount of Abba Makari. Even as John, the holy virgin, and James, the sons of Zebedee, when they left their father and their nets in the ship and followed after Christ with a true heart, in exchange for their nets and the fishes of the sea He made them to be catchers of men—(so) our Father Maximus and Domitius left their wealth and their palace, they despised their substance, they trusted to attain life eternal. They inherited (*sic*) the fourth *laura* which God chose in the desert.

[Hail to Abba John Khamé. . . !][1] He became founder of a haven of salvation for many souls so that they were delivered.

Hail to Abba Moses, mighty warrior, first of the martyrs that were upon this mountain!

Hail to the Forty-nine, blessed Seniors, who poured forth their blood upon the top of the Rock!

Hail to Hilaria, and Anastasia, and Aripsima the brides of Christ!

Blessed art thou, O Abba Makari, for the God of Heaven giveth great glory unto thee. Thou shalt see thy Sons and thy Sons' Sons as a crown unto thee in the Kingdom of Heaven.

1 See note on text. Khamé was certainly commemorated.

Ode 2 (John the Little).

Cor ⲛ̄ ⲙ̄ⲡⲓⲁⲃⲟⲧ العشرين

ⲣⲙⲏ ×ⲡⲁⲟⲛⲓ ⲁⲃⲃⲁ ⲓⲱ- بَابه القديس

ⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ يوحنّس القصَير

ⲯⲁⲗⲁⲓ ⲃⲁⲧⲟⲥ محد واطس

Ⲏⲉⲛ ⲟⲩⲁⲓⲁⲑⲉⲥⲓⲥ ⲉⲧⲥⲙⲁ-
ⲣⲱⲟⲩⲧ ⲛ̀ ⲙⲁⲣⲉⲡⲉⲣ
ⲫⲙⲉⲧⲓ ⲙ̀ⲡⲓⲁⲓⲕⲉⲟⲥ ⲛ̀
ⲛⲉⲡⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲅⲱⲥ
ⲛ̀ⲧⲉ ⲧⲉⲡⲥⲩⲛⲱⲇⲓⲁ ⲛ̀
Ⲏⲟⲟⲩ ⲟⲛⲧ̀ⲱ[ⲥ] ⲫⲏ ⲉ̀ⲧⲁⲩ-
ⲱⲟⲛⲓ ⲛ̀ ⲛ̄[ⲥ]ⲁ̣ⲩⲙⲱⲓⲧ ⲛ̀-
ⲛⲉⲛⲯⲩⲭⲏ ⲛ̀ ⲏⲉⲛ ⲡⲓ-
ⲁⲣⲟⲙⲟⲥ ⲛ̀ⲧⲉ ⲧⲁ̀ⲣⲉⲧⲏ ⲛ̀
ⲛⲉⲙ ⲧⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲉⲧ-
ⲥⲟⲡ ⲛ̀
Ⲁⲩⲕⲉⲣⲕⲟⲩ ⲛⲁⲓ ⲙ̀ⲡⲓⲙⲱⲓⲧ
ⲉⲧⲥⲓ ⲛ̀ ⲱⲁ ⲡⲓⲡⲩⲗⲏ ⲛ̀ⲧⲉ
ⲧⲫⲉ ⲛ̀ ⲉⲡⲛⲁ[1] ⲉ̀ ⲡⲱⲟⲓ ⲉ̀-
ⲏⲟⲗⲉⲓⲧⲟⲧⲥ ⲛ̀ ⲛ̀ⲧⲉⲡ-
ⲟⲧⲱⲱⲧ ⲙ̄ⲫⲓⲱⲧ ⲉⲧ-

* * *

Ode 2[A] (the same; one leaf missing).

* * *

Cмоу ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲱⲧ ⲛ̀ ⲓⲥ ⲫⲏⲡ-[2]
ⲡⲉ ⲡⲱⲱⲙⲏ ⲛ̀ ⲉ̀ⲃⲟⲗⲉⲓ-
ⲧⲉⲡ ⲛⲉⲕⲱⲗⲏⲗ ⲛ̀ ⲁⲫⲫⲓ-
ⲣⲓ ⲉ̀ⲃⲟⲗ ⲛ̀
Cмоу ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲱⲧ ⲛ̀ ⲓⲥ ⲫⲏⲡ-
ⲡⲉ ⲡⲱⲱⲙⲏ ⲛ̀ ⲉ̀ⲧ ⲁⲕⲟⲩ-
ⲁⲫⲥⲁⲫⲛⲓ ⲉⲟⲃⲏⲧⲫ ⲛ̀ ⲁⲫ-
ⲧ ⲟⲩⲧⲁⲫ ⲉ̀ⲃⲟⲗ ⲛ̀

[1] = ⲉ ⲛⲓⲙⲁ? [2] No folio number.

Ⲁⲫⲥⲓ ⲛ̀ⲡⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ ⲏⲁⲉ ⲁⲃ-
ⲃⲁ ⲡⲁⲙⲙⲟⲓ ⲛ̀ ⲁⲫⲟ̄ⲗⲟⲩ ⲉ̄
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ ⲱⲁ ⲛⲓⲏⲉⲗ-
ⲗⲟⲓ ⲉⲑⲟⲩⲁⲃ ⲛ̀
Ⲁⲉ ⲥⲙⲟⲩ ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲟⲧ ⲛ̀ ⲓⲥ ⲡⲟⲩ-
ⲧⲁϩ ⲙ̄ⲡⲱⲱⲙⲏ ⲛ̀ ⲉⲧ ⲁⲫ-
ⲱⲉⲛ ⲏⲓⲥⲓ ⲉ̀ⲣⲟϥ ⲛ̀ ⲏⲁⲉ ⲓⲱ-
ⲁⲛⲛⲏⲥ ⲡⲁⲱⲏⲣⲓ ⲛ̀
Cмоу ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲟⲧ ⲛ̀ ⲓⲥ ⲡⲟⲩ-
ⲧⲁϩ ⲙ̄ⲡⲱⲱⲙⲏ ⲛ̀ ⲡⲟⲩ-
ⲧⲁϩ ⲙ̄ⲡⲓⲥⲱⲧⲉⲙ ⲛ̀ ⲡⲉⲙ
ⲡⲓⲟⲉϩⲓⲟ ⲛ̀
Ⲥⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛ̀ ⲏⲁⲉ ⲡⲓ-
ϩⲉⲗⲗⲟⲓ ⲛ̀ ⲁⲩⲱⲟⲩⲱⲟⲩ
ⲉ̀ⲁⲱϥ ⲛ̀ ⲁⲩⲧ̀ ⲱⲟⲩ ⲙ̄ⲫⲧ̀
Ⲓⲥⲁⲉⲛ ⲡⲓⲉ̀ⲣⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀
ⲁⲩⲭⲁϥ ⲡⲱⲟⲩ ⲡⲓⲱⲧ ⲛ̀ ⲉϥ-
ⲥⲟⲗⲥⲉⲗ ⲙ̄ⲙⲱⲟⲩ ⲛ̀ ϩⲉⲛ
ⲟⲩⲡⲁⲣⲁⲙⲓⲟⲓⲁ ⲛ̀
Ⲱⲟⲩⲡⲓⲁⲧⲕ ⲏⲟⲟⲕ ⲛ̀ ⲱ̄ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ ⲭⲉ ⲁ̀ ⲫⲧ̀ ⲏ-
ⲧⲉ ⲧⲫⲉ ⲛ̀ ⲧ̀ ⲏⲟⲩⲡⲓⲱⲧ̀
ⲏⲧⲁⲓⲟ ⲡⲁⲕ ⲛ̀
Ⲟⲩⲟϥ ⲁⲕⲡⲁⲩ ⲉ̀ ⲡⲉⲕⲱⲱⲙⲏ ⲛ̀
ⲙⲉⲙ ⲛⲉⲡⲱⲱⲙⲏ[1] ⲛ̀ⲧⲉ ⲡⲉⲕ-
ⲱⲱⲙⲏ ⲛ̀ ⲉⲩⲟⲓ ⲏⲟⲩϫⲗⲟⲙ ⲉ̀-
ⲣⲟⲕ[2] ⲛ̀ ϩⲉⲛ ⲟⲙⲉⲧⲟⲩⲣⲟ ⲏ-
ⲡⲓⲫⲛⲟⲩⲓ ⲛ̀
Ⲃⲓⲧⲉⲛ ⲡⲓⲉⲩϫⲏ ⲛ̀ⲧⲉ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲟ̄ⲥⲟⲩⲙⲉⲛⲟⲥ ⲛ̀
ⲡⲟ̄ⲥ̄ ⲁⲣ(ⲓ) ϩⲙⲟⲧ[3]

[1] ⲡⲉⲕⲱⲱⲙⲏ, *MS.* [2] ⲉ̀ⲣⲱⲟⲩ, *MS.*
[3] ⲁ corrected from ⲉ.

The Twentieth day of the month ×*Paopi: Abba John the Little.* × fo. 152

Psali: Melody, 'Batos.'

With an hallowed disposition let us make mention of the righteous one, our holy Father Abba John, the founder of our community.[1] Verily 'tis he who became a guide unto our souls in the course of virtue and piety alike; he opened up for us the way which leadeth unto the gates of Heaven, unto the realms on high thereby, that we may worship the Father Who...

* * * * *

×"Bless me, my Father! Behold the tree[3] hath blossomed through thy prayers. Bless me, my Father! × [fo. 153][2]
Behold the tree, touching which thou didst command me, hath borne fruit." Abba Pammoi[4] took the fruits and brought them to the Church, unto the holy elders, (saying): "Bless me, my Fathers! Behold the fruit of the tree for which John my son hath labored. Bless me, my Fathers! Behold the fruit of the tree, the fruit of obedience and humility." When they beheld him, the elders praised him and glorified God. From that day forth they granted him the honor of a Father, while he comforted them with consolation.

Blessed art thou, O Abba John; for the God of Heaven hath granted thee great honor; and thou beholdest thy children and thy children's children who are a crown unto thee in the Kingdom of Heaven.

Through the prayers of Abba John the Hegumen, Lord grant (us) grace, etc.

1 If the expression is not loose, it implies that the MS. once belonged to the Monastery of John the Little, on the decay of which it must have been carried to Dêr Abû Makâr.

2 Probably one leaf (containing the end of the preceding and opening of the present Hymn) is lost.

3 The Tree of Obedience. John is speaking. For the incident see *A.M.G.* XXV, 347; *Apophth. Patr.*, John Col. 1 (*P.G.* LXV, 204); and *H.N.S.* VII, I, § 5.

4 *sc.* Abba Amoi.

Ode 3 (the same).

[Ⲁⲕϣⲱⲡⲓ ⲅⲁⲣ ⲛ̄ⲟⲩϥⲱⲥⲧⲏⲣ
ⲛ̄ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲓϫⲉⲛ ⲡⲓ-][1]
ⲕⲁⲣⲓ-ⲱ ⲡⲉⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲱⲧ
ⲡⲁϯ ⲛ̄ⲓⲱⲧ ⲁⲃ[ⲃ]ⲁ ⲓⲱⲁⲛⲛⲏⲥ
Ⲉⲱⲥⲧⲉ ⲉⲓⲧⲉⲛ ⲡ[ⲉ]ⲕⲱⲉⲃⲓⲟ-ⲛⲉⲙ
ⲛⲉⲕⲃⲓⲟⲥ ⲛ̄ⲁⲩ[ⲉ]ⲗⲓⲕⲟⲛ ⲁⲕ-
ⲁϣ ϣⲓⲛⲧ ⲧⲏⲣ[ⲟⲩ] ⲛ̄ⲥⲁ ⲡⲉⲕ-
ⲧⲏⲃ-ⲙⲫⲣⲏϯ [ⲙ]ⲙⲟⲧⲉⲗⲧⲓ-
ⲗⲓ ⲙ̄ⲙⲱⲟⲩ Ⲟⲩⲟⲉ ⲁⲕ-
ⲱϥⲓ ⲙ̄ⲡⲉⲕⲥⲱⲙⲁ ϧⲉⲛ ⲫⲁⲛ-
ⲁⲥⲕⲩⲥⲓⲥ ⲉⲩϧ[ⲟ]ⲥⲓ-ⲉⲟⲣⲉⲕ-

ϣⲱⲡⲓ ⲛ̄ⲁⲧⲕⲧⲛⲁⲓⲛⲟⲥ -
ϧⲉⲛ ⲡⲉⲣⲟⲟⲩ ⲛ̄ⲧⲉ ϯⲛⲣⲓⲥⲓⲥ
Ⲉⲱⲥⲁⲉ ⲟⲛ ⲛ̄ⲧⲉⲕⲉⲣⲡⲉⲙⲡϣⲁ -
ⲛ̄ⲁⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲫⲟⲩⲁϩ ⲁⲃ-
ⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ-ⲉ̀ ⲫⲉⲙⲥⲓ ⲡⲉⲙ
ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϣⲁⲛⲧⲉⲕ-[2]
ϯ ⲫⲁⲛ ⲉ̀ ⲧⲉⲕⲧⲉⲡⲉⲁ[3]-ⲧⲱⲃⲣ[4]
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲙⲁⲥⲙⲁⲧⲟⲓ

[1] For the two initial lines see the Cairo *Psalmodia*, p. 354.
[2] ϣⲁⲛⲧⲉⲫ, *MS.* [3] ⲧⲉⲫ-, *MS.*
[4] A smaller fragment of the same ode gives the conclusion in full: ⲧⲱⲃⲣ ⲙ̄ⲡⲥ̄ⲧ ⲉ̀ⲫⲣⲏ ⲉ̀ϧⲱⲛ ⳾ ⲡⲁⲥ̄ⲧ ⲛ̄ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⳾ ⲡⲓϣⲧⲟⲩⲙⲉⲛⲟⲥ ⲉⲑ ⳾ ⲧⲉϥ(ⲭⲱ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ)

[Thou didst become a luminary shedding light upon the] ˣearth, O our blessed Father, my Lord Father Abba John; so that through thy humility and thine angelic life thou didst hang all Shiêt upon thy little finger like a drop of water;[1] and thou didst chastise thy body with toilsome discipline, that thou mightest be free from peril in the Day of Judgment;[2] so that also thou didst become worthy, O our holy Father Abba John, to sit with the Apostles to judge thy generation.[3]

Pray (&c.).

Alleluiah. Novice (*sic*).[4]

Ode 4 (Moses the Robber).

ⲥ̄ⲛ̄
Ⲥⲟⲩ ⲕⲁ̄ ⲙⲡⲁⲱⲛⲓ ⲁⲃⲃⲁ
ⲙⲟⲩⲥⲏ-ⲯⲁⲗⲓ ⲙ̄ ⲁ̀ⲇⲁⲙ[1]
Ⲫⲟⲩⲱϣ ⲛ̄ⲧⲁⲉ̄ⲣ ⲟⲩⲥⲣⲟⲙ-
ⲡⲓ ⳾ ⲛ̄ⲧⲁϩⲁⲗⲁⲓ ⲛ̄ⲧⲁϩⲱⲗ ⳾
ϣⲁ ϯⲡⲉⲧⲣⲁ ⲉⲧⲥⲟⲥⲓ ⳾ ⲛ̄-
ⲧⲉ ⲁⲃⲃⲁ ⲙⲟⲩⲥⲏ ⳾
Ⲛ̄ⲧⲁⲟⲩⲱϣⲧ ⲉⲃⲣⲏ-ⲉ̀ⲭⲉ(ⲛ)
ⲡⲉϥⲗⲁⲙⲯⲁⲡⲟⲛ ⳾ ⲙ̄ⲡⲁ-

[1] red.

ⲧⲟⲩⲟⲗϥ ⲉ̀ⲃⲟⲗ ⳾ ϧⲉⲛ ⲡⲓ-
ⲥⲡⲏⲗⲉⲟⲛ ⳾ - ⲛ̄ⲧⲁϯϩⲟ
ⲉ̀ⲣⲟϥ ⳾ ⲛ̄ⲧⲉϥⲧⲱϧϩ ⲙ̄-
ⲡⲟ̄ⲧ ⲉⲭⲱⲓ ⳾ ⲛⲉⲙ ⲉ̀ⲫⲣⲏⲓ
ⲉ̀ⲭⲉⲛ ⲛⲓⲛⲟϧⲓ ⳾ ⲛ̄ⲧⲉ ⲧⲁ-
ⲯⲩⲭⲏ- ⳾ ⲛ̄ⲧⲉϥⲭⲁⲩ
ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⳾ ⲛ̄ⲁⲉ ⲡ̄ⲭ̄ⲥ̄
ⲡⲉⲛⲛⲟⲩϯ ⳾ ⲙ̄ⲡⲁⲧⲟⲩ-
ⲟⲗⲧ ⲉ̀ⲃⲟⲗ ⳾ ϧⲉⲛ ⲡⲁ-

* * *

The Twenty-fourth day of Paôni: Abba Moses.[5]

Psali: Melody, 'Adam.'

Would that I might become a dove, that I might fly and come unto the high Rock of Abba Moses; that I might do reverence over his body ere they bear it forth from the cave;[6] that I might entreat him to pray unto the Lord for me and for the sins of my soul; that Christ our God may forgive me ere I am borne forth from my...

* * * * * *

1 See *Apophth. Patr.*, Joh. Col. xxxvi (*P.G.* lxv, 216).
2 See *A.M.G.* xxv, 354.
3 *id.*, pp. 380 f. 4 Probably an 'incipit.'
5 On Abba Moses the Black or the Robber, see *H.N.S.* I, x, § 4.
6 The reference is not clear, unless it be to a Translation of the Saint's body from the cave in which it originally rested to the Monastery of Baramûs, where it is still preserved.

Ode 5 (The Forty-nine Martyrs).

ⲡⲓⲙⲏ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲥⲉ ⲁⲣⲓϩⲙⲟⲧ ⲛⲁⲛ
ⲙⲡⲭⲱ ⲉⲃⲟⲗ ⲛⲧⲉ
ⲡⲉⲛⲛⲟⲩⲓ
⁘ —— ·· —— ·· —— ⁘
ⲡⲱⲱⲥ ⲟⲛ ⲏⲭⲟⲥ ⲃⲁⲧⲟⲥ

واهم ايضا
واطس

Ⲁⲙⲱⲓⲛⲓ ⲙ̀ⲫⲟⲟⲩ
ⲡⲓⲗⲁ[ⲟⲥ] ⲧⲏⲣⲟⲩ
ⲉⲑⲣⲉ[ⲡ]ⲉⲣ[ⲉ]ⲥⲕⲱ-
ⲙⲓⲁⲍⲓⲛ [ⲛ̄ⲛ]ⲉⲛⲓⲟ-
† ⲡⲥⲧⲁⲩ[ⲣⲟ]ⲫⲟⲣⲟⲥ
ⲉⲧⲉⲡⲉⲣⲭⲁⲓ ⲛⲁⲛ ⲙ̄-
ⲫⲟⲟⲩ
Ⲉⲑⲃⲟⲩⲏⲧ ⲡⲉⲙ ⲡⲓ-
ⲁⲅⲅⲉⲗⲟⲥ ⁘ ⲡⲉⲙ
ⲡⲭⲱⲣⲟ[ⲥ ⲛ̄]ⲧⲉ ⲡⲛ

$\frac{S}{ⲣⲫ}$ $\frac{S}{ⲓⲃ}$ ✠ $\frac{S}{ⲭⲩ}$ $\frac{S}{ⲓⲑ}$

ⲉⲑⲟⲩⲁⲃ ⁘ ⲡⲉⲙ ⲡⲉ(ⲡ-)
ⲓⲟ† ⲛ̄ⲥⲧⲁⲩⲣⲟⲫⲟ-
ⲣⲟⲥ ⁘ ⲡⲓⲙⲏ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ
Ⲡⲓⲣⲟⲩⲓⲧ ϧⲉⲛ ⲡⲓⲁⲅⲓ-
ⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲉ ⲡⲉⲩⲣⲁⲛ ⁘ ⲁⲩⲟⲩⲓ ⲉ-
ⲣⲁⲧⲩ ϧⲉⲛ ⲧⲟⲩⲙⲏ-
† ⲁⲩⲱ[ⲱ] ⲉⲃⲟⲗ ⲉⲩ-
ⲭⲱ ⲙ̀ⲙⲟ[ⲥ] ⁘——
Ⲭⲉ ⲓⲥ ⲡ[ⲓⲃⲁ]ⲣϧⲁⲣⲟⲥ ⲁⲩ-
ⲓ ⁘ ⲫⲏ [ⲉⲧ]ⲟⲩⲱⲱⲩ ⲉ̄
ⲫⲱⲧ ⲙⲁⲣⲉⲩⲫⲱⲧ ⁘
ⲡⲏ ⲉⲑⲛⲁⲟⲩⲓ ⲡⲉⲙⲁⲛ
ⲙ̄ⲡⲉⲛⲟⲣⲟⲩⲱⲗⲁⲩ ⲛ̄ⲣⲏⲧ
Ⲟⲩⲙⲉⲣⲟⲥ ϧⲉⲛ ⲡⲓϧⲉⲗ-
ⲗⲟⲓ ⲁⲩⲫⲱⲧ . . . ⲛ

[Through the intercessions of] ˣthe Forty-nine Martyrs, O Lord, vouchsafe unto us forgiveness of our sins. ˣ (p. 189)

The same again. Melody, 'Batos.'

O come today, all ye people, that we may laud our cross-bearing Fathers, whose feast we celebrate today,
Assembled with the Angels and the company of ˣthe Saints and our cross-bearing Fathers, the Nine and Forty Martyrs! ˣ p. 190

The chief among the Saints, named Abba John, stood in their midst and cried, saying:

"Lo, the Barbarians are coming. He who would flee, let him flee: those who will remain with us, let us (*sic*) not be faint of heart."

Some of the old men fled. . .

Ode 6 (Apa Samuel).

ˣⲡⲉⲛⲓⲱⲧ ⲁ̄ⲡⲁ ⲥⲁⲙⲟⲩⲏⲗ ˣ ϥϧ

Ⲟⲩⲱⲟⲩⲛⲛⲉ ⲉⲩⲥⲱⲧⲡ • ⲟⲩⲕⲁⲡ-
ⲟⲥ ⲛ̄ⲥⲑⲟⲓⲡⲟⲩⲉⲓ • ⲟⲩⲟⲩⲥⲓⲁ
ⲉⲥⲟⲩⲁⲃ • ⲉⲥⲣⲁⲡⲁⲩ ⲙ̄ⲫ† ⁘ ⁘ ⁘——
Ⲡⲉ ⲡⲉⲕⲱⲗⲏⲗ ⲉ̄ⲑⲟⲩⲁⲃ • ⲡⲉⲙ ⲡⲉⲕ-
ⲡⲟⲗⲓⲧⲓⲁ • ⲱ ⲡⲉⲡⲓⲱⲧ ⲛ̄ⲁⲓⲕⲉⲟⲥ •
ⲁⲃⲃⲁ ⲥⲁⲙⲟⲩⲏⲗ ⁘ ⁘ ⁘——
Ⲫⲛⲁϧⲁⲣⲱⲓ ⲁⲛ • ⲉ̄ ⲡⲉⲕⲡⲟⲗⲓⲧⲓⲁ •
ⲡⲉⲙ ⲡⲉⲕⲁⲥⲕⲉⲥⲓⲥ • ⲉⲧ ⲁⲕⲁⲓⲧⲟⲩ
ϧⲉⲛ ⲱⲓⲛⲧ ⁘ ⁘ ⁘——
Ⲛⲁⲗⲓⲥⲧⲁ ⲛⲓϧⲓⲥⲓ • ⲉⲧ ⲁⲕⲭⲁⲓ ϧⲁⲣⲱⲟⲩ •
ϩⲓⲧⲉⲛ ⲡⲓⲧⲣⲁⲡⲡⲟⲥ • ⲛ̄ϧⲁⲕⲓⲁⲡⲟⲥ[1] ⁘——
Ⲁⲕ† ⲛ̄ⲧⲉⲕⲯⲩⲭⲏ • ⲉⲃⲏⲉ ⲧ̄ⲟⲙⲟ-
ⲗⲟⲅⲓⲁ • ⲛ̄ⲧⲉ ⲡⲓⲛⲁϩ† ⲉⲧⲥⲟⲩⲧⲱ(ⲛ)
ⲛ̄ⲧⲉ ⲧ̄ⲟⲣⲓⲁⲥ ⲉ̄ⲑⲟⲩⲁⲃ ⁘ ⁘ ⁘——
Ⲁⲕⲧⲁϧⲣⲟ ⲙ̀ⲡⲉⲕϩⲏⲧ • ⲙ̀ⲫⲣⲏ†
ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲟⲥ • ⲱⲁⲡⲧⲉⲕⲥⲓ
ⲙ̀ⲡⲓϧⲗⲟⲙ • ⲛ̀ⲧⲉ ϯⲥⲩⲛⲟⲙⲟⲛ ⁘——

[1] For ⲕⲟⲗϧⲓⲁⲛⲟⲥ.

ⲁⲧⲥⲟⲭⲓ ⲛ̀ⲥⲱⲕ • ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲏⲧ •
ⲡⲁⲧⲉⲕⲓ ⲧⲉⲕⲟⲩⲱϥ • ϧⲉⲛ ⲡⲧⲱⲟⲩ
ⲛ̀ⲛⲉⲕⲗⲟⲛⲉ ✣——

ˣ ⲫⲛ (*recto*)

ˣⲈⲃⲟⲗ ⲟⲛ ϧⲉⲛ ϥⲁⲓ • ⲡⲧⲱⲟⲩ ⲛ̀ⲧⲉⲕ-
ⲁⲡⲁⲩ • ⲉⲣⲉ ⲫⲧ̀ ⲑⲱϥⲉⲙ ⲙ̀ⲙⲟⲕ •
ⲉ̀ ⲟⲩⲛⲓⲱⲧ̀ ⲛ̀ ⲁⲓⲁⲕⲟⲛⲓⲁ ✣ ⁘——
Ⲧⲉⲕϥⲩⲙⲟⲙⲟⲛⲏ • ϧⲉⲛ ⲟⲩϫⲱⲣⲁ
ⲛ̀ⲑⲙⲉⲙⲙⲟ • ⲟⲩⲟϥ ⲛ̀ϧⲁⲣϧⲁⲣⲟⲥ •
ⲧⲛⲁⲉⲣ ⲡⲟⲩⲙⲉⲧⲓ ✣ ⁘ ⁘——
Ⲁ ⲡⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ • ⲉⲑⲣⲉⲕⲓⲣⲓ ⲛ̀ϧⲁⲙ-
ⲙⲏⲓ • ⲛⲉⲙ ϩⲁⲛⲓⲱⲧ̀ ⲛ̀ⲑⲱϥⲛ-
ⲣⲓ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ✣ ⁘——
Ⲛⲉⲙ ⲛⲉ ⲁⲕⲑⲣⲟⲩⲥⲁⲓ • ⲛⲓⲥⲁⲗⲉⲩ
ⲁⲕⲑⲣⲟⲩⲙⲟⲩϫⲓ • ⲛⲓⲣⲓⲟ̅ⲙⲓ ⲉⲧⲟⲓ
ⲛ̀ⲁⲥⲣⲏⲗ • ⲁⲕⲑⲣⲟⲩⲙⲓⲥⲓ ⲛ̀ϩⲣⲁⲛϣⲛⲣⲓ ✣——
Ⲁ ⲡⲉⲕⲣⲁⲛ ⲉⲣ ⲥⲱⲓⲧ • ϧⲉⲛ ⲧϫⲱ-
ⲣⲁ ⲛ̀ⲛⲉⲙⲁϫ • ⲟⲩⲟϥ ⲁⲧⲧ̀ ⲱⲟⲩ ⲡⲁⲕ •
ⲙⲫⲣⲏⲧ̀ ⲛ̀ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ✣——
Ⲁⲧⲥⲧⲙϫⲱⲣⲓⲧ ⲡⲁⲕ • ⲕⲁⲧⲁ ϕⲟⲩ-
ⲱϣ ⲙ̀ⲡⲉⲕϩⲏⲧ • ϣⲁⲡⲧⲉⲕⲓ ⲧⲉⲕ-
ⲟⲩⲱϥ • ϧⲉⲛ ⲡⲧⲱⲟⲩ ⲛ̀ⲕⲁⲗⲁⲙⲱ(ⲙ) ✣——
Ⲡⲓⲙⲁ ⲉ̀ⲧ ⲁ ⲡⲟ̅ⲥ̅ ⲫⲧ̀ • ⲉⲣⲏⲧ̀ ⲙ̀ⲙⲟϥ
ⲡⲁⲕ • ⲉⲑⲣⲉⲕϣⲱⲡⲓ ⲛ̀ϧⲏⲧϥ •
ⲛⲉⲙ ⲛⲉⲕϣⲏⲣⲓ ϣⲁ ⲉ̀ⲛⲉϩ ✣——
Ⲁⲕⲑⲱⲟⲩⲧ̀ ⲉϧⲟⲩⲛ • ⲛ̀ⲟⲩⲗⲁⲟⲥ ⲉⲣⲟϥ •
ˣⲛ̀ⲑⲉⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲛⲟⲩⲓ • ⲣⲓ-
ⲧⲉⲛ ⲛⲉⲕϣⲏⲗⲏ ⲉ̀ⲑⲟⲩⲁⲃ • ⲣⲓⲧ(ⲉⲛ)
✣ ——— • ⁘ • ——— ✣

ˣ ⲫⲛ

ˣ fo. 92ᵇ

ˣ*Our Father Apa Samuel.*

A choice savor and a smoke of incense, a holy sacrifice well pleasing unto God were thy holy prayers and thy austerities, O our righteous Father Abba Samuel. I will not leave untold thy austerities and thy penances which thou didst perform in Shiêt; most of all, the sufferings which thou didst endure at the hands of the Colchian tyrant.[1]

Thou didst offer up thy life for the confession of the right faith in the holy Trinity. Thou didst make strong thine heart, like a martyr, and so didst receive the crown of patience. They drove thee forth from Shiêt, so that thou didst come and dwell in the Mount of Neklone.

ˣ fo. 93ᵃ ˣAgain, when God called thee from this mountain of thy vows (?) for a great service, of thy patience in a strange land of barbarians I will make mention. The Lord Jesus the Christ caused thee to work signs and great wonders in that place: thou didst cause (the dumb) to speak, thou didst cause the lame to walk, women who were barren thou didst cause to bear children. Thy name was renowned in the land of Nemax,[2] and they glorified thee as the Apostles. They suffered thee, after the desire of thy heart, (to depart) so that thou didst go and dwell in the Mount of Kalamon, the place wherein the Lord God promised that thou shouldest

ˣ fo. 93ᵇ dwell, thou and thy sons for ever. ˣThou didst bring in a numerous people into the Kingdom of Heaven through thy holy prayers.

Through, etc.

1 *i.e.*, Cyrus of Phasis (in Colchis), the 'Chalcedonian' Archbishop.

2 A frag. from a Boh. *Life of Samuel* (Crum, *B.M. Cat.*, no. 917) has ⲛⲓⲙⲁⲕϫ, 'Makx' being probably the true Coptic name for the Berber people called in Greek Mazices.

Ode 7 (John Kamé).

Ⲁⲩⲱⲟⲩⲓ ϩⲱⲏ ⲛ̀ⲁⲁⲍⲓⲁⲣ-
ⲭⲏⲥ ⸗ ⲟⲩⲟϥ ⲛ̀ⲁⲓⲁⲁⲥⲕⲁ-
ⲗⲱⲥ ⸗ ⲉ̀ⲭⲉⲛ ϩⲁⲙⲏⲛⲓ ⲙ-
ⲯⲩⲭⲏ ⸗ ⲁϥⲓⲛⲓ ⲙⲙⲟⲟⲩ
ⲛ̀ⲟⲩⲱⲟⲩⲱⲟⲩⲱⲓ ⲙ̄-
ⲡⲟ̄ⲧ̄

Ⲑⲏ ⲉⲑⲟⲩⲁⲃ ⲉⲧ ⲁⲩⲟⲛⲥ ⲡⲉ-
ⲙⲁϥ ⸗ ⲁⲥⲱⲟⲩⲓ ϩⲱⲥ ⲙ̄-
ⲙⲁⲩ ⲙ̄ⲡⲓⲥⲧⲏ ⸗ ⲉ̀ⲭⲉⲛ
ϩⲁⲙⲏⲛⲓ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲁⲥⲓⲣⲓ ⲛ̀ϩⲁⲡⲭⲟⲙ ⲛ[ⲉⲙ
ϩⲁⲡⲱⲫⲏⲣⲓ ⸗

Ⲁϩ[...]. ⲙ̄ⲡⲟⲩⲃⲓⲟⲥ [ⲉⲑⲟⲩⲁⲃ
ϩⲉ[ⲛ] ⲟⲩⲛⲓⲱϥ̀ ⲙⲙ[ⲉⲧ-
ⲣⲉⲛⲛⲉⲟⲥ ⸗ ⲟⲩⲟϥ ⲁⲩⲱⲱ-
ⲛⲓ ⲛⲉⲙ ⲡⲭ̄ⲥ̄ ⸗ ⲫⲏ ⲉⲧ ⲁⲩ-
ⲙⲉⲛⲣⲓⲧϥ̀ ϩⲉⲛ ⲡⲟⲩϩⲏⲧ
ⲧⲏⲣϥ̀ ⸗

Ⲧⲱϧϩ Ⲥ ⲡⲁⲟ̄ⲧ̄ ⲛ̀ⲓⲱⲧ ⲛ̀ⲁⲓⲕⲉ-
ⲟⲥ ⸗ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲓ̄ⲱ̄ⲁ̄ ⲭⲁⲙⲉ ⸗ ⲡ[ⲧ]
⸗ —— .. —— .. —— ⸗

ⲡⲁⲟϥ ⲟⲛ ⲁⲁⲁⲙ[1] واه ايضًا ادام

Ⲓⲓ ⲛⲓⲙ ⲡⲉ ⲉⲑⲛⲁⲱⲥⲁⲁⲓ ⸗ ⲉ̀ ⲡⲓ-
ϩⲙⲟⲧ ⲉⲧⲟⲱϥ ⸗ ⲉⲧ ⲁϥⲁⲓ-
ⲧⲟⲩ ⲛⲉⲙⲁⲛ ⸗ ⲏⲭⲉ ⲫ̀ⲧ̀
ⲡⲓⲗⲟⲩⲟⲥ

Ⲁϥⲛⲁⲩ ⲉ̀ ⲡⲉⲛⲑⲉϧⲓⲟ̄ ⸗ ⲛⲉⲙ
ⲛⲉⲛϧⲱⲗ ⲉ̀ϧⲟⲗ ⸗ ⲁϥⲭⲟⲩⲱⲧ
ⲉ̀ϧⲟⲗϧⲉⲛ ⲛ̄ⲥⲓⲥⲓ ⸗ ⲁϥⲉⲣ-
ϧⲟⲓⲛⲓ ⲉ̀ⲣⲟⲛ ⸗

Ⲁϥⲧⲁⲟⲩⲟ̄ ⲛⲁⲛ ⲛ̄ⲱⲟⲣⲡ ⸗ ⲙ̄-
ⲡⲓⲙⲓ]ⲱϥ̀ ⲁⲃⲃⲁ ⲁⲛⲧⲱⲛⲓ ⸗
ⲛⲉⲙ ⲁ]ⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⸗ ⲉⲑ-
ⲣⲟⲩⲥⲓ]ⲙⲱⲓⲧ ⲃ[ⲁ . . . . .

Ⲟⲩⲟϥ ⲛ̀ⲧⲟⲩⲧⲥⲁⲃⲟ[ⲛ] ⸗
ⲉ̀ ⲡⲭⲁⲓⲙⲱⲉ ⲱⲁ ⲫ̀ⲧ̀ ⲃⲉ(ⲛ)
ϩⲁⲛⲡⲟⲗⲓⲧⲓⲁ̀ ⲛⲉⲙ
ϩⲁⲛⲁⲥⲕⲏⲥⲓⲥ ⸗

Ⲁⲩⲙⲟⲩⲓ ⲃⲉⲛ ⟨ⲛ⟩ⲟⲩⲙⲱⲓⲧ ⸗
ⲛ̀ⲭⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⸗
ⲫⲏ ⲉⲧ ⲁ ⲡⲉϥⲣⲟ ⲥⲓⲟⲩⲱ-

[1] red.

Abba John Khamé.[1]

* * * * * *

He himself became a director and teacher of multitudes of souls: he brought them to worship the Lord.

The holy woman also who was wedded with him[2] became a faithful mother of multitudes of virgins, and wrought signs and wonders.

They passed their holy lives most nobly and were with Christ Whom they loved with their whole heart.

Pray, &c., my righteous Lord Father, holy John Khamé, that, &c.

The same again. Melody, 'Adam.'

O who shall be able to express the great mercies which God the Word hath showed unto us?

He hath seen our lowliness and our feebleness, He hath looked down from on high and hath helped us.

He sent us first the great Abba Antoni and Abba Makari to guide (us) unto...,

And to teach us the progress unto God through discipline and austerity.

In their path walked Abba John, whose face was illumined...

XXV. ABBA APOLLO

Parchment. Two fragments (Cairo, no. 109), 17 × 13 and 14 × 23 cm. respectively, being the upper right and lower left portions of a single leaf headed (*verso*): [..—ⲓ̄ⲍ̄] (Ornament) ⲭ̄ⲍ̄–ⲍ̄. The script is a good-sized uncial, somewhat crude and of a relatively early type (? ninth century). The ink is a deep black, but stops (⸗) are red and capitals are relieved by aimless dotting in the same colour.

The text, which was identified by W. E. Crum, corresponds generally[3] with part of the text published by F. de Rossi in *Mem. della Accad. delle Sc. di Torino*, Ser. II, tom. XLIII (1893), pp. 301 ff. (=reprint *Frammente di un Sermone sulla Penitenza*, pp. 88 ff.). The portion actually preserved records the frightful crime of Abba Apollo before he became a monk.[4]

The Turin MS. itself probably came from the Monastery of Saint Macarius, since it is one of five given by Drovetti to Peyon,[5] and the group contains a great part of the Psalter to which our group, No. XXXVII B (b) 5, belongs.

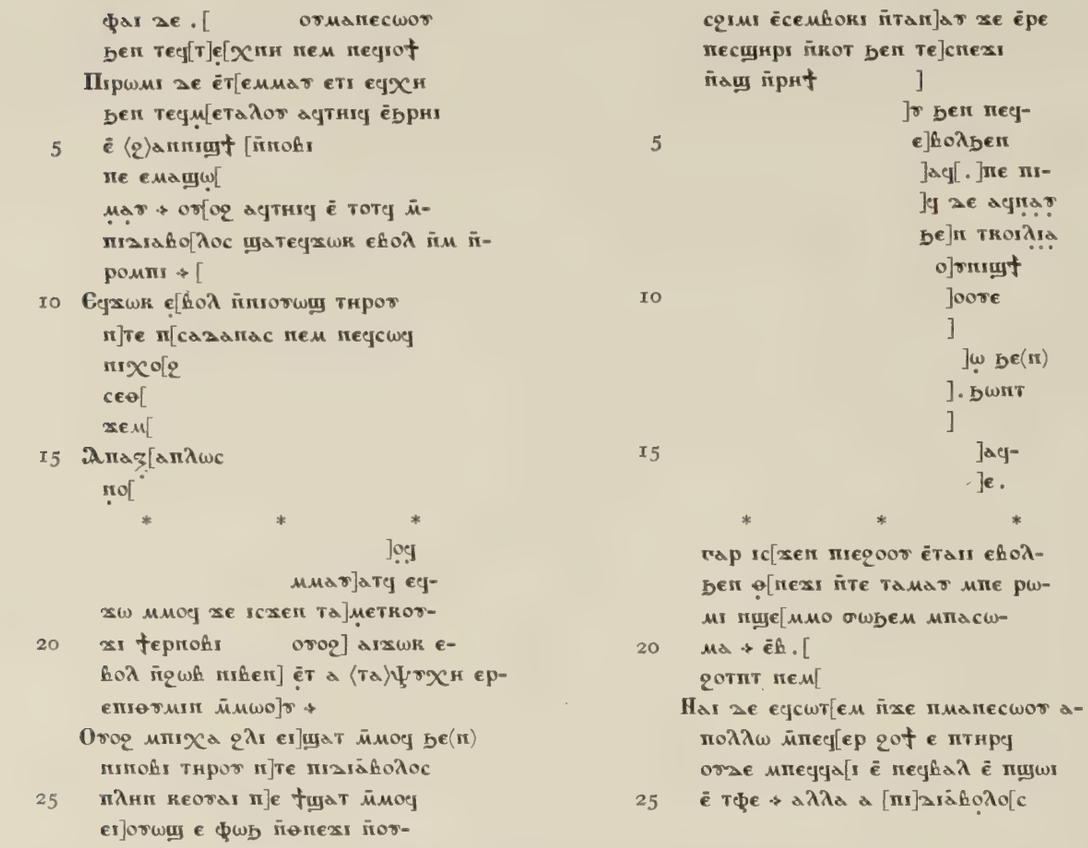
1 For the story of Khamé or Kamé, who flourished in the early ninth cent., see the Coptic life (ed. Davis), *P.O.* XIV, fasc. 2 and *A.A.C.M.* IV, Ch. III, § 5.

2 *sc.* the wife to whom John was nominally married.

3 The fragments are generally parallel to pp. 308 f. of de Rossi's publication, but the *recto* shows numerous variants, and in ll. 5–16 of the *verso* the divergence is more strongly marked, making restoration impossible.

4 See *Apophth. Patr.*, Apollo II (*P.G.* LXV, 133).

5 See de Rossi, *op. cit.*, p. 223.



ϥαι ⲁⲉ .[ⲟⲩⲙⲁⲛⲉⲥⲱⲟⲩ
ϩⲉⲛ ⲧⲉⲫ[ⲧ]ⲉ[ⲭⲛⲏ ⲛⲉⲙ ⲛⲉϥⲓⲟϯ
Ⲡⲓⲣⲱⲙⲓ ⲁⲉ ⲉⲧ[ⲉⲙⲙⲁⲩ ⲉⲧⲓ ⲉⲩⲭⲏ
ϩⲉⲛ ⲧⲉϥⲙ[ⲉⲧⲁⲗⲟⲩ ⲁϥⲧⲏⲓϥ ⲉϧⲣⲏⲓ
ⲉ ⟨ϩ⟩ⲁⲛⲓⲱϯ [ⲛⲛⲟϧⲓ
ⲛⲉ ⲉⲙⲁⲱⲱ[
ⲙⲁⲩ ⳿ ⲟⲩ[ⲟϥ ⲁϥⲧⲏⲓϥ ⲉ ⲧⲟⲧϥ ⲙ̄-
ⲡⲓⲁⲓⲁϧⲟ[ⲗⲟⲥ ⲱⲁⲧⲉϥϫⲱⲕ ⲉϧⲟⲗ ⲙ̄ⲙ ⲛ̄-
ⲣⲟⲙⲡⲓ ⳿ [
Ⲉϥϫⲱⲕ ⲉ[ϧⲟⲗ ⲛ̄ⲛⲓⲟⲩⲱⲱ ⲧⲏⲣⲟⲩ
ⲛ]ⲧⲉ ⲡ[ⲥⲁϩⲁⲛⲁⲥ ⲛⲉⲙ ⲛⲉϥⲥⲱϥ
ⲡⲓϫⲟ[ϩ
ⲥⲉⲟ[
ϫⲉⲙ[
Ⲁⲡⲁϫ[ⲁⲡⲗⲱⲥ
ⲛⲟ[

* * *

]ϭ[
ⲙⲙⲁⲩ]ⲁⲧϥ ⲉϥ-
ϫⲱ ⲙⲙⲟϥ ⲉⲉ ⲓⲥϫⲉⲛ ⲧⲁ]ⲙⲉⲧⲕⲟⲩ-
ϫⲓ ϯⲉⲣⲛⲟϧⲓ ⲟⲩⲟϩ] ⲁⲓϫⲱⲕ ⲉ-
ϧⲟⲗ ⲛ̄ϩⲱⲟ ⲡⲓϧⲉⲛ] ⲉ̄ⲧ ⲁ ⟨ⲧⲁ⟩ⲯⲩⲭⲏ ⲉⲣ-
ⲉⲡⲓⲑⲩⲙⲓⲁ ⲙ̄ⲙⲱⲟ]ⲩ ⳿
Ⲟⲩⲟϩ ⲙⲡⲓϫⲁ ϩⲗⲓ ⲉⲓ]ⲱⲁⲧ ⲙ̄ⲙⲟϥ ⲏⲉ(ⲛ)
ⲛⲓⲛⲟϧⲓ ⲧⲏⲣⲟⲩ ⲛ]ⲧⲉ ⲡⲓⲁⲓⲁϧⲟⲗⲟⲥ
ⲡⲗⲏⲛ ⲛⲉⲟⲩⲁⲓ ⲛ]ⲉ ϯⲱⲁⲧ ⲙ̄ⲙⲟϥ
ⲉⲓ]ⲟⲩⲱϣ ⲉ ϥⲱϩ ⲛⲟⲛⲉⲭⲓ ⲛⲟⲩ-

ⲥϩⲓⲙⲓ ⲉⲥⲉⲙⲃⲟⲕⲓ ⲛ̄ⲧⲁⲛ]ⲁⲩ ⲁⲉ ⲉⲣⲉ
ⲡⲉϣⲱⲛⲣⲓ ⲛ̄ⲕⲟⲧ ϩⲉⲛ ⲧⲉ]ⲥⲡⲉⲭⲓ
ⲛ̄ⲁⲱ ⲛ̄ⲣⲏϯ]
]ⲩ ϩⲉⲛ ⲡⲉϥ-
ⲉ]ϧⲟⲗϩⲉⲛ
]ⲁϥ[.]ⲡⲉ ⲡⲓ-
]ϥ ⲁⲉ ⲁϥⲛⲁⲩ
ϩⲉ]ⲛ ⲧⲕⲟⲓⲗⲓⲁ
ⲟ]ⲩⲛⲓⲱϯ
]ⲟⲟⲩⲉ
]
]ⲱ ϩⲉ(ⲛ)
].ϩⲱⲛⲧ
]
]ⲁϥ-
.]ⲉ.

* * *

ⲅⲁⲣ ⲓⲥ[ϫⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉⲧⲁⲓⲓ ⲉϧⲟⲗ-
ϩⲉⲛ ϕ[ⲛⲉϫⲓ ⲛ̄ⲧⲉ ⲧⲁⲙⲁⲩ ⲙⲡⲉ ⲣⲱ-
ⲙⲓ ⲡⲱⲉ[ⲙⲙⲟ ⲥⲱϩⲉⲙ ⲙⲡⲁⲥⲱ-
ⲙⲁ ⳿ ⲉϯ .[
ⲉⲟⲧⲛⲧ ⲛⲉⲙ[
Ⲏⲁⲓ ⲁⲉ ⲉⲩⲥⲱⲧ[ⲉⲙ ⲛ̄ϫⲉ ⲡⲙⲁⲛⲉⲥⲱⲟⲩ ⲁ-
ⲡⲟⲗⲗⲱ ⲙ̄ⲡⲉⲩ[ⲉⲣ ⲉⲟϯ ⲉ ⲡⲧⲏⲣⲩ
ⲟⲩⲁⲉ ⲙⲡⲉⲩⲭⲁ[ⲓ ⲉ̄ ⲛⲉⲩϧⲁⲗ ⲉ̄ ⲡⲱⲱⲓ
ⲉ̄ ⲧϕⲉ ⳿ ⲁⲗⲗⲁ ⲁ [ⲡⲓ]ⲁⲓⲁϧⲟⲗⲟ[ⲥ

[×] *Recto* ×Now this man (Apollo) was a shepherd by profession, as were his fathers. But while he was still in his youth, that man gave himself up unto great sins . . . (l. 6). And he gave himself into the hand of the Devil until he had completed forty years. And he fulfilled all the desires of Satan and his abominations, envies . . . (l. 15). In a word . . .

* * * * * *

. . . (l. 18) [He thought within] himself, saying: "From my youth I have sinned and committed everything which my soul desired. And I have not left unfulfilled any one of all the sins of the Devil. One only have
[×] *Verso* I failed (to commit); for I desire to rip up the womb of a ×woman who is with child, to see how the child lieth in her womb." [Ll. 4–16 Apollo meets his victim who implores him not to harm her.] ". . . (l. 17) for since the day that I came forth from my mother's womb, no strange man hath defiled my body . . ." (l. 22) But when the shepherd Apollo heard this, he relented not at all, nor did he lift up his eyes to Heaven. But the Devil . . .

XXVI. LIFE OF THEODORE, DISCIPLE OF PACHÔM

Parchment. Upper right quarter of a leaf (*Inv.*, no. 59), 19.5 × 18.8 cm. The *recto* (first p. in a quire) is headed ⲓ̅ⲏ̅ⲥ̅] (Ornament) ⲛ̅ⲭ̅ⲥ̅ ϯⲕ̅ⲍ̅: the *verso* is paged ϯⲕ̅ⲏ̅. The hand is a smallish, even, but somewhat slovenly uncial, probably identical with the hands of *Inv.*, nos. 71, 102, 107–8. The leaf (paged —ϯⲕ̅ⲉ̅) preceding the new fragment is extant at Leipzig (*Cod. Tisch.* XXV, 3).[1]

The text[2] (from the *Life of Theodore*, disciple of Abba Pachôm) will be utilized by Dr Lefort of Louvain in his forthcoming *Vita S. Pachomii*.[3]

1 See Leipoldt, *l.c.*, p. 401.

2 =*A.M.G.* XVII, 332 (Amélineau's edition).

3 In the *Corpus Script. Christ. Orient.*

XXVII. THE TRANSLATION OF EPHRAEM SYRUS TO SCETIS

Cotton-paper. Leaf, 25 × 17 cm., numbered —ⲕⲉ (folio number) from the *Difnâr* (No. XXXVIII F).

The text, containing the last seven stanzas of an Ode, celebrates the translation of a Saint's body to the Monastery of Abba Pishoi (Bishoi). That the Saint can be no other than Ephraem appears certain; for the Calendar of Abu'l Barakât[1] commemorates Ephraem the Syrian on Tôbi 7, and the Monastery of Anba Bishoi still claims to possess Ephraem's body.[2] It is quite possible that the relics of the Saint were actually carried for safety into Egypt during the period of the Mongol invasion (thirteenth century), if not earlier.

ⲉϣⲟⲩⲁϩ ⳾ ϣⲁ ⲡⲓⲙⲟⲛⲁⲥ-
ⲧⲏⲣⲓⲟⲛ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⳾
ⲛⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓ-
ϣⲟⲓ ⳾ ϧⲉⲛ ⲡϣⲁϥⲉ ⲛ̄ⲧⲉ
ϣⲓⲛⲧ ⳾
Ϧⲉⲛ ϥⲁⲛϩⲱⲥ ⲡⲉⲙ ϥⲁⲛ-
ϩⲙⲟⲥ ⳾ ⲡⲉⲙ ϥⲁⲛ-
ⲡⲓϣϯ ⲛ̄ⲧⲓⲙⲏ ⳾ ⲡⲉⲙ
ϥⲁⲛⲙⲏϣ ⲛ̄ⲧⲁⲓⲟ ⲉⲧⲥⲟ-
ⲥⲓ ⳾ ⲕⲁⲧⲁ ⲡⲉⲧⲧⲟⲙⲓ ⲉ̄-
ⲣⲟϥ
Ⲍⲟⲧⲉ ⲉⲧⲁⲩⲫⲟϩ ⲉ̄ ⲡⲓ-
ⲙⲁ ⳾ ⲉⲧ ⲁ̄ ϯ ⲥⲉϧⲧⲱⲧϥ
ⲛⲁϥ ⳾ ⲁⲩⲥⲟⲩⲓ ⲁⲩⲓ ⲉ̄ϧⲟⲗ
Ϧⲁϫⲱϥ ⳾ ⲁⲛϫⲉ ⲡⲓⲙⲏϣ
ⲧⲏⲣϥ ⲉⲧϣⲟⲡ ⲙ̄ⲙⲁⲩ ⳾
Ⲛⲁⲩⲉⲣⲯⲁⲗⲓⲛ ϧⲁ ⲧⲉϥ-
ϩⲏ ⳾ ϧⲉⲛ ϥⲁⲛⲙⲏϣ ⲛ̄-
ⲉⲩϥⲟⲙⲓⲁ[1] ⳾ ⲛⲉⲙ ⲥⲁⲥ
ⲡⲓϩⲩⲙⲛⲟⲥ ⳾ ⲙⲛⲁⲓ

ⲕⲉ
ⲣⲏϯ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⳾
Ⲁⲉ ⲡⲓⲕⲁⲥ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲓ-
ⲟⲙⲛⲓ ⳾ ⲛ̄ⲑⲉ ϯ ⲛⲉⲑⲡⲁ-
ⲣⲱⲓⲥ ⲉ̀ⲣⲱⲟⲩ ⳾ ⲟⲩⲟϩ ⲟⲩ-
ⲁⲓ ⲉ̀ϧⲟⲗ ⲛ̀ϩⲏⲧⲟⲩ ⳾ ⲛ̄-
ⲥⲉⲡⲁⲗⲟⲩⲗⲉⲩ ⲉ̀ϧⲟⲗ
ⲁⲡ ⳾
Ⲟⲩⲟϩ ⲁⲩϫⲱ ⲛ̄ϫⲉ ⲡⲓⲕⲁⲥ
ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⳾ ϧⲉⲛ
ⲟⲩⲕⲉϧⲱⲧⲟⲥ ⲛ̄ϣⲉ ⲉϥ-
ⲥⲱⲧⲡ ⳾ ⲁⲩϫⲁϥ ⲛⲉⲙ
ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁϩ ⳾ ⲛ̄ⲧⲉ
ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓϣⲟⲓ ⳾
Ⲁⲣϣⲱⲛⲓ ⲛ̄ϫⲉ ⲛⲁⲓ ϣⲉⲡⲉⲣ-
ⲫⲙⲉϯ ⲉⲑⲟⲩⲁϩ ⳾ ϧⲉⲛ
ⲥⲟⲩ ⳇ ⲙ̀ⲡⲓⲁϩⲟⲧ ⲧⲱϩⲓ ⳾
ⲉⲣⲉ ⳾ ⲓⲣⲓ ⲛ̀ϩⲣⲁⲡⲡⲓϣ-
ϯ ⲙ̄ⲙⲏⲓ ⳾ ϧⲉⲛ ⲡⲉϥ-
ⲉⲩⲕⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁϩ ⳾
Ⲧⲱϧϩ S
⳾ —— ·· —— ·· —— ⳾

[1] =εὐφημία (cp. Crum, *Cat. Copt. MSS. in the John Rylands Lib.*, p. 210 note 1).

[They brought his] ˣpure [body] to the blessed Monastery of our Father Abba Pishoi in the desert of Shiêt with praises and hymns and great honors and many high distinctions as befitted him. When they drew nigh to the place which God had prepared for him, the whole multitude which was there hasted and came forth to meet him. They chanted before him in many praises with David the Psalmist, ˣsaying on this wise: "All the bones of the righteous the Lord God keepeth them, and not one of them shall perish."[3] And his blessed bones were laid in an ark of choice wood[4] with the pure body of our Father Abba Pishoi.

ˣ (fol. 23ᵃ)

ˣ fol. 23

This holy memorial took place upon the seventh day of the month Tôbi, while God wrought great miracles in his holy Oratory.

Pray, &c.

1 *P.O.* x, p. 262. Note, however, that the Coptic Calendar also commemorates Ephraem on Abib 15 and a Translation (? at Edessa) on Amshir 3 (*op. cit.*, x, 264, 275).

2 Professor F. C. Burkitt informs me that Edessa still claims to possess the relics of Ephraem. According to Thévenot, *Voyage au Levant*, II, Ch. LXXI, all the bodies of the Saints at Dêr Anba Bishoi were accidentally burnt in 1656, but the monks made good the loss by drawing upon the monastic cemetery.

3 *Psalm* XXXIV, 20.

4 *i.e.* a long chest or coffer, probably similar to the inlaid chest preserved at Dêr es Suriân (see *A.A.C.M.* IV, Ch. III, § 5) or that at the White Monastery (*Hist. Patr.*, pp. 350 f.).

XXVIII. GREGORY OF NYSSA

Life of Gregory Thaumaturgus.

Parchment. Nine leaves more or less complete and five fragments.

The hand, where most characteristic, is broad and heavy, with thick down-strokes (see Plate X B *supra*): particularly noteworthy is the collapsing ϫ.[1] But possibly owing to the varying surface-quality of the parchment, the script on one side of a leaf is often finer and more compact than the script on the other. Our fragments do not represent more than one copy; though indeed there is considerable overlapping in the texts of Frags. 5–7.[2] Attention was drawn in ancient times to this duplication by a marginal note in informal uncials in the margin of Frag. 7, *verso*, ⲡⲓⲙⲁϩ ⲏ̅ ⲛ̅ⲥⲟⲩ ⲡⲧⲁϥ, *i.e.* 'twice over,' 'repeated,' and by the sign ⲥ (? = ⲥⲉⲡ 'pass by')[3] which is placed in the margin against the line in which Frag. 7 begins to repeat Frag. 6, *recto*.[4] On the *verso* of the same fragment a marginal symbol ⳾ is twice used: this seems to indicate that longer or shorter passages in the exemplar (Greek or Coptic) had been omitted.

The MS. (see Frag. 2, *verso*) was in quires of eight leaves (sixteen pages). Punctuation is irregular. The original scribe either left a blank for the stop to be filled in by the *rubricator*, or roughly marked the stop by ⳽ (at the end of a paragraph, ⳾). Some passages, notably the 'Creed' (Frag. 4 *verso*), have been hurriedly punctuated by a later hand with the normal ⳽ in red ink. Attention should here be called to the marginal directions ⳩ 'so far' and ⳱⳩ 'read' (see Frag. 11), indicating that the intervening passage was to be omitted in public reading.

Six leaves from a Sahidic version of the *Life of Gregory* are extant, Clarendon Press MS. (Woide), Frag. 54; but to include these is beyond the scope of this publication.

Frag. 1 (Cairo, no. 24), 29 × 20 cm., is a complete leaf, paged ⲓ̅ⲥ̅ (the second numeral is very doubtful). The text, which has suffered much from damp, answers to the Greek in Migne's *P.G.* XLVI, 897 C *οὗτος ὁ πόντος* Εὔξεινος—900 A *τάφοι καὶ στῆλαι*.

The next three fragments are continuous, answering to the text of *op. cit.*, 909 B *τούτου χάριν ὁρμῇ τινι θειοτέρᾳ*—915 A *ἐν ᾧ φανεροῦται*. Of these, Frag. 2 combines *Cod. Tisch.* XXV, 24[5] (the upper half of the last leaf in Quire II, headed on the *verso* ⲗⲏ̅ ⲓⲏ̅ⲥ̅ ⳿ ⲡⲭ̅ⲥ̅ ⲏ̅) with Cairo, no. 24[Add] v, 21 × 21 cm., the decayed lower half of the same leaf; Frag. 3 (*Cod. Tisch.* XXIV, 6),[6] the first leaf of Quire III, is headed ⲧ̅ ⲓⲏ̅ⲥ̅ ✠ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲙⲏⲓ [ⲗⲥ] (*recto*), and ⲗⲃ ⲓⲏ̅ⲥ̅ (*verso*); Frag. 4 (*Cod. Tisch.* XXIV, 28)[7] is a complete leaf paged (ⲗⲉ), ⲗⲥ: the *verso* is headed ⲓⲏ̅ⲥ̅.

The six fragments following form a single group corresponding to the Greek of *P.G.* 917 A *εἰπόντος δὲ δι' ὀλίγων*—921 C *τὴν χάριν προκατάρξαντι* (or slightly further). Frag. 5 (*Cod. Tisch.* XXIV, 29),[8] a complete leaf, is paged (ⲙⲉ), ⲙⲥ̅: the *verso* is headed ⲓⲏ̅ⲥ̅; Frag. 6 (*Cod. Tisch.* XXV, 17)[9] is the inner half of the last leaf in Quire III (*sc.* pp. (ⲙⲍ), ⲙⲏ): the *verso* is headed [ⲙⲏ ⲓⲏ̅ⲥ̅ ✠ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲙⲏⲓ ⲧ̅; Frag. 7 (*Cod. Tisch.* XXIV, 41)[10] is a complete leaf, the first in Quire IV. The *recto* is headed ⲋ̅ ⲓⲏ̅ⲥ̅ ✠ ⲡⲭ̅ⲥ̅ ⟨ⲙⲑ⟩ and numbered on the *verso* ⲛ̅. The text of the *recto*, which is very dim, repeats the text of pp. ⲙⲥ̅ l. 5—ⲙⲍ l. 33. This fragment is not therefore reproduced in our text.[11] Frag. 8 (Cairo, no. 24[Add] i), 17.5 × 27 cm., is the lower portion of a leaf which must have been *foliated* ⲛⲋ̅, since it intervenes directly between pp. ⟨ⲙⲑ⟩, ⲛ̅, and *folio* ⲛⲏ̅.

1 On the hand see Crum, *Rylands Cat.*, p. 221. It is probably identical with the hand of our No. XVIII.

2 Frag. 7 duplicates the text of Frag. 5, *verso*, l. 6—Frag. 6, *recto*, l. 33. Frag. 7 is not therefore printed in our text, though it has been used to supplement the defective *recto* of Frag. 6.

3 The same sign occurs in *Cod. Vat. Copt.* LIX, fo. 159[b].

4 The abnormal numeration of Frags. 8 and 9 as *folios* ⲛⲋ̅, ⲛⲏ̅ was perhaps somehow due to a desire to eliminate the superfluous leaf, Frag. 7.

5 See Leipoldt, *op. cit.*, p. 405.

6 *id.*, p. 389.

7 *id.*, p. 395.

8 *id.*, p. 395.

9 *id.*, p. 404.

10 *id.*, p. 398.

11 For the critical signs which are used on this leaf, see above.

Frag. 9 (*Cod. Tisch.* XXIV, 34),[1] a damaged leaf, *foliated* $\overline{\text{ΠΔ}}$ and headed on the *verso* $\overline{\text{ΙΗC}}$, follows Frag. 8 directly.

Frag. 10 (Rylands Library, *Copt.* 49 = *Cat.* 446)[2], a complete leaf, the last in Quire IV, is paged ($\overline{\text{ϛϋ}}$), $\overline{\text{ϛϐ}}$ and headed on the *verso* $\overline{\text{ϛϐ}}$ $\overline{\text{ΙΗC}}$ ☙ $\overline{\text{ΠΧC}}$ $\overline{\text{Ϫ}}$. The text corresponds to 925 B *τοῖς μητρῴοις σπλάγχνοις*—925 C *καὶ ὅσα ἦν εἰκός* of the Greek original.

Fragment 11 (Cairo, no. 24[Add] ii), 18 × 16 cm., is the lower and outer part of a decayed leaf. The text of the *recto* answers to 928 C *τοὺς ἑκατέροις συμπαρατασσομένους*—C *εἰς εἰρηνικὰς εὐφροσύνας*; of the *verso* to 929 A *τὰ μὲν δὴ κατὰ τὴν λίμνην*(?)—*Λύκος γὰρ . . .ἐπονομάζεται.*

Frag. 12 comprises Cairo, no. 24[Add] iii, 16.5 × 19.2 cm., the inner and upper portion of a leaf, headed (*recto*) ÷ and (*verso*) $\overline{\text{ΟϚ}}$ $\overline{\text{ΙΗC}}$ $\overline{\text{ΙΗC}}$ (*sic*), which fits *Cod. Tisch.* XXV, 14, the outer half of the same leaf. The text of both combined answers to 933 B *καὶ ἡ σπουδὴ πρὸς τὸ ἀγαθόν*—D *ὡς δὲ οἱ μὲν παρῆγον.*

Frag. 13[3] (Cairo, no. 24[Add] iv), 13.7 × 24 cm., is the lower portion of a leaf: the text of the *recto* corresponds to 937 A *καὶ διῆγεν ἐν τοῖς τοιούτοις λόγοις*—B *ἔχοντες Ἀλέξανδρον*; and of the *verso* to 937 B *τῷ τῆς εὐσεβείας ἐχθρῷ*—C *τῆς ἐκείνου δυναστείας καθαιρέτην ἐσόμενον.*

Frag. 14 (Cairo, no. 24[Add] vi) is a narrow slip from the center of the upper part of a leaf, probably the first in a Quire. Both the hand and the style of the heading indicate that the fragment belonged to the same MS., and the few words recognizable distinctly suggest that the *verso* is parallel with *P.G.* 928 B, in which case the fragment should belong to the upper half of the same leaf as Frag. 11. But it is hard to identify the *recto* with the Greek of 926 C–D.

The text of this doubtful fragment will more conveniently be placed here rather than lower down.

—$\overline{\text{ΙΗC}}$+— ✠

]ⲉϩⲣⲉⲛ ⲉⲣⲱ[
]ⲉϩⲣⲏⲓ ⲉ̄ⲭⲉⲛ[
]ⲉⲧⲁϥⲥⲱⲣⲛ[
]ⲱⲁⲛϯⲟϩⲓ ⲙⲛ[
5] [
]ⲱϕⲏⲣⲓ ⲣ[
]ⲙⲙⲱⲟⲩ[
]ⲧⲟⲩⲉⲣ[
]ϯⲉ̄ⲃ[
10]ϯⲗⲁ[ⲙⲡⲏ ?
]ⲱⲟⲩ[
]ⲛϯ[
]ϯⲛⲟ[
ⲣ]ⲁⲣ ⲛ[
15] ϯⲭ[
]ϩⲱⲛ[
]ⲃⲟⲗ[
]ⲉⲛ . [

ⲃ]ⲉⲣⲃⲉⲣ ⲛⲉ ⲟ[
]ⲛⲓⲃⲓⲟⲥ ϧⲉⲛ ⲧ[
]ϫⲓⲛⲱⲏⲣⲓ ϧ[
]. ϯⲣⲩⲗⲏⲕⲓⲁ[
5 ⲕ]ⲟⲩⲁⲓ ⲁⲩⲱ[
]ⲡⲏ ⲉⲧⲱ[
] [
] [
]ⲙⲱⲟⲩ[
10 ⲉ]ⲣⲏⲟ[ⲩ
]ⲉ̄ϩⲣⲏ[ⲓ
]Ⲟⲩⲟ[ϩ
]ⲩⲙ[
]. ⲓⲉ[
15]ⲟⲩⲁⲓ[
]ⲑⲱⲗⲉ[ⲃ

1 *op. cit.*, p. 396.
2 See Crum, *Rylands Catalogue*, p. 221.
3 For convenience in printing, I have placed Frag. 13 after Frag. 11 and before Frag. 12.

Frag. 1 (Cairo, no. 24).

ⲛⲟⲥ[1] ⲡⲉ ⲡⲡⲟⲛⲧⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ
ⲉⲩⲉⲣⲭⲟⲣⲓⲧⲏⲥ ⳿ ⲁⲥⲡⲉ ⲫⲟⲟⲡⲟⲥ
ⲛ̄ⲛⲓⲭⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲓ ⲉϩⲟⲩⲛ
ⲉ ⲡⲱⲙϩ ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ ⲟⲩ ⲙⲟ-
ⲛⲟⲛ ⲛ̄ⲛⲓⲣⲱⲙⲓ ⲛ̄ⲧⲉ ⲡⲓⲙⲁ ⲛⲉⲙ
ⲛ̄ⲏ ⲉ[ⲧ]ⲙⲟⲛ ϩⲉⲛ ⲛⲓⲕⲁⲣⲓ ⲁⲗⲗⲁ
ⲛⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲟⲛ ⲉⲃⲟⲗ ϫⲉ ⲙ̄ⲡⲟⲩ-
ⲟⲩⲟⲓ ⲉⲣⲟϥ ⲉⲃⲟⲗϩⲉⲛ ⲙⲁⲓ
ⲛⲓϧⲉⲛ
Ⲟⲩⲛⲁⲓ ⲣⲏⲧ ⲅⲁⲣ ϩⲉⲛ ⲟⲩⲙⲉⲫⲙⲓ
ⲧⲉ ⲧⲫⲩⲥⲓⲥ ⲛ̄ⲧⲭⲱⲣⲁ ⲉⲧⲉⲙ-
ⲙⲁⲩ ⳿ ⲟⲩ ⲙⲟⲛⲟⲛ ⲍⲉ ⲥⲟⲩⲉⲥ-
ϣⲱⲛ ϩⲉⲛ ⲭⲣⲓⲁ ⲛⲓϧⲉⲛ ⲛ̄ⲁⲛⲁⲩ-
ⲕⲉⲟⲛ ⲉⲧⲥⲓ ⲉϩⲟⲩⲛ ⲉ ⲡⲱⲙϩ
ⲁⲗⲗⲁ ⲧ.....ϣⲁ.[..]ⲟⲛ ⲛ̄ⲛⲓⲕⲉ-
ⲭⲱ]ⲟⲩⲛⲓ ⲧⲏⲣⲟⲩ ⲟ[...].[....]ⲁⲛ
..ⲁⲭⲱ...ⲉ.ⲛ ⲉⲥⲉⲛⲁ
..]ϥⲓⲟⲙ ⲧⲁϣ.[ⲉⲣ]ⲭⲟⲣⲓⲧⲏⲥ
.ⲁⲥ ⲡⲉ ⲉⲃⲟ[ⲗ]ϩⲉⲛ ⲙⲁ ⲡⲓ-
ϧⲉⲛ
Ⲟⲩⲛⲁⲓ ⲣⲏⲧ ⲡⲉ ⲡⲓⲉⲑⲟⲥ ⲧⲏⲣϥ
ⲉⲧ]ⲉⲙⲙⲁⲩ ⳿ ϩⲱⲥⲧⲉ ⲡⲓⲙⲉⲣⲟⲥ
ⲙ̄ⲙ]ⲟⲥ ⲉ̄ⲧ ⲉⲣⲉ ⲟⲩⲁⲓ ⲛⲁϥ ϩ-
ⲱⲛ ⲉ̄]ⲣⲟϥ ϩⲁⲣⲓ ϩⲁⲣⲟϥ ⲙ̄ⲙⲁⲧ-
ⲁ]ϫ ϣⲁϥⲙⲉⲧⲁ ⲅⲉ ⲩⲥⲟⲩⲛ
ⲛ̄ⲥ[.]ⲉ ⲡⲁⲣⲁ ⲛⲓⲕⲉⲭⲱⲟⲩ-
ⲛ]ⲓ
Ⲉⲟⲩⲉ ⲫⲁⲓ ⲉ̄ⲃⲟⲗϩⲓⲧⲉⲛ ⲟⲩⲙⲟⲩϣⲧ
ⲛ̄ⲧⲉ ⲡⲓⲉⲑⲟⲥ ⲧⲏⲣϥ ⲉ̄ⲧⲉⲙⲙⲁⲩ
ϩⲓ ⲟⲩⲥⲟⲛ ⳿ ⲁⲩⲱϣⲧ ⲛ̄ⲧⲡⲟⲗⲓⲥ
ⲙ̄ⲡⲓⲙⲓϣⲧ ⲉⲣⲏⲧⲟⲣⲓⲟⲥ ⲉⲑⲣⲉⲥ-
ϣⲱⲛⲓ ⲙⲙⲉⲧⲣⲟⲡⲟⲗⲓⲥ ⲙ̄ⲡ[ⲓⲉⲑⲟ]ⲥ
ⲧⲏⲣϥ ⲉⲧⲉⲙⲙⲁⲩ

[1] *sc.* [ⲉⲩⲍⲉⲓ]ⲛⲟⲥ.

ⲓⲉ̄

Ⲑⲁⲓ ⲉⲧ ⲁ ⲟⲩⲙⲓϣⲧ ⲛ̄ⲟⲩⲧⲣⲟ ⲉⲁⲩⲉⲣ
ⲥⲱⲓⲧ ϩⲉⲛ ⲙⲛ ⲉⲧ ⲁⲩⲑⲱϣ ϩ[ⲉⲛ
ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲣⲱⲙⲉⲟⲥ ⲉ-
ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲕⲉⲥⲁⲣ ⲟⲩⲁⲣⲍⲁⲣ-
ⲙⲓ ⲉⲑⲣⲁⲙⲟⲩϯ ⲉⲣⲟⲥ ⲉ ⲡⲉϥ-
ⲣⲁⲛ ⲉⲃⲟⲗϩⲉⲛ ⲡⲉϥⲙⲉⲓ ⲛⲉⲙ
ⲡⲉϥⲟⲩⲱϣ ⲉϩⲟⲩⲛ ⲉ̄-
ⲣⲟⲥ
Ⲁⲗⲗⲁ ⲛⲁⲓ ⲥⲉⲥⲓ ⲁⲛ ⲉϩⲟⲩⲛ ⲉ ⲡⲉⲡ-
ⲥⲕⲟⲡⲟⲥ ⲉ ⲡⲧⲏⲣϥ ϩⲱⲥⲧⲉ
ⲉⲑⲣⲉⲡⲙⲉ[ⲓ] ⲉⲣⲱⲟⲩ ϫⲉ ϩⲁⲛ-
ⲧⲁⲓⲟ ⲡⲉ ⲙⲡⲛⲓϣⲧ ⲉⲧⲉⲙⲙⲁⲩ
ϥⲏ ⲉⲧϣⲟⲟⲡ [ϩⲉⲛ ⲟⲙⲏⲧ ⲛ̄-
ⲛⲏ ⲉ̄ⲟⲟ[ⲩⲁⲃ . . . .
Ⲁϣ ⲅⲁⲣ [ⲛⲧⲁⲓⲟ ⲡⲉ . . .
ϫⲁ[. . . . . .
ϧⲁⲣⲡⲟⲥ ϩⲉⲛ[. . . .
ⲡⲁⲟϥ ⲁⲓ[.....] ϩⲉⲛ ϩⲁⲛⲛⲓϣⲧ
ⲛ̄ϣⲫ[ⲏ]ⲣⲓ.[....] ⲛⲉϥⲓ ϫⲉ ⲥⲉ-
ⲱⲗⲓ ⲉϩⲟⲩⲛ ⲉⲣⲟϥ ⲙⲡⲉⲑⲣ[..
ⲛⲁⲥ ⲧⲏⲣϥ ⳿ ⲉⲃⲟⲗϩⲉⲛ ⲙⲁ ⲡ[ⲓ-
ϧⲉⲛ ϩⲓⲧⲉⲛ ϥⲓⲙⲟⲛ ⲉⲥ[ϩⲉⲙⲧ
ⲉⲣⲟⲥ
Ⲁⲗⲗⲁ ⲟⲩⲁⲉ ⲛⲉⲩⲡⲣⲟϧⲁ[... ⲛ̄-
ϣⲟⲣⲡ ⲛⲓⲙ ⲉ̄ⲧ ⲁⲩϣⲱⲡⲓ [ⲛⲁⲣ-
ϫⲏⲟⲥ ⲙⲡⲉϥϫⲫⲟ ⲕⲁ[ⲧⲁ ϯ-
ⲥⲁⲣⲍ ϯⲛⲁⲉⲣ ⲡⲟⲩⲙⲉⲓ [ⲁⲛ
ϩⲉⲛ ⲡⲥⲁⲓ ⲉ ⲡⲧ[ⲏⲣϥ
ⲧⲟⲩⲙⲉⲧⲣⲁ̄ⲙⲁⲟ ⲟⲩⲟϩ ⲙⲡⲟⲩ-
ⲧⲁⲟ ⲟⲩⲟϩ ⲡⲟⲩ[ⲁ]ⲍ[ⲓ]ⲱⲙⲁ ⲕⲁ-
ⲧⲁ ⲛⲓⲕⲟⲥⲙⲟⲥ ϯⲛⲁⲥⲁⲓ ⲉ-
ⲣⲱⲟⲩ ⲁⲛ
Ⲥⲁⲛⲧ[ⲁ]ⲫⲟⲥ ⲅⲁⲣ ⲛⲉⲙ ϩⲁⲛ-

[×](p. 15?) [For alone of all lands and seas][×] that Pontus (is called) 'Euxine,' since it supplies unstintingly all necessaries conducive to life, not only of the men of that part and the inhabitants of the country, but also of such others as may hasten thither from every part. For verily this is the nature of that country. Not only does it abound in all necessaries conducive to life, but (it lacks) not for all other things (from abroad, since) the sea supplies them from every part. Such is that whole nation, that if a man gives heed to a part of it alone, he thinks it more choice than all the rest. For this cause by a decision of that whole race together the city of the great [×]p. 16? Gregory was founded to become the metropolis of that whole race. [×]This city a great king, famous among them who held the realm of the Romans and who was named Caesar, ordered to be called after his name, because of his love and his goodwill towards it.

But all these matters tend not at all to our mark, that we should think of them as glories of that great man who is now amid the Saints. For what (glory is it to him that there are abundant) crops in (the country, that the city is adorned) with marvelous works, (or that goods) are imported from all parts by way of the sea which is nigh thereto? Nay, I will not make mention at all in my discourse of his ancestry nor of them who were the authors of his birth according to the flesh: of their wealth, and their renown, and their worldly distinction, I will not speak. For (what could) tombs and (monuments contribute to his praise?)

Frag. 2 (*Cod. Tisch.* XXV, 24 + Cairo, no. 24^{Add} v).

Ⲡⲉⲛⲉⲛⲥⲱⲥ ⲁ ⲫⲁⲓⲇⲓⲙⲟⲥ ⲟⲓ
ⲛⲁⲩ ⲛⲟⲩⲍⲟⲣⲙⲏ ⲉⲥⲟⲩⲟⲧⲉⲃ
ⲛ̄ⲧⲉ ⲫ̄ⲧ̄ ⲉ̄ⲃⲟⲩⲛ ⲉ ⲧⲥⲡⲟⲩ-
ⲁⲏ ⲉⲧⲭⲏ ⲛⲁⲩ ⲉⲃⲣⲏⲓ ⲙ̄ⲡⲉⲩ-
ⲧ ⲍⲟⲏⲩ ⲉ̄ ⲍⲗⲓ ⲛ̄ⲧⲉ ⲡⲓⲇⲓⲁⲥⲧⲓⲙⲁ
ⲉ̄ⲧⲟⲩⲧⲱⲩ ⲡⲉⲙⲁⲩ ⲛⲁⲩⲟⲩ-
ⲛⲟⲩ ⲅⲁⲣ ⲡⲉ ⲙ̄ⲫⲏ ⲉⲃⲟⲩⲁⲃ ⲅⲣⲏ-
ⲅⲟⲣⲓⲟⲥ ⲙ̄ⲫⲙⲱⲓⲧ ⲛ̄ⲛ̄ⲥ̄ ⲛⲉⲣⲟⲟⲩ
ⲙ̄ⲙⲟⲩⲱ
Ⲁⲩⲱ ⲛⲉⲩⲃⲁⲗ ⲉⲣⲡⲏ ⲭⲁ ⲫ̄ⲧ̄
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲓⲥ ⲫ̄ⲧ̄
ⲭⲟⲩⲱⲧ ⲉⲭⲱⲛ ⲧⲛⲟⲩ ⲉⲓ ⲟⲩ-
ⲥⲟⲛ ⲁⲛⲟⲕ ⲛⲉⲙ ⲅⲣⲏⲅⲟⲣⲓⲟⲥ
Ⲟⲩⲟⲩ ⲉ ⲫⲙⲁ ⲛ̄ⲧⲉⲩⲭⲓⲭ ⲁⲩⲙⲓ
ⲙ̄ⲡⲓⲗⲟⲩⲟⲥ ⲉⲭⲉⲛ ⲅⲣⲏⲅⲟⲣⲓⲟⲥ
ⲉⲁⲩⲧⲟⲩⲃⲟ ⲙ̄ⲫⲏ ⲉ̄ⲧ[.....
ⲃⲁⲧ[ⲟⲧⲩ
Ⲟⲩⲟ]ⲩ ⲁⲩⲫⲟⲣⲭ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲟⲩ-[1]
ⲡⲟⲗ]ⲓⲥ ⲟⲁⲓ ⲉⲧⲁⲥⲙⲉⲩⲓ ⲉⲃⲟⲗ
. . .]. ⲛ̇ ⲉ ⲡⲓⲥⲛⲟⲩ ⲉ[ⲧⲉ]ⲙⲙⲁⲩ
. .]ⲣⲓ [ⲉⲥ]ⲣⲏⲧ ⲃⲉⲛ ⲧⲡⲗⲁⲛⲏ
ⲛⲧⲉ] ⲡⲓⲍⲱⲗⲟⲛ ⲣⲱⲥⲧⲉ ⲛ-
ⲧⲉ ⲙⲙⲟⲛ] ⲛ̇ⲣⲟⲩⲟ̄ ⲓ̄ⲏ̄ ⲛⲣⲱⲙⲓ ⲉ̄-
ⲧⲁⲩⲱⲟⲛ ⲉⲣⲱⲟⲩ] ⲙⲡⲓⲥⲁⲭⲓ ⲙ̄ⲡⲓ-
ⲛⲁⲣⲧ ⲉⲃⲟⲗⲃⲉⲛ] ⲡⲱⲁⲓ ⲛ̄ⲓⲙⲏⲛⲱ
ⲉⲧⲉⲙⲙⲁⲩ]
. . . .]ⲱ. ⲃⲁ ⲫⲁⲣ-
ⲃⲉⲕ . . .]ⲕⲁⲧⲁ ⲟⲩⲁⲡⲁⲩ-
ⲕⲏ . . .]ⲱⲛ ⲟⲩⲟⲩ
ⲉⲧⲁⲩⲱⲟⲛ ⲛⲟⲩ]ⲕⲟⲩⲭⲓ ⲛ̄ⲥⲛ-
ⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲟⲧⲩ ⲙ]ⲫⲏ ⲉⲧⲁⲩ-
ⲧⲏⲓ ⲛⲁⲩ ⲛ̄ⲧ̄ⲙⲉ]ⲧⲟⲩⲏⲏ ⲉ[ⲑ-]

[1] First l. of Cairo fragment.

ⲗ̄ⲏ̄ — ⲓ̄ⲏ̄ⲥ̄ — ⲭ — ⲡⲭ̄ⲥ̄ ⲏ̄
ⲣⲉⲩⲥⲓ ⲥⲏⲱ ⲉ̄ ⲡⲧⲁⲭⲣⲟ ⲧⲏⲣⲩ
ⲉⲧⲏⲉⲛ ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩ-
ⲁⲏ
Ⲗⲟⲓⲡⲟⲛ ⲕⲁⲧⲁ ⲫⲣⲏ̄ⲧ̄ ⲉⲧⲉⲩⲭⲱ
ⲙ̄ⲙⲟⲥ ⲛ̄ⲭⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑ-
ⲟⲩⲁⲏ ⲙ̄ⲡⲉⲩⲟⲩⲁⲣ̇ ⲧⲟⲧⲩ ⲉ̄
ⲟⲩⲱ̇ⲱ̄ ⲛ̄ⲥⲁ ⲥⲁⲣⲍ̄ ⲉⲓ ⲥⲛⲟⲩ
Ⲁⲗⲗⲁ ⲁⲩⲉⲣⲉ̄ⲧⲓⲙ ⲙ̄ⲫ̄ⲧ̄ ⲉⲑⲣⲉⲩ-
ⲥⲱⲣⲡ ⲛ̇ⲁⲩ ⲉ̄ⲃⲟⲗ ⲛ̄ⲧⲁⲕⲣⲓⲃⲓⲁ
ⲛ̄ⲛⲓⲛ ⲉⲧⲣⲏⲡ Ⲟⲩⲟⲩ ⲙ̄ⲡⲉⲩⲑⲱⲧ
ⲉ ⲡⲧⲏⲣⲩ ⲉ̄ ⲉⲓⲱⲓⲱ ⲙ̄ⲡⲓⲥⲁⲭⲓ
ⲉ̄ⲃⲏⲗ ⲛ̄ⲱⲟⲣⲡ ⲉⲧ ⲁ ⲟⲙⲛⲓ ⲟⲩⲱⲛⲣ
ⲉ̄ⲣⲟⲩ ⲉⲓⲧⲉⲛ ⲟⲩⲥⲱⲣⲡ ⲉ̄-
ⲃⲟⲗ
Ⲁⲥⲱⲱⲡⲓ ⲅⲁⲣ ⲛⲟⲩⲥⲛⲟⲩ ⲉⲩⲙⲟⲕ-
ⲙⲉⲕ .[....] ⲙ̄ⲡⲓⲉⲭⲱⲣⲣ ⲉⲑⲃⲉ
ⲡⲥⲁⲭ[ⲓ ⲛⲧⲉ ⲡⲓⲛⲁⲣⲧ ⲟⲩ]ⲟⲣ ⲉⲩ-[1]
ⲕⲓⲙ ..[. . . ⲃⲉⲛ
ⲡⲉⲩⲣⲏⲧ ⲡ̇ⲉ ⲛⲉ ⲟⲩⲟⲛ ⲣⲁ[ⲛⲟⲩ-
ⲟⲛ ⲅⲁⲣ ...ⲛ̇ ⲃⲉⲛ ⲡⲓⲥⲛⲟⲩ [ⲉⲧⲉⲙ-
ⲙⲁⲩ [ⲉⲧⲁⲩⲧⲁ]ⲥⲟⲟ ⲉ̄ⲃⲟⲗ ⲛ̇[ⲧⲥⲏⲱ
ⲛ̄ⲧⲙⲉⲧⲉⲩⲥⲉ-
ⲱⲁ ⲃⲏⲥ
Ⲥⲱⲥⲧⲉ ⲉⲑⲣⲉ ⲡⲓⲕⲉⲥ[ⲁⲃⲉⲧ ⲉⲣ
ⲣⲏⲧ ⲏ̄.... ⲛ̄[ⲟⲩⲙⲏⲱ ⲛ̄-
ⲥⲟⲛ ⲣⲓⲧⲉⲛ [ⲧⲟⲩⲭⲓⲡⲥⲁ-
ⲭⲓ ⲉⲕⲟⲣ[ⲱ . . . ⲉⲑⲃⲉ
ⲧⲁⲓ ⲉ̄ⲧⲓⲁ̄ ⲁ[ⲣⲉⲣ ⲛⲁⲧⲏⲕⲟⲧ
ⲟⲩⲟⲩ ⲉⲑ[. . . ⲉⲙⲁ-
ⲱⲱ
Ⲁⲩⲛⲁⲩ ⲃⲉⲛ ⲟ[ⲩⲣⲁⲥⲟⲩⲓ ⲉ ⲟⲩⲓⲛⲓ
ⲛ̄ⲣⲱⲙⲓ ⲉⲣ̇[. . .
ⲧⲟ ⲉⲃⲟⲗ ⲉⲟⲓ [ⲛ̄ⲃⲉⲗⲗⲟ ⲃⲉⲛ
ⲡⲉⲩⲥⲙⲟⲧ . [. . .

×After that, Phaedimus received an overwhelming impulse from God towards that purpose which abode with him. He paid no regard to the distance which parted them—for he was parted from that holy man Gregory by the space of three days' journey—, but lifted up his eyes to God, saying: "Lo, God now looketh down upon us both, upon me and upon Gregory." And in place of his hands he laid the word upon Gregory, consecrating him who was not present with him. And he set apart for him a city which . . . at that time . . . was established in the error of idolatry; so that there were not more than eighteen men who had accepted the word of faith out of that great multitude. ×(p. 31)

Having thus perforce taken the yoke upon his neck . . ., and having sought a little time of him who had bestowed the priesthood upon him, that ×he might learn the whole surety which was in the holy mystery, he no longer—as the Apostle says[1]—set his hand to seek after flesh or blood, but asked of God that He would reveal unto him the truth of things secret. And he ventured not at all to preach the word unless the truth should first have been revealed unto him. Now it happened on a time, as he was pondering by night on the word of faith, and was revolving (various arguments . . .) in his heart—for there were certain (even) at that time who perverted the teaching of righteousness, so that even the wise were often divided in heart, owing to their specious talk, and for this cause he was waking and very (thoughtful); he saw in a vision the semblance of a man . . . aged in form, (appearing) ×p. 32

1 i *Cor.* xv. 50 ?

Frag. 3 (*Cod. Tisch.* XXIV, 6).

ⲡ — ⲓⲏⲥ ✠ — ⲡⲭⲥ — ⲛⲁⲓ ⲛⲏⲓ-[ⲗⲍ]
ϩⲉⲛ ⲡⲱⲱⲙ ⲛ̄ⲧⲉ ⲧⲉⲕⲣⲉϩⲥⲱ
ⲓⲥⲭⲉⲕ ⲉⲩⲥⲓ ⲙ̄ⲡⲓϩⲉⲣⲉϥ ⲛⲟⲩ-
ⲟⲩⲏϥ ⲉⲩⲟⲩⲱⲛϥ ⲉϧⲟⲗ ⲛ̄ⲟⲩ-
ⲛⲓⲱⲧ† ⲡⲁⲣⲉⲧⲏ ϩⲉⲛ ⲡϩⲙⲟⲧ ⲙ̄-
ⲡⲉⲕⲣⲟ̄ ⲛⲉⲙ ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲙ̄-
ⲡⲉⲕⲥⲭⲏⲙⲁ
Ⲉⲧ ⲁⲕⲉⲣⲱⲫⲏⲣⲓ ϫⲉ ⲙ̄ⲡⲁⲓ ⲥⲱⲣⲡ
ⲉϧⲟⲗ ⲁⲩⲧⲱⲟⲩⲛ ⲉ̄ϧⲟⲗϩⲉⲛ
ⲡⲉⲕⲙⲁⲛⲉⲛⲕⲟⲧ ⲉⲩⲟⲩⲱϥ ⲉ̄
ⲉⲙⲓ ϫⲉ ⲛⲓⲙ ⲡⲉ Ⲟⲧⲟϥ ϫⲉ ⟨ⲉ⟩ⲧⲁϥⲓ
ⲉⲃⲏⲉ ⲟⲩ ⲛ̄ϩⲱⲃ
Ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ϫⲉ ⲛ̄ϯⲟⲩⲛⲟⲩ ⲁϥ-
ⲱⲗⲓ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲓϣϣⲟⲣⲧⲉⲣ ⲛ̄ⲧⲉ
ⲡⲉⲩϩⲏⲧ ⲡⲉϫⲁϥ ⲛⲁϥ ϩⲉⲛ ⲟⲩ-
ⲥⲙⲏ ⲙ̄ⲙⲉⲧⲣⲉⲙ-
ⲣⲁⲧϣ
Ⲭⲉ ⲉⲧⲁⲓⲓ ϣⲁⲣⲟⲕ ϩⲉⲛ ϥⲟⲩⲁϩ-
ⲥⲁⲣⲝ ⲙ̄ⲫ† ⲉⲃⲏⲉ ⲡⲓⲣⲏⲛⲟⲩⲓ
ⲉⲧ ⲉⲕⲟⲓ ⲛ̄ϩⲏⲧ ⲃ̄ ⲉ̄ⲣⲱⲟⲩ
ⲉⲃⲣⲓⲥⲱⲣⲡ ⲉ̄ⲣⲟⲕ ⲛ̄ⲑⲙⲛⲓ ⲧⲏⲣ[ⲥ
ⲙ̄ⲡⲓⲁϩ† ⲛⲉⲩⲥⲉⲃⲏⲥ
Ⲧⲟⲧⲉ ⲁⲩⲧⲁϫⲣⲟ ⲛ̄ϩⲏⲧ ⲉϫⲉⲛ
ⲡⲓⲥⲁϫⲓ ϩⲉⲛ ⲟⲩⲡⲓϣϣ† ⲛ̄ϩⲣⲁϣ[ⲓ
ⲛⲉⲙ ⲟⲩⲑⲉⲗⲏⲗ ⲉⲩ-
ⲟϣ
Ⲓⲧⲁ ⲙⲉⲛⲉⲛ[ⲥ]ⲁ ⲛⲁⲓ ⲉⲧ ⲁ ⲫⲏ ⲉⲧⲉⲙ-
ⲙⲁⲩ ⲥⲱⲟⲩⲧⲉⲛ ⲛ̄ⲧⲉϥⲭⲓϫ
ⲉϧⲟⲗ ⲥⲁ ⲟⲩⲥⲁ ⲓⲥⲭⲉⲕ ⲉⲧⲁϥ-
ⲁⲙⲟⲛⲓ ⲙ̄ⲙⲟϥ ϩⲓⲧⲉⲛ ⲡⲥⲱⲟⲩⲧⲉ(ⲛ)
ⲉϧⲟⲗ ⲛ̄ⲡⲉϥⲧⲏϧ ⲉ ⲕⲉⲟⲩⲁⲓ ⲉ̄-
ⲁⲩⲟⲩⲱⲛϥ ⲉ̄ϧⲟⲗ ⲥⲁ ⲡⲥϧⲓⲣ ⲙ̄-
ⲙⲟϥ
Ⲏ†ⲟⲩ[ⲛ]ⲟⲩ ⲁ ⲫⲏⲧⲟⲣⲓⲟⲥ ⲧⲁⲥⲑⲟ

ⲗⲍ ⲓⲏⲥ
ⲛ̄ⲡⲉϥϧⲁⲗ ⲉⲑⲣⲉϥϫⲟⲩϣⲧ ⲉ ⲡ-
ⲥⲱⲟⲩⲧⲉⲛ ⲛ̄ⲧⲉϥⲭⲓϫ Ⲟⲧⲟϥ
ⲓⲥ ϩⲛⲡⲡⲉ ⲛⲁϥⲛⲁⲩ ⲉ ϩⲁⲛⲕⲉ-
ⲥⲱⲣⲡ ⲉ̄ϧⲟⲗ ϩⲉⲛ ⲟⲧⲥⲭⲏⲙⲁ
ⲛ̄ⲥⲉⲓⲙⲓ ⲉⲩⲥⲟⲧⲡ ⲛ̄ⲣⲟⲩⲟ ⲉ̄ ⲟⲩ-
ⲓ]ⲙⲓ ⲛ̄ⲣⲱⲙⲓ
Ⲟ]ⲧⲟϥ ⲫⲁⲓ ⲛⲁⲥⲱⲣⲓ ⲉⲣⲁⲧⲥ ⲙ̄ⲡⲉⲙ-
ⲫⲟ ⲉϧⲟⲗ ⲙ̄ⲫⲏ ⲉⲧⲁϥⲟⲩⲱⲛϥ
ⲉϧⲟⲗ ⲛ̄ϣⲟⲣⲡ ⲡⲁⲗⲓⲙ ⲟⲛ ⲉ̄-
ⲧⲁϥⲉⲣϩⲟ† ⲁϥϫⲟϧⲥⲩ ⲉϧⲣⲏⲓ
ⲁϥⲣⲱϧⲉ ⲙ̄ⲡⲉϥⲣⲟ̄ ⲁϥⲉⲣⲁⲡⲟ-
ⲣⲓⲁ ⲉ̄ϫⲉⲛ ⲡⲓⲥⲱⲣⲡ ⲉ̄ϧⲟⲗ
ⲉϥϣϥⲁⲓ[1] ⲁⲛ ⲛ̄ⲡⲉϥϧⲁⲗ ⲉ ⲡϣⲱⲓ
ϩⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛ̄ⲧⲉ ⲡⲓⲥⲱⲣⲡ ⲉ̄-
ϧⲟⲗ
Ⲕ]ⲉ ⲅⲁⲣ ⲛⲁⲣⲉ ⲟⲩϣⲫⲏⲣⲓ ⲛ̄ⲣⲟⲩⲟ̄
ϣⲟⲡ ϩⲉⲛ ⲡⲓⲥⲱⲣⲡ ⲉϧⲟⲗ ϩⲓ-
ⲧⲉⲛ ϥⲁⲓ ϫⲉ ⲛ̄ⲣⲣⲏⲓ ϩⲉⲛ ⲡⲓ-
ⲛⲓⲱⲧ† ⲛ̄ϫⲁⲕⲓ ⲛ̄ⲧⲉ ⲡⲓⲉϫⲱⲣϩ
ⲁϥϣⲁⲓ ⲛ̄ϫⲉ ϥⲟⲩⲱⲓⲛⲓ ⲛ̄ⲛⲏ̄ⲓ̄
ⲉⲧⲁⲩⲟⲩⲱⲛϩ ⲉ̄ϧⲟⲗ ⲛⲁϥ ⲙ̄-
ⲡⲥⲙⲟⲧ ⲛ̄ⲟⲩⲗⲁⲙⲡⲁⲥ ⲉϥ-
ⲙⲟϩ
Ⓒ̄ⲧⲉ ⲙⲡⲉϥϣϫⲉⲙϫⲟⲙ ⲛ̄ϩⲁⲓ
ϩⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲉⲧⲉⲙⲙⲁⲩ ϩⲉ(ⲛ)
ⲡⲉϥϧⲁⲗ ⲁⲩⲥⲱⲧⲉⲙ ⲉ ⲧⲥⲙⲓ
ⲙⲡⲓⲛ ⲉⲧⲁⲩⲟⲩⲱⲛϩ ⲛⲁϥ ⲉϧⲟⲗ
ⲉⲧⲙⲟⲩϣⲧ ⲙ̄ⲡⲓⲥⲁϫⲓ ⲛⲉⲙ
ⲡⲟⲩⲉ̈ⲣⲛⲟⲩ ⲉⲃⲏⲉ ⲙⲡ ⲉⲧⲉⲡ-
ⲕⲱ† ⲛ̄ⲥⲱⲟⲩ
Ⲟⲩ ⲙⲟⲡⲟⲛ ϫⲉ ⲁⲩⲧⲁⲙⲟϥ ⲉ̄ ⲡⲓⲉ̄-
ⲙⲓ ⲙ̄ⲙⲏ ⲙⲧⲉ ⲡⲓⲛⲁⲣ† ⲥⲓⲧⲉⲛ
ⲙⲛ ⲉⲧⲟⲩϫⲱ ⲙ̄ⲙⲱⲟⲩ ⲁⲗⲗⲁ

[1] ϥ added by a later hand.

[x](p. 33) [x]in the style of his dress as though he had received the rank (?) of a priest, and displaying great virtue in the grace of his countenance and the manner of his garb. Marveling at this vision, he rose from his couch desiring to learn who he was and wherefore he was come. But that one straightway took away his perturbation of heart and said unto him in a gentle voice: "I am come unto thee at the command of God, because of the things which make thee to doubt, to reveal to thee the whole truth of the faith of righteousness." Then he (Gregory) took courage at the saying in great joy and exceeding gladness. Then after these things, when that one had stretched forth his hand, as though pointing out to him by the direction of his fingers another one [x]p. 34 who had appeared to one side of him, straightway Gregory turned [x]his eyes to look in the direction of his hand. And, lo, he saw other visions in the form of a woman exceeding splendid, in human likeness; and she stood before him who had first appeared. Once again he (Gregory) was afraid and bowed himself down and covered his face and was dismayed at the vision, being unable to lift up his eyes to the light of the vision. For indeed the great marvel in the vision was this, that in the deep darkness of the night the light of them who had appeared to him shone like a burning lamp. Since he could not with his eyes bear that light, he heard the voice of them who had appeared to him rehearsing together the account of those matters which were in question. For not only did they declare unto him the knowledge of the truth of the faith through those things which they said, but

Frag. 4 (*Cod. Tisch.* XXIV, 28).

εϧολϩιτεν ⲡⲓκεραν ⲟⲛ ⲁⲩⲥ[ⲟⲩ-
εⲛ ⲛⲏ ⲉⲧⲁⲩⲟⲩⲛϥ ⲉⲣⲟϥ ⲉ-
ⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙⲟⲩϯ ⲉ ⲡⲉ[ϥ-
ϣϕⲏⲣ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ
Ⲥⲉϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁϥⲥⲱⲧⲉ[ⲙ
ⲉ ⲟⲛ ⲉⲧⲁⲥⲟⲩⲱⲛϥ ⲉϧⲟⲗ ϧⲉⲛ
ⲟⲩⲥⲩⲭⲏⲙⲁ ⲛ̄ⲥⲉⲓⲙⲓ ⲉⲥϯϩⲟ̄ ⲉ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏ[ⲥ
ⲉⲑⲣⲉϥⲥⲱⲣⲡ ⲉϧⲟⲗ ⲙ̄ⲡⲓⲁⲗⲟⲩ
ⲙ̄ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ⲧⲉ ϯⲙⲉ[ⲑ-
ⲙⲏⲓ
Ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ϫⲉ ϩⲱϥ ⲛⲁϥϫⲱ
ⲙ̄ⲙⲟⲥ ⲛⲁⲥ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ϫⲉ ϯ-
ⲥⲉⲧⲱⲧ ⲉ̄ ⲉⲣϫⲁⲣⲓⲍⲉⲥⲑⲉ
ⲙ̄ⲫⲁⲓ ⲱ̄ ⲑⲙⲁⲩ ⲙ̄ⲡⲁⲥ̄ⲧ̄ ⲉ̄ ⲡⲓ .
ⲫⲁⲓ ⲡⲉ ⲡⲉⲟⲩⲱϣ
Ⲟⲩⲟⲉ ⲡⲁⲓ ⲣⲏϯ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲣⲉϩ-
ϫⲉ ⲡⲓⲥⲁϫⲓ ϧⲉⲛ ⲟⲩⲣⲱϣⲓ ⲣⲓ-
ⲧⲉⲛ ϩⲁⲛⲕⲟⲩϫⲓ ⲁⲩⲕⲏⲙ ⲉⲩ[ⲟⲩ-
ⲟⲛⲉ ⲉϧⲟⲗ
Ⲫⲁⲓ ϫⲉ ϩⲱϥ ⲛ̄ϯⲟⲩⲛⲟⲩ ⲁⲩⲥϧⲁ[ⲓ
ⲡⲓⲥⲁϫⲓ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲟⲧϥ ⲉ-
ϯ ⲁⲩⲥⲟⲟⲙⲟⲩ Ⲟⲩⲟⲉ ⲙⲉⲛⲉⲛ-
ⲥⲱⲥ ⲁⲩⲣⲓⲱⲱⲛ ⲕⲁⲧⲁ ⲣⲱⲟⲩ
ⲙ̄ⲡⲓⲥⲁϫⲓ ϧⲉⲛ ϯⲉⲕⲕⲗⲏⲥⲓⲁ
ⲟⲩⲟⲉ ⲁⲩⲁⲣⲉϥ ⲉ̄ ϯⲥϧⲱ ⲉⲧⲉ-
ⲙⲁⲩ ⲑⲁⲓ ⲉⲧ ⲁⲩⲥⲟⲓⲧⲥ ⲣⲓⲧⲉ[ⲛ
ϕϯ ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛ̄ⲛⲏ ⲉⲑⲛⲛⲟⲩ ⲙⲉⲛⲉⲛ-
ⲥⲱϥ
Ⲟⲩⲟⲉ ϣⲁ ⲉϧⲣⲏ ⲉ̄ ϯⲛⲟⲩ ⲥⲉϯ-
ⲥϧⲱ ⲛ̄ϧⲏⲧⲥ ⲙ̄ⲡⲓⲗⲁⲟⲥ ⲛ̄ⲧⲉ
ϯϫⲱⲣⲁ ⲉⲧⲉⲙ(ⲙ)ⲁⲩ Ⲟⲩⲟⲉ

$\overline{\text{ⲁⲥ}}$ $\overline{\text{ⲓⲏⲥ}}$
Ⲥⲩ[ⲉⲙⲏⲛ ⲉϧⲟⲗ ⲉⲧⲟⲧⲟϫ ⲉ ⲧⲕⲁ-
ⲕⲓⲁ ⲛ̄ⲣⲉⲣⲉⲧⲓⲕⲟⲥ ⲡⲓⲁ̄ⲉ̄ⲛ ⲛⲁⲓ
ⲛ̄[ⲉ ⲛⲏ ⲛⲓⲥⲁϫⲓ ⲉ̄ⲧⲉⲙⲙⲁⲩ
Ⲟⲩ[ⲁⲓ ⲡⲉ ϕϯ ϕⲓⲱⲧ ⲙ̄ⲡⲓⲗⲟⲅⲟⲥ
ⲉ]ⲧⲟⲛϧ ⸗—
ϯⲥⲟⲫⲓⲁ ⲉ̄ⲧⲧⲁϫⲣⲏⲟⲩϯ ⸗
Ⲟⲩⲟⲉ ⲧϫⲟⲙ ⲙ̄ⲡⲉⲩⲓⲏⲓ ⸗
ϕⲓⲱⲧ ⲛ̄ⲧⲉⲗⲓⲟⲥ ⸗ Ⲟⲩⲟⲉ
ⲡⲱⲛϧⲓ ⲛ̄ⲧⲉⲗⲓⲟⲥ ⸗ ϕⲓⲱⲧ ⲙ̄-
ⲡⲱⲛϧⲓ ⲙ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ Ⲟⲩⲟⲉ
ⲟⲩⲟ̄ⲥ̄ ⲛⲟⲩⲱⲧ
ⲡⲉ ⸗
Ⲫ]ⲟⲩⲁⲓ ⲙ̄ⲙⲁⲩⲁⲧϥ ⸗ ⲉϧⲟⲗϧⲉⲛ ⲡⲓ-
ⲟⲩⲁⲓ ⲙ̄ⲙⲁⲩⲁⲧϥ ⸗ Ⲟⲩⲛⲟⲩϯ
ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲛⲟⲩϯ ⸗ ⲛⲓⲙⲓ
ⲟⲩⲟⲉ ⲧⲣⲓⲕⲱⲛ ⲛ̄ϯⲙⲉⲑⲛⲟⲩϯ ⸗
ⲡⲓⲗⲟⲅⲟⲥ ⲉⲧⲉⲣⲉⲡⲉⲣⲙⲓⲛ ⲛ̄ϯ-
ⲥⲟⲫⲓⲁ ⲉⲧⲁⲙⲁⲣⲓ ⲛ̄ⲧⲥⲩⲥⲧⲁⲥⲓⲥ
ⲙ̄ⲡⲓⲧⲏⲣϥ ⸗ Ⲟⲩⲟⲉ ⲛ̄ⲣⲉϥⲟⲁⲙⲓⲟ̄ ⲛ̄ϯ-
ⲕⲧⲓⲥⲓⲥ ⲧⲏⲣⲥ ⸗
Ⲟ]ⲩⲱⲛϧⲓ ⲙ̄ⲙⲏⲓ ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲓ̈ⲱⲧ ⲙ̄-
ⲙⲏⲓ ⸗
Ⲟ]ⲩⲁⲑⲛⲁⲩ ⲉⲣⲟϥ ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲁⲑ-
ⲛⲁⲩ ⲉⲣⲟϥ ⸗
Ⲟ]ⲩⲧⲁⲧⲧⲁⲕⲟ ⸗ ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲁⲧⲧⲁ-
ⲕⲟ ⸗ Ⲟⲩⲁⲑⲙⲟⲩ ⲉϧⲟⲗϧⲉⲛ ⲟⲩ-
ⲁⲑⲙⲟⲩ ⸗ Ⲟⲩϣⲁ ⲉⲡⲉϥ ⸗ ⲉϧⲟⲗ-
ϧⲉⲛ ⲟⲩϣⲁ ⲉⲡⲉϥ ⸗ ⲛⲉⲙ ⲟⲩⲛ̄ⲛ̄ⲁ
ⲛⲟⲩⲱⲧ ⲉⲩⲟⲩⲁⲃ ⸗ ⲉⲟⲩⲉϧⲟⲗ
ⲡⲉ ϧⲉⲛ ϕⲓⲱⲧ ⲛ̄ⲧⲉⲗⲓⲟⲥ ⸗ Ⲟⲩⲟⲉ
ⲣⲓⲧ[.]ⲉⲛ[1] ⲡϣⲏⲣⲓ ⲛ̄ⲧⲉⲗⲓ-
ⲟⲥ ⸗
Ⲡ]ⲱⲛϧ ⲛ̄ⲧⲉⲗⲓⲟⲛ ⸗ ⲡⲉⲧⲓⲟⲛ ⲛⲓⲛⲏ
ⲉⲧⲟⲛϧ ⸗ ⲡⲉⲟⲩⲁⲃ ⲉⲧⲉⲣϧ[ⲱ]ⲣⲓ-
ⲧⲓⲛ ⲙ̄ⲡⲓⲧⲟⲩϧⲟ ⸗ ϕⲏ ⲉ̄ϣⲁⲣⲉ

[1] ⲣⲓⲓ////ⲉⲛ, *MS.*

[x] from the (use of their) names also he knew those who had appeared to him, since each one addressed his fellow by his name. For it is said that he heard her who had appeared in the form of a woman begging John the Evangelist to reveal to the youth the mystery of the truth. And that one also was speaking to her in this manner: "I am ready to vouchsafe this, O Mother of my Lord, since this is thy wish." And so, after he had declared the matter sufficiently in some few words, they disappeared. [x] (p. 35)

But he (Gregory) straightway wrote down the holy words which he had heard, and afterwards he preached according to the sense of that utterance in the church. And he preserved that doctrine which he had received from God as an inheritance for those who should come after him. And even until now the people of that country are instructed therein, [x]remaining untainted by the mischief of any heresy. These are the words: [x] [p. 36]
"There is one God, the Father of the living Word (Who is) the established Wisdom and the Power of His likeness; the Father perfect, and the Son perfect; Father of the only-begotten Son, and one Lord; One-Only of One-Only; God of God; the Image and the Likeness of the Godhead; the Word Who hath wrought the Wisdom[1] which embraceth the system of all things, and the Maker of all creation; very Son of very Father, Invisible of Invisible, Incorruptible of Incorruptible, Immortal of Immortal, Eternal of Eternal; with One Holy Spirit Who proceedeth from the perfect Father and ⟨is manifested⟩ through the perfect Son, perfect Life, the Cause of them who live, the Pure One, the Supplier of purity, He (in whom God the Father) is (revealed)...

1 In the Greek 'Wisdom' is in apposition to 'Word.'

Frag. 5 (*Cod. Tisch.* XXIV, 29).

Ϫτ ⲁ ϩⲣⲏⲅⲟⲣⲓⲟⲥ ϫⲟⲥ ⲉ ⲡⲓⲛⲁϩ†
ⲉϧⲟⲩⲛ ⲉ ϥ̄† ⲉ̄ϣⲁⲧⲁϫⲣⲟ ⲁⲛ
ⲉⲓⲧⲉⲛ ⲭⲁⲓⲥⲁϫⲓ ⲁⲗⲗⲁ ⲉⲓⲧⲉⲛ [ⲉ]ⲁ̣ⲛ̣-
ϣϥⲏⲣⲓ ⲉ̄ⲟⲟⲩⲟⲛϩ̄ ⲉϧⲟⲗ ϧⲉⲛ ⲡⲓ-
ϩⲏⲛⲟⲩ̄
Ⲁⲩⲉⲣⲟⲩⲱ̄ ⲛ̄ϫⲉ ⲡⲓⲟⲩⲏ̄ ϫⲉ ϯⲟⲩ-
ⲱϣ ϩⲱ̄ ⲉ̄ ⲡⲁⲩ ⲉ̄ ⲟⲩϣϥⲏⲣⲓ ⲉⲥ-
ⲛⲁϣⲱⲟⲩ ⲙ̄ⲡⲁⲣⲛ† ⲉⲑⲣⲓⲉⲣⲉ̄ⲙⲟ-
ⲗⲟⲅⲓⲛ ⲙ̄ⲡⲓⲛⲁϩ†
Ⲁϯϫⲟⲥ ϫⲉ ⲉⲑⲃⲉ ⲡⲓⲡⲓϣϯ† ⲉⲧⲉⲙ-
ⲙⲁⲩ ϫⲉ ⲁϥⲣⲓ ⲡⲟⲩϣϥⲏⲣⲓ ϧⲉⲛ
ⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⲉⲥⲟⲓ ⲛ̄-
ⲡⲓϣϯ†
Ϫⲧ ⲁ ⲡⲓⲟⲩⲏ̄ ϫⲉ ϫⲟⲥ ⲉⲑⲃⲉ ⲟⲩ-
ⲡⲓϣϯ† ⲛ̄ⲱⲟⲩⲓ ⲉϥϫⲓ ⲉϧⲣⲏⲓ ⲉⲓⲧ-
ϩⲛ ⲙ̄ⲙⲟϥ ⲙ̄ⲙⲟⲛ ⲣⲏ† ⲉ̄ ⲟⲩⲟⲑⲃⲉϥ
ⲉ̄ⲑⲟⲗⲉⲓⲧⲉⲛ ϫⲓϫ ⲛ̄ⲣⲱⲙⲓ ϫⲉ ⲛ̄-
ⲉⲣⲏⲓ ϧⲉⲛ ⲧϫⲟⲙ ⲙ̄ⲡⲓⲛⲁϩ† ⲙ̄-
ⲙⲁⲧⲁⲧⲥ ⲙⲁⲣⲓⲛⲁⲩ ⲉ̄ ⲡⲁⲓ ⲱⲟⲓ
ⲉ̄ⲁⲩⲟⲩⲱⲧⲉⲃ̄ ⲉ̄ ⲕⲉⲙⲁ ϧⲉⲛ ⲡⲉⲕ-
ⲟⲩⲁⲣⲥⲁⲣⲛⲓ
Ⲧⲟⲧⲉ ⲡⲓⲡⲓϣϯ† ⲉⲧⲉⲙⲙⲁⲩ ⲟⲣⲏⲅⲟ-
ⲣⲓⲟⲥ ⲙ̄ⲡⲉⲩⲥⲓⲁⲟⲩⲱ̄ ⲉ ⲡⲧⲏⲣⲩ
ⲁⲩⲟⲩⲁⲣⲥⲁⲣⲛⲓ ⲙ̄ⲡⲓⲱⲟⲩⲓ ⲛ̄ϯⲟⲩ-
ⲛⲟⲩ ⲙ̄ϥⲣⲏ† ⲙ̄ϥⲏ ⲉ̄ⲧⲉ ⲟⲩⲟ(ⲛ)
ϩⲏ† ⲙ̄ⲙⲟϥ ϫⲉ ⲟⲩⲱ̄ⲧⲉⲃ̄ ⲉⲃ̄[ⲟⲗ]
ⲛ̄ⲧⲉⲕⲱⲉ ⲡⲁⲕ ⲉ̄ ⲕⲉⲙⲁ ⲉⲧⲉ
ϥⲛ ⲡⲉ ⲉⲧ ⲁ ⲡⲓⲟⲩⲏ̄ ⲧⲙⲛⲓⲙⲓ [ⲉ̄-
ⲣⲟϥ
Ϫⲧ ⲁ ϥⲁⲓ ϫⲉ ⲱⲱⲟⲓ [ⲛ̄]ⲧⲟⲩⲛⲟⲩ ⲁ[ϥ-
ⲛⲁ†ⲧ ⲛ̄ϫⲉ ⲡⲓⲣⲱ[ⲙ]ⲓ ⲉ̄ ⲡⲓⲥⲁϫⲓ Ο[ⲩⲟϩ
ⲁϥϫⲁ ⲉⲡϫⲁⲓ ⲡⲓⲃⲉⲛ ⲛ̄ⲥⲱϥ
ⲛⲉϥⲥⲧⲡⲉⲛⲛⲉ ⲛⲉⲙ ⲛⲉϥⲏ[ⲓ ⲛⲉⲙ
ⲧⲉϥⲥⲉⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ ⲛⲉ[ⲙ
ⲛⲉϥϣϥⲏⲣ

ⲙⲉ ⲑⲉϥⲙⲉⲧⲟⲩⲏ̄ ⲡⲓⲉⲣ-
ⲫⲉⲓ ⲛⲉⲙ ⲛⲉϥⲣⲡⲁⲣⲭⲱⲛⲧⲁ
ϥ[ⲓ] ⲟⲩⲥⲟⲛ
Ⲁϥⲥⲟⲧⲡⲉ ⲛⲁϥ ⲉⲃⲣⲉϥϣⲱⲡⲓ
ⲛⲉⲙ ⲧⲣⲏⲅⲟⲣⲓⲟⲥ ⲉ ϥⲙⲁ ⲛ̄ⲛ̄ⲏ̄
ⲉⲧϣⲟⲡ ⲛⲁϥ ⲧⲏⲣⲟⲩ Ο[ⲩⲟϥ][1] ⲛ̄-
ⲧⲉϥϫⲫⲟ ⲛⲁϥ ⲛ̄ϯⲕⲟⲓⲛⲱⲛⲓⲁ
ⲛ̄ⲧⲉ ⲛⲉϥⲩⲓⲥⲓ ⲛⲉⲙ ϯⲫⲓⲗⲟ-
ⲥⲟⲫⲓⲁ ⲙ̄ⲙⲏ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲉⲙ
ⲧⲉϥⲥⲉⲱ
Ⲫⲁⲣⲉ ⲙⲟⲕⲙⲉⲕ ϫⲉ ⲡⲓⲃⲉⲛ ⲙ̄-
ⲙⲉⲧⲥⲁⲛⲕⲟⲧⲉ ⲛ̄ⲗⲟⲅⲟⲧⲁⲫⲟⲥ
ϣⲟⲁⲙ ⲉ̄ ⲣⲱⲟⲩ ⲛⲁⲓ ⲉϣⲁⲧⲥⲓⲥⲓ
ⲛ̄ⲣⲟⲩⲟ̄ ⲛ̄ϯⲙⲉⲧⲡⲓϣϯ† ⲛ̄ⲧⲉ ⲡⲓ-
ϣϥⲏⲣⲓ ϧⲉⲛ ⲟⲩϫⲓⲙⲥⲁϫⲓ ⲛ̄ⲧⲉ
ⲡⲓⲣⲏⲧⲱⲣ
Ⲏⲟⲩⲛⲁⲓ ⲣⲏ† ⲅⲁⲣ ⲁⲛ ⲡⲉ ϯϣϥⲏⲣⲓ
ϧⲉⲛ ⲡⲛ ⲉⲧ ⲁⲛϫⲟⲧⲟⲩ ⲣⲱⲥⲧⲉ
ⲉⲑⲣⲉⲥⲟⲓⲥⲓ ⲓⲉ ⲛ̄ⲑⲟⲟⲩ ⲛ̄ⲧⲉⲥ-
ϫⲱϫⲉⲃ̄ ⲛ̄ⲣⲟⲩⲟ̄ ⲡⲁⲣⲁ ⲡⲓⲣⲏ† ⲉ̄-
ⲧⲁⲥϣⲱⲡⲓ ⲙ̄ⲙⲟϥ ⲉⲓⲧⲉⲛ ϯϫⲟⲙ
ⲙ̄ⲡⲉⲧⲥⲁϫⲓ
Ⲏⲓⲙ ⲅⲁⲣ ⲡⲉ ⲉⲑⲟⲩⲁϣϫⲉ ⲣⲟⲩⲟ̄ ⲉ̄ ⲡⲛ
ⲉⲧ ⲁⲛϫⲟⲧⲟⲩ ⲛ̄ⲧⲉⲩ† ⲙⲟⲩ-
ⲙⲉⲧⲡⲓϣϯ† ⲛ̄ϯϣϥⲏⲣⲓ ⲁϣ ϫⲉ
ⲟⲛ ⲛ̄ⲣⲟⲩⲟ ⲉ̄ⲣⲉ ⲟⲩⲁⲓ ⲡⲁϣϯ† ⲛ̄-
ⲟⲩϫⲱϫⲉⲃ̄ ⲛ̄ϯϣϥⲏⲣⲓ ϧⲉⲛ
ⲡ]ⲓⲥⲁϫⲓ ⲉ ϣⲧⲉⲙⲟⲣⲉ ⲡⲛ ⲉⲧ-
ⲥⲱⲧⲉⲙ ⲧⲱⲙⲧ ⲉ̄ⲣⲡⲓ ⲉ̄ϫⲉⲛ
ϥⲛ ⲉⲧⲁϥϣϣⲱⲡⲓ
Ⲟ]ⲩⲱⲡⲓ ⲁϥⲟⲣⲉ ⲡⲛ ⲉⲧⲁⲧⲉⲣⲡⲱⲕ
ⲛ̄ⲛⲓⲱⲟⲩⲓ ⲣⲉⲡⲟⲩ ⲥⲁⲃⲟⲗ ⲛ̄ⲛⲓⲱⲟⲩⲓ
Ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̄ⲥⲁⲩⲙⲱⲓⲧ ⲛ̄-
ⲛⲓⲁⲛⲓⲥⲧⲟⲥ

[1] Duplicate text of Frag. 7 begins here.

×(p. 45) ×When Gregory had declared the faith towards God, confirming it not by words, but by wonders shown forth in deeds, the priest answered: "I also wish to see a miracle such as can convince my heart, that I may confess the faith." It is said of that great man that he wrought a miracle in that place, which was great. When the priest said concerning a great stone which lay before him and which could not be moved by the hand of man: "Through the power of the faith alone let me see this stone remove to another place at thy command;" then that great man Gregory did not rebuke (him) at all, but straightway commanded the stone as one that had understanding: "Depart and go to another place"—namely that which the priest indicated. And when this came to pass, straightway the man believed on the word and left all, his kindred, his house,
×p. 46 his wife, his children, his friends, ×his priesthood ⟨in ?⟩ the temple, and his goods. He chose to be with Gregory in place of all that he possessed, and to gain the fellowship of his toils and that true philosophy and his teaching.

Let all the subtle arts, then, of speech-writers keep silence—those arts which extol highly the greatness of marvels with the eloquence of rhetoricians! For the marvel is not such among those of which we have spoken as to be made greater or less than it actually was through the power of speech. For who could exaggerate that which we have related, enhancing the greatness of the marvel? Nay, more, who could detract from the marvel in the telling so that the hearers failed to be amazed at that which happened? A stone caused them who were servants of stones to withdraw themselves from stones, and became a guide unto the infidels.

Frag. 6 (*Cod. Tisch.* xxv, 17).

Ⲁⲩ ⲅⲁⲣ ⲡⲉ ⲡⲓ[ⲙⲁⲩϫ ⲛ̀ⲧⲉ ⲡⲓ-[1]
ⲱⲛⲓ ⲁⲩ ⲁ[ⲉ ⲧⲉ ⲧ-
ⲉⲥⲟⲛⲥⲓⲥ ⲉ[ⲟⲣⲉⲧⲉⲣ ⲛ̀-
ⲉⲍⲟⲩⲥⲓⲁ ⲛ̀[ⲧⲉ ⲫⲏ ⲉⲧⲟⲩⲁⲣⲍ-
ⲥⲁⲣⲝⲓ ⲛⲁⲩ [ⲓⲉ ⲁⲩ ⲧⲉ ϯϫⲟⲙ
ⲛ̀ⲣⲉⲧⲙⲟⲩⲓ ⲉ[ⲧ ⲉⲡ-
ⲏⲛⲧϥ
Ⲁⲩ ⲁⲉ ⲟⲛ ⲡⲉ ⲡ[ⲥⲟⲩϯ ⲡⲛⲉⲩⲙⲉⲗⲟⲥ
ⲓⲉ ⲛⲉⲧⲥⲭⲏⲙ[ⲁ[2] . . .
ⲱⲛⲓ ⲉ ⲫⲙⲁ ⲛ̀[ⲛⲁⲓ ⲧⲏⲣⲟⲩ
Ⲏ̀ⲣⲏⲓ ⲏⲉⲛ ⲫⲁⲓ ⲉ[ⲧ ⲁ ⲡⲓⲡⲓⲥⲧ ⲧⲣⲏ-
ⲧⲟⲣⲓⲟⲥ ⲉⲣⲏ[ⲧⲥ ⲉ̀ ϯⲙⲉⲧϫⲱⲣⲓ
ⲟⲩⲃⲉ ⲡⲓⲁⲉⲙ[ⲱⲛ Ⲟⲩⲟⲩ ⲛⲁϥ-
ⲕⲱϯ ⲛⲉⲙ ⲡⲓⲟ[ⲩⲛⲏ ⲙ̀ⲡⲥⲙⲟⲩ
ⲛ̀ⲟⲩⲥⲧⲩⲗⲏ [ⲉ ⲁⲩⲧⲁⲣⲟⲥ ⲉⲣⲁⲧⲥ
ⲟⲩⲃⲉ ⲙⲛ ⲉⲧⲁ[ⲩⲥⲱⲧⲡ ⲃⲁ ⲧⲟⲩ-
ⲣⲏ
Ⲥⲱⲥⲧⲉ ⲉⲃⲣⲉ ⲡ̀[ⲓⲉⲉⲛⲟⲥ ⲧⲏⲣϥ
ⲙⲫⲟⲣⲧⲉⲣ ⲉⲃ[ⲏⲉ ⲛⲉϥⲥⲱⲓⲧ
Ⲟⲩⲟⲩ ⲛⲁⲓ ⲣⲏϯ [ⲃⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲟⲱⲧ
ⲛ̀ⲣⲏⲧ ⲛⲉⲙ [ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲁϥⲙⲟ-
ⲙⲓ ⲉⲃⲟⲩⲛ ⲉ̀ [ϯⲡⲟⲗⲓⲥ ⲛ̀ⲣⲏⲓ ⲁⲛ
ⲃⲉⲛ ⲫⲁⲛⲣⲁⲣ[ⲙⲁ ⲛⲉⲙ ⲫⲁⲛⲣⲉⲱⲣ
ⲛⲉⲙ ⲫⲁⲛϯ[ⲉⲡⲉⲁⲙ ⲟⲩⲁⲉ ⲉϥ-
ϣⲟⲧϣⲟⲩ [ⲙ̀ⲙⲟϥ ⲁⲛ ⲉ̀ϧⲉⲛ ⲡⲓ-
ⲙⲏϣ ⲛ̀ⲧ[ⲉ ⲛⲓ ⲉⲧⲟⲩⲉⲣ ⲛ̀-
ⲥⲱϥ
ⲁⲗⲗⲁ ⲉⲩⲥ̀[ⲓ ⲱⲟⲩ ⲃⲉⲛ ⲡⲓⲁⲣⲉⲧⲏ
ⲉⲧⲕⲱϯ [ⲉⲣⲟϥ
Ⲏⲓⲙⲏϣ ⲁⲉ [ⲧⲏⲣⲟⲩ ⲁⲧ̀ⲓ ⲥⲁⲃⲟⲗ ⲛ̀ϯ-
ⲡⲟⲗⲓⲥ ⲣⲉ[ⲡⲟⲩ ⲉⲃⲟⲗ ⲉⲣⲟⲉⲱⲣⲓⲙ[3]
ⲛⲟⲩϣϥ[ⲏⲣⲓ ⲛ̀ⲏⲉⲣⲓ Ⲟⲩⲟⲩ ⲡⲁ-
ⲣⲉ] ⲟⲩⲟⲛ [ⲛⲓⲃⲉⲛ ⲉⲣⲉⲡⲓⲟⲩ-

[1] The supplements are derived from Frag. 7.
[2] Frag. 7 reads ⲁⲗⲗⲁ ⲉⲧ ⲁ ϯϫⲟⲙ ⲛⲧⲉ ⲡⲓⲟⲩⲁⲣⲥⲁⲣⲝⲓ ϣⲱⲛⲓ ⲙ̀ⲡⲓⲱⲛⲓ.
[3]]ⲟ̀ⲗ ⲉⲣⲟⲉⲱⲣⲓⲙ (*sic*), Frag. 7.

ⲙⲏ ⲓⲏⲥ ☩ ⲡⲭ̅ⲥ̅] ⲡⲁⲓ ⲡⲏⲓ ⲏ̅

ⲙⲓⲙ ⲡⲉ ⲉ̀ ⲛⲁⲩ ⲉ̀ ⲩ]ⲣⲏⲧⲟⲣⲓⲟⲥ ⲉ̀-[1]
ⲧⲉⲙⲙⲁⲩ ⲫⲏ ⲉⲧ ⲉⲣ]ⲉ̀ ⲟⲩⲣⲱⲙⲓ ⲡⲉ-
ⲁⲧⲱⲟⲛ ⲉ̀ⲣⲟϥ ⲛ̀ⲟⲩ]ⲉⲍⲟⲩⲥⲓⲁ ⲙ̀-
ⲫⲣⲏϯ ⲛ̀ⲟⲩⲟⲩⲣⲟ]ⲉ̀ϧⲉⲛ ⲙⲏ ⲉ̀-
ⲧⲟⲩⲙⲟⲩϯ ⲉⲣⲱ]ⲟⲩ ⲁⲉ ⲣⲁⲛⲛⲟⲩϯ
ⲙⲙⲱⲟⲩ]
Ⲭⲉ ⲁⲣⲓⲙⲓ ⲛ̀ⲡⲓⲁⲉⲙⲱ]ⲛ Ⲟⲩⲟϥ ⲁⲣⲟⲩ-
ⲟⲣⲛⲟⲩ ⲣⲓ ⲫⲟⲩⲁ]ⲣⲥⲁⲣⲝⲓ ⲕⲁⲧⲁ
ⲡⲉⲩϯⲙⲁϯ . . ⲉ̀ ϥ]ⲙⲁ ⲉⲧ ⲉⲣⲟⲩ-
ⲱⲱ . . ⲉⲩ]ⲉⲛ ⲙ̀ⲙⲱⲟⲩ
ⲉ̀ϧⲟⲩⲛ ⲟⲩⲟϥ ⲟⲛ ⲉ]ⲛⲣⲓⲟⲩⲓ ⲙ̀ⲙⲱ-
ⲟⲩ ⲉ̀ϧⲟⲗ ⲙ̀ⲫⲣⲏ]ϯ ⲛⲣⲁⲡⲉⲓ-
ⲁⲓⲕ ⲛⲁϯϫⲱ ⲙ̀]ⲙⲟⲥ ⲡⲉ ⲁⲉ ⲓⲥ ⲡⲓ-
ⲟⲩⲏ ⲛⲟⲩⲣ]ⲉⲫⲱⲙⲱⲓ ⲉ̀ⲧⲉ(ⲙ-)
ⲙⲁⲩ ⲁⲫⲟⲓⲧϥ ⲉ]ⲱϥ ⲉ̀ ⲁⲫⲁⲓϥ ⲙ̀-
ϧⲱⲕ ⲃⲉⲛ ⲟⲩⲉⲍ]ⲟⲩⲥⲓⲁ ⲣⲱⲥⲧⲉ
ⲛ̀ⲧⲉⲫⲉⲣⲡⲱϧ]ⲱ ⲙⲉⲛ ⲉ̀ ⲡⲉⲫⲱⲟⲩ
ⲫⲏ ⲉⲧⲉ ⲫⲱϥ ⲛ̀]ⲱⲟⲣⲡ ⲛ̀ⲧⲉϥ-
ⲥⲱⲧⲡ ⲛⲁϥ ⲛ̀]ⲧⲁⲓⲙⲟⲱⲓ ⲛ̀-
ⲧⲉ ⲫⲁⲓ ⲉ̀ ⲫⲙ]ⲁ ⲛ̀ⲧⲉⲫⲣⲡⲁⲣ-
ⲭⲟⲛⲧⲁ]
Ⲉⲧⲁⲭⲟⲩⲱⲧ ⲁⲉ ⲧⲏⲣⲟⲩ] ⲃⲁϫⲱϥ ⲥⲁ-
ⲧⲣⲏ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲃⲉⲛ] ⲟⲩⲧⲛⲱⲙⲏ
ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲛ]
Ⲉⲧⲁϥϣⲉ ⲛⲁϥ ⲉⲣⲣ]ⲏⲓ ⲉ̀ⲣⲱⲟⲩ
ⲃⲉⲛ ⲡⲁⲓⲧⲟⲣⲉ ⲁⲉ ⲟⲩⲟⲛ] ⲛⲓⲃⲉⲛ
ⲥⲟⲙⲥ ⲃⲁϫⲱϥ ⲁϥ]ⲥⲉⲡⲟⲩ ⲧⲏⲣⲟⲩ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩϣⲉ ⲉⲧⲉ] ⲙ̀ⲙⲟⲛ ⲯⲩ-
ⲭⲏ ⲛ̀ⲃⲏⲧϥ
Ⲛⲁⲫⲫⲟⲣⲉϥ ⲅⲁⲣ ⲙ̀ⲙⲟϥ] ⲉ̀ ⲣⲗⲓ ⲛ̀ⲛⲏ
ⲉ ⲡⲁⲣⲉ ⲕⲱϯ ⲉ̀ⲣⲟ]ϥ ⲁⲗⲗⲁ ⲉ̀-
ϥⲙⲟⲩⲓ ⲃⲉⲛ ⲟⲩ]ⲥⲱⲟⲩⲧⲉ(ⲛ)

[1] The text of the *verso* is restored from the Greek.

×For what ears hath a stone? Or what perception hath it, that it should become subject to the authority of him who commanded it? Or what faculty of walking hath it? Or, again, with what limbs is it furnished, or what its bodily parts? But when the power of the command served the stone in place of all these. . .[1] ×(p. 47)

When with this beginning the great Gregory had commenced his warfare against the demons and was going about with the priest, as it were with a monument which he had set up for his triumph over them, so that the whole tribe of them trembled because of his renown; so with a great assurance and boldness he entered into the city, not with chariots, nor with horses, nor with mules, nor yet making a vain show with multitudes of followers, but glorified through the virtues which surrounded him.[2] And the whole multitude went forth from the city to behold a new marvel, everyone de×siring to see that Gregory who, though a man, had ×p. 48

[The *recto*, p. 47, duplicates the text of pp. 49, l. 29–50, l. 32. For the translation see preceding page. The text of p. 48 continues the text of p. 50 without break.]

1 A considerable passage has here dropped out (cp. the Greek 917 D—920 A). It is perhaps to this omission that the marginal sign ⁜ in the margin of Frag. 7 refers.

2 The Greek has *ταῖς ἀρεταῖς ἐν κύκλῳ δορυφορούμενος*: the omission of anything corresponding to 'body-guard' is indicated in Frag. 7 by the marginal ⁜.

received authority, as though of a king, over them whom they called their gods, in that he summoned the demons and dispatched them at his command as he pleased to the place he desired. . ., bringing them in and casting them forth like slaves. They (the people) were saying: "Lo, even the priest, that minister of theirs, he hath taken and made him his servant through his power, so that he hath forgotten the glory which was formerly his and hath chosen this man's life of travel in preference to his own property."

With such feelings they were all expecting him before the city. But when he came to them, and when every one was gazing at him, he passed them all by like a lifeless piece of wood. For he turned himself towards no one of those who were surrounding him, but walked straight on (to the city).

Frag. 8 (Cairo, no. $24^{\text{Add i}}$).

[ⲛⲁ]

(Eighteen lines lost)

(Sixteen lines lost)

* * *

. . . ⲱⲫⲛ]ⲣⲓ ⲛⲧⲉ ⲡⲓ-

ⲱⲛⲓ . ⲟⲩⲟⲛ] ⲛⲓⲃⲉⲛ ⲉⲑ-

.....]. ⲁ̣ⲩ̣ⲟⲭⲣⲉⲭ ⲙ̄ⲙⲟⲩ ⲛ̄

....]. ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ⲉⲃⲟⲗⲣⲓⲧⲉ(ⲛ)

ⲛⲓⲙⲛⲑ ⲉⲑⲙⲟⲑⲓ ⲛⲉⲙⲁⲩ ⲉ ⲣⲏⲗ

ⲉⲃⲟⲩⲛ

Ⲏⲉⲛ ⲡⲁⲓⲙⲟⲣⲉ ⲧⲡⲟⲗⲓⲥ ⲁⲉ ⲓ̈ ⲉⲃⲟⲗ

ⲏⲁⲁⲱⲩ ⲉⲧⲧ ⲱⲟⲩ ⲛ̄ⲧⲉⲩⲙⲉⲧ-

ⲟⲩⲏⲓ ⲕⲉⲧⲟⲓ ⲣⲱ̄ ⲣⲁⲛⲕⲟⲩⲁⲓ

ⲉⲙⲁⲩⲱ ⲛⲉ ⲛⲓ ⲉⲧⲁⲩⲱⲟⲡ ⲉ̄ⲣⲱ̄-

ⲟⲩ ⲛ̣ⲏ̣ⲛ̣ⲧⲥ ⲙ̄ⲡⲥⲁⲁⲓ ⲙ̄ⲡⲓⲡⲁⲣⲧ

ⲏⲁⲧⲣⲏ ⲙ̄ⲡⲁⲧⲉⲩⲱⲉ ⲉ̄ⲏⲟⲩⲛ ⲉ̄-

ⲣⲟⲥ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲓⲉⲣⲱⲟⲣⲡ

ⲛ̄ⲭⲟⲥ

Ⲉⲡⲓⲁⲛ ⲁⲩⲁⲓⲥ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ ⲛ̄ⲣⲉⲙⲣⲉ

* * *

Ⲉⲧ ⲁ̣[

ⲟⲩⲟⲩ ⲛ̣[ⲉ ⲙ̄ⲙⲟⲛ ⲙⲁ ⲛ̄ⲱⲱⲟⲩⲓ

ⲁⲛ ⲉⲑⲣⲉⲩⲙ̣[ⲧⲟⲛ ⲙ̄ⲙⲟⲩ ⲛⲏⲛⲧⲩ

ⲟⲩⲁⲉ ⲛⲉ ⲙ̄ⲙⲟⲛ ⲉⲕⲕ̣[ⲗⲏⲥⲓⲁ

ⲛⲉ ⲟⲩⲁⲉ ⲛ̄ⲧⲁⲩ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙ̣[ⲟⲩ

Ⲟⲩⲟⲩ ⲁⲩⲱⲟⲣⲧⲉⲣ ⲛ̄ⲭⲉ ⲡⲏ ⲉⲑ-

ⲙⲟⲱⲓ ⲛⲉⲙⲁⲩ ⲟⲩⲟⲩ ⲁⲩⲉⲣⲁ̀-

ⲡⲟⲣⲓⲛ ⲭⲉ ⲁⲩⲛⲁⲱⲱⲛⲓ ⲛ̄ⲑⲱⲛ

ⲓ̈ⲉ ⲭⲉ ⲁⲩⲛⲁⲱⲱⲛⲓ ⲏⲁ ⲧⲥⲕⲉ-

ⲡⲏ ⲛ̄ⲛⲓⲙ

Ⲟⲩⲟⲩ ⲡⲣⲉⲩⲧⲥⲃⲱ ⲁⲉ ⲡⲉⲭⲁⲩ

ⲡⲱⲟⲩ ⲭⲉ ⲉⲑⲃⲉ ⲟⲩ ⲧⲉⲧⲉⲡ-

ⲉⲣⲁⲡⲟⲣⲓⲛ ⲏⲉⲛ ⲛⲁⲓ ⲛⲁⲣⲣⲉⲛ

ⲡⲉⲧⲉⲡⲉ̄ⲣⲛⲟⲩ ⲉⲑⲃⲉ ⲟⲩⲙⲁ

ⲛⲉⲙⲧⲟⲛ ⲛ̄ⲧⲉ ⲡⲉⲧⲉⲡⲥⲱⲙⲁ

ⲣⲱⲥ ⲉ̄ⲧⲉⲧⲉⲛ ⲥⲁⲃⲟⲗ ⲛ̄ⲧⲏⲛⲓ-

ⲃⲓ ⲙ̄ⲫ̄ⲧ

* * * * * *

× (p. 51[a]) ×[This conduct on the part of Gregory seemed to transcend even] the miracle of the stone. [And so he entered in], thronged on every side by all those who. . . by reason of the crowds who marched with him as he entered; since the (whole) city had come forth to meet him, doing honor to his priesthood; although, as I have said before, there were only very few therein who had received the word of the faith before he came into it. When he had rid himself. . .

* * * * * *

×p. 51 ×When [he was within the city] and there was not any house wherein he could rest, either (belonging to) the Church or to himself, and when those who accompanied him were troubled and at a loss to know where they should dwell or with whom they should find shelter, the teacher said unto them: "Wherefore are ye at a loss together for a place wherein to repose your bodies, as though ye were without the shelter of God?

Frag. 9 (*Cod. Tisch.* XXIV, 34).

Ϣⲏ ⲟⲩⲕⲟⲩⲁⲓ ⲙ̄ⲙⲁⲡϣⲱⲡⲓ ⲛⲁϩ-
ⲣⲉⲡⲟⲛⲛⲟⲩ ⲛⲉ ⲫ̄ⲧ̄ ⸗ ⲓⲥⲭⲉ
ϩⲉⲛ ⲟⲩⲙⲉⲑⲙⲏ ⲛ̄ϣⲟⲟⲛ ⲛ̄ϩⲏⲧϥ
ⲟⲩⲟϩ ⲉ̄ⲡⲟⲓϩ ⲛ̄ϩⲏⲧϥ Ⲟⲩⲟϩ
ⲛ̄ⲓⲕⲓⲙ ⲛ̄ϩⲏⲧϥ ⲕⲁⲧⲁ ⲡⲉⲧⲥϧⲛ-
ⲟⲩⲧ
ϣⲁⲛ ⲙ̄ⲙⲟⲛ ⲉ̄ⲣⲉⲧⲉⲡⲣⲉϫⲣⲱϫ
ϧⲁ ⲧϧⲏⲓⲏⲓ ⲛ̄ⲧⲫⲉ Ⲟⲩⲟϩ ⲉⲑ-
ϩⲉ ⲫⲁⲓ ⲧⲉⲧⲉⲛϭⲱⲧ ⲛ̄ⲥⲁ ⲟⲩ-
ⲙⲁ ⲛϣⲱⲡⲓ ⲛⲱⲧⲉⲛ
Ⲁⲗⲗⲁ ⲙⲁⲣⲉ ⲟⲩⲛⲓ ϣⲱⲡⲓ ⲛⲱⲧⲉⲛ
ϩⲉⲛ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲛ̄ⲟⲩⲱⲧ ⲉ̄ⲧⲉ
ⲫⲁ ⲛⲓⲟⲩⲁⲓ ⲛⲓⲟⲩⲁⲓ ⲛⲉ ⲫⲁⲓ
ⲉ̄ⲧⲟⲩⲕⲱⲧ ⲙ̄ⲙⲟϥ ⲟⲩⲟϩ ⲉⲧⲣⲏⲗ
ⲉ ⲛⲥⲓⲥⲓ ⲣⲓⲧⲉⲛ ϯⲁⲣⲉ-
ⲧⲏ
Ⲡⲁⲣⲉ ⲫⲁⲓ ⲁⲉ ⲟⲛ [ϯ] ⲙ̄ⲕⲁⲣⲡⲟⲛⲧ ⲧ-
ⲙ̄ⲙⲁⲩⲁⲧϥ [ⲓⲥⲭⲉ] ⲙ̄ⲙⲟⲛ ⲛ̄ⲧ[ⲉⲛ ⲙ̄-
ⲙⲁⲩ ⲛⲟⲩⲛⲓ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲉⲥ[ⲉϧ-
ⲧⲱⲧ ⲛⲁⲛ ⲛⲓⲱⲣϥ ⲛ-
ϩⲟⲩⲛ ⲛ̄ⲣⲁⲛϫⲟⲓ ⲛ̄ⲧⲉ ⲡⲓⲕⲁ[ⲟⲓ ⲣⲗⲓ ⲛ̄-
ⲣⲟⲩⲟ̄ ⲛⲉ ⲛⲓⲙ ⲉ̄ⲧⲟⲩϧ ϩⲉ[ⲛ ϯⲁⲣⲉ-
ⲧⲏ ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲛⲉⲧ[ⲥⲱⲉ
ⲉⲑⲣⲉ ⲡⲏ ⲉⲧⲑⲟⲗⲉϧ ϩⲉⲛ [ϯⲕⲁⲕⲓⲁ
ⲓⲱⲥ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ ⲡⲓϫⲣⲓⲁ ⲛ̄[ⲛⲓ-
ϫⲟⲓ
Ⲥⲟⲩⲉ ⲁⲉ ⲡⲟⲗⲗⲁⲕⲓⲥ ϣⲁⲣ[ⲉ ⲡⲛⲓ
ϣⲱⲡⲓ ⲡⲕⲁⲗⲩⲙⲙⲁ ⲛⲛ̄[ⲓⲛ ⲉⲧⲣⲏⲓ
ⲛ̄ⲧⲉ ⲡϣⲓⲛⲓ [ⲛ̄]ⲁⲓ ⲁⲉ ⲉⲧ ⲉ̄[ϣⲁⲧⲉⲣ-
ⲕⲟⲥⲙⲓⲛ ⲙ̄ⲡⲟ[ⲩ̄]ϩⲓⲟⲥ ϩ̄[ⲉⲛ ⲡⲓⲁⲣⲉ-
ⲧⲏ ⲥⲉⲡⲁϫ[ⲉ]ⲙ ⲣⲗⲓ ⲁ̄[ⲛ ⲛ̄ϩⲏⲧⲟⲩ
ⲁⲉ ⲡⲓϫⲟⲓ ⲉⲩ̄[ⲛⲁ]ϩⲟⲩⲥ[ⲟⲩ
Ⲛⲁⲓ ⲁⲉ ⲉⲓϫⲱ [ⲙ̄ⲙ]ⲟⲟⲩ[ⲛⲛⲓⲛ
ⲉⲑⲛⲉ[ⲙ]ⲁϥ [ⲛ]ⲁⲣ[ⲉ ⲟⲩⲟⲛ

ⲡⲏ̄ ⲓⲏⲥ̄

ⲟⲩⲣⲱⲙⲓ ⲉⲟⲩⲛⲓϣϯ ⲛⲉ ϩⲉⲛ
ⲛⲉⲩⲥⲉⲛⲟⲥ ⲛⲉⲙ ϯⲙ[ⲉ]ⲧⲣⲁⲙⲁ̄ⲟ̄
ⲛⲉⲙ ⲡⲕⲉⲥⲱϫⲛ̄ ⲛⲉ ⲟⲩⲟⲛ-
ⲉⲩⲏⲛ ϩⲉⲛ ⲛⲓⲛⲓϣϯ ⲉⲧⲧⲁⲓⲛ-
ⲟⲩⲧ-ⲛⲉ ⲫⲣⲁⲛ ⲁⲉ ⲙ̄ⲡⲓⲣⲱⲙⲓ
ⲙⲟⲩⲥⲱⲛⲓⲟⲥ
Ⲫⲁⲓ ⲟⲩⲛ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̄ ⲣⲁⲙⲙⲏϣ
ⲉⲧⲣⲱⲟⲩⲧ ⲉ̄ϩⲟⲩⲛ ⲉ̄ [ⲧ]ⲁⲓ ⲥⲛⲟⲩ-
ϩⲛ ⲛⲟⲩⲱⲧ ⲁⲉ ⲛⲧⲟⲧⲟⲓ ⲙ̄ⲡⲓ-
ⲣⲱⲙⲓ ⲉϧⲟⲩⲛ ⲉ̄ ⲛⲟⲩⲏ[ⲓ] ⲁⲫⲉⲣ-
ϣⲱⲣⲡ ⲉ̄ ⲛⲓⲕⲉϫⲱⲟⲩⲧⲛⲓ ⲧⲏⲣⲟⲩ
. . .]ⲗⲉⲙ ⲛⲁϥ ⲙ̄ⲡ[ⲁⲓ
ϧⲱ]ϩ
Ⲟⲩ[ⲟⲩ ⲁ]ϥⲧ[ⲉ]ⲟ ⲉ ⲡⲓⲡⲓϣϯ ⲛ̄ⲧ[ⲣⲏϫ]ⲟⲣⲓ-
ⲟⲥ] ⲉⲑⲣⲉⲧⲉϫⲱⲓⲗⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ
ⲉⲑⲣ]ⲉⲧⲁⲓⲟ . . . ⲁ ⲛ̄-
ⲧⲉϥ]ϣⲉ ⲉϧⲟ[ⲁ]ⲛ ϣⲁⲣⲟϥ .ⲉⲡ
. . . .]ⲉ . . . ⲣⲙ̄[. . .]ⲟⲧ ⲟⲩⲟϩ
. . . .] . . . . . ⲁ . . . ⲏⲟ . . . .
. . . . . ϣ]ⲱⲡⲓ ⲙⲉⲡⲉⲛ-
ⲥⲁ]
Ⲟⲩⲟϩ ⲟ]ⲛ ⲛⲧⲉⲧⲧⲁⲥⲑⲟ̄ ⲙ̄ⲡⲉⲣ-
ⲫⲙⲉ]ⲩⲓ ⲛ̄ⲧⲁⲓ ⲙⲁⲓⲛ ⲙ̄ⲡⲁⲓ ⲣⲏϯ
ϣⲁ ⲉⲣ]ⲣⲏⲓ ⲉ̄ ⲛ[ⲓ]ⲭⲉⲛⲉⲁ ⲧⲏⲣⲟⲩ
ⲉⲑⲡⲛⲟ]ⲁ Ⲉⲧ ⲁ ϧⲁⲡⲕⲉϫⲱⲟⲩⲧ-
ⲛⲓ . . .] . . ⲛⲁ . [.] . . ⲟⲩ ⲑⲱⲟⲩϯ
. . . . .] ⲉⲩⲧϧ[ⲟ] ⲉ̄ⲣⲟϥ ⲉⲑⲏⲉ
. . . . ⲁϥ]ϯϧⲁⲓ ⲁⲉ ⲟⲩⲁⲓⲕⲉⲟⲛ
ⲛⲉ ⲉⲑⲣ]ⲉϥϯ [ⲛⲁ]ⲓ ϧⲙⲟⲧ ⲙ̄[-
. . . . .]
. . . . . ⲕ]ⲉϫⲱ[ⲟⲩⲁⲓ] ⲏⲙⲟ[. .]ⲉⲣ .
. . . . .]ⲓⲥ[ ] . . [. .] . ⲟϥ
] . . [. .]ⲁⲓ
] . . [

[1] Think you that God is too small a dwelling-place, if in truth in Him we have our being and live and move, [1](p. 52[a])
as it is written ?[1] Or doth the shelter of heaven irk you that ye seek after a dwelling-place ? Nay, let your one care be for a house which belongeth to each one of you—that which is builded and raised on high by virtue. And let this alone grieve you, if we have not there a house of this sort prepared for us. To be encircled with earthly walls is no advantage to them who live in virtue. More fitting is it that they who are defiled with wickedness should betake themselves to the use of walls; for oftentimes the house is a veil for the secret things of shame. But as for them who adorn their life with virtues, naught will be found in them for walls to hide."

Now while he was thus speaking to them who were with him, there was (there) [1]a man who was distinguished [1](p. 52)
in his birth and his wealth and other respects, and who was numbered among the magnates. The name of the man was Musonius. This man, then, seeing that many were eagerly bent upon this same purpose, to receive the man (*sc.* Gregory) into their houses, anticipated the rest in securing (?) for himself this favor. He besought the great Gregory to lodge with him and to honor . . . his house by entering into it, [in order that he might be revered and famous in after time], and that he might thus hand down a recollection of this kind to all future generations. But when the rest . . . assembled . . . and begged him for [the same], he decided that it was just that he should grant this favor to [him who had first sought it] . . .

1 *Acts* XVII, 28.

Frag. 10 (Rylands Library *Copt.* [49], 446).

ⲏⲉⲛ ⲛⲉⲥⲥⲁⲃⲟⲩⲛ ⲥ ⲭⲱⲥ ⲉⲑ-
ⲙⲁⲩ ⲧⲉ ⲙ̄ⲡⲉⲧⲟⲛϧ ⲥ ⲟⲩⲟⲩ ⲡ-
ⲧⲉⲥⲉⲣⲟⲙⲟ̀ⲗⲟⲅⲓⲛ ⲥ ⲛ̄ⲧⲉⲥ-
ⲥⲟ[ⲧ]ⲡⲥ ⲏⲉⲛ ⲡⲁⲓⲙⲟⲣⲉⲥⲧⲱⲟ
[ⲉ] ⲧⲁⲥⲟ ⲉ̄ ⲛⲓⲕⲟⲩⲁⲓ ⲛ̄ⲑⲙⲛ-
ⲣⲓ ⲥ
Ⲛⲁϣⲉⲛ ⲭⲙⲟⲧ ⲅⲁⲣ ⲏⲉⲛ ⲫⲁⲓ
ⲡⲉ ⲉⲑⲣⲉ ⲛⲓⲕⲟⲩⲁⲓ ⲛ̄ⲑⲙⲛⲣⲓ
ⲱⲛϧ ⲥ ⲉ ⲡⲧⲛⲣϥ ⲥ
Ⲁ ⲡⲟⲩⲣⲟ ⲁⲉ ⲉⲣⲉ ⲡⲁⲓ ⲥⲁϫⲓ ⲱⲱⲡⲓ
ⲉⲩⲙⲁ ⲛ̄ⲧⲭⲁⲛ ⲛ̄ⲧⲙⲉⲟⲙⲛⲓ
ⲟ[ⲩ]ⲟⲩ ⲁⲅⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛ̄ⲧⲫⲧ-
ⲥ]ⲓⲥ[1] [ⲛ]ⲧⲉ ⲡⲓⲟⲣⲟ ⲛ̄ⲑⲱⲛ ⲉⲧⲁⲥ-
....]ⲧⲛ ⲉⲃ-
....]
Ⲑ[. .]ⲙⲟⲕⲙⲉⲕ ⲙ̄ⲙⲟϥ ⲥ ⲁⲉ ⲑⲛ
ⲉ]ⲧⲉ ⲙⲡⲉⲥⲧⲁⲥⲟ ⲥ ⲉ̄ ⲕⲱⲧ ⲛ̄-
ⲥⲁ ⲃⲱⲧⲉⲃ ⲙ̄ⲡⲉⲥⲱⲙⲣⲓ ⲥ ⲥⲉ-
ⲉⲣⲕⲁⲧⲏⲅⲟⲣⲓⲁ ⲉ̄ⲣⲟⲥ ⲫⲓⲧⲉⲛ
ⲧⲫⲧⲥⲓⲥ ⲁⲉ ⲛⲁⲟⲥ {ⲁⲛ} ⲧⲉ ⲧ-
ⲙⲁⲩ ⲙ̄ⲡⲉⲧⲉⲥϫⲱⲗⲉⲙ ⲉ̄ ⲃⲟⲟ-
ⲏⲉⲩ ⲥ ⲉⲁϣ ⲁⲉ ⲧⲛⲟⲩ ⲡⲉ ⲡⲓ-
ⲫⲁⲛ ⲥ ⲉⲧ ⲉⲡⲛⲁⲧⲁⲟⲩⲟϥ ⲛ̄ⲧⲉ
ⲡⲓⲛⲓϣϯ ⲥⲏⲅⲟⲣⲓ-
ⲟⲥ
Ⲁⲥϣⲱⲡⲓ ⲁⲉ ⲉⲃⲣⲉ ⲥⲟⲩ ⲋ̄ ⲉ̄ⲫⲁⲛ- ϣϥ[2]
ⲕⲟⲩⲁⲓ ⲡⲉ ⲏⲉⲛ ϯⲫⲩⲗⲓⲕⲓⲁ
ⲫϣϥ ⲉ̄ϧⲱⲟⲩ ⲛ̄ϯⲕⲗⲏⲣⲟⲡⲟ-
ⲙⲓⲁ ⲛ̄ⲧⲉ ⲡⲟⲩⲱⲧ ⲥ Ⲟⲩⲟⲩ ⲛⲁⲩ-
ϯⲧⲱⲛ ⲡⲉ ⲉ̄ϧⲉⲛ ⲟⲩⲗⲩⲙⲡⲓⲁ ⲙ̄-
ⲙⲱⲟⲩ ⲥ ⲉⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ
ⲙ̄ⲙⲱⲟⲩ ⲓⲱⲥ ⲙ̄ⲙⲟϥ

[1] For ψηφος. [2] Rough, late hand.

ⲋⲁ ⲓⲏⲥ ⲭⲥ ⲡϫⲥ ⲋⲁ

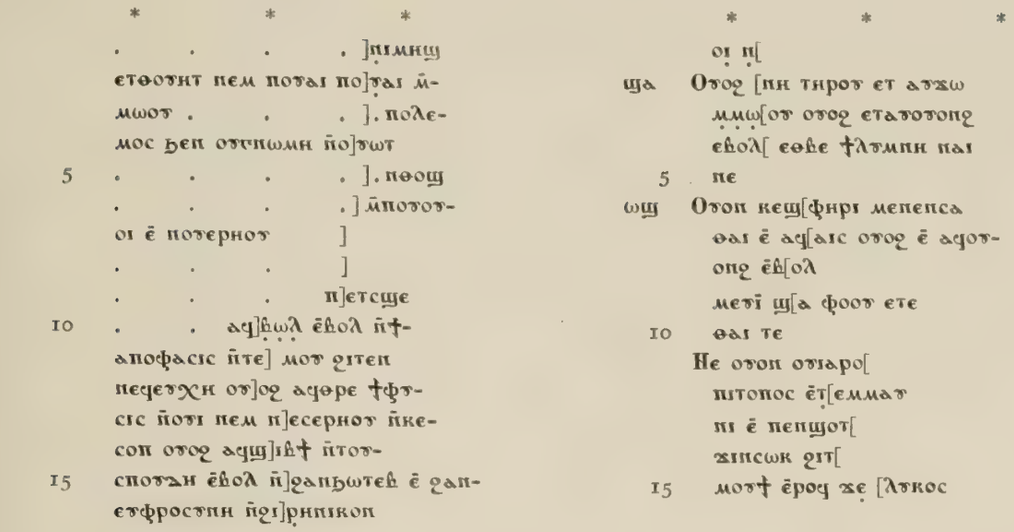
ⲉ ⲟⲗⲥ ⲛⲁϥ ⲙ̄ⲙⲁⲩⲁⲧ[ϥ.....
Ⲟⲩⲟⲩ ⲉⲩⲟⲩⲱϣ ⲁ[ⲛ] ⲉ ⲟ[ⲓ ⲛⲁ]ϥ
ⲕⲉⲟⲩⲁⲓ ⲥ ⲛ̄ⲕⲟ[ⲓⲛ]ⲱⲛⲟⲥ [ⲛ]ⲉⲙⲁϥ
ⲉ̄ ϯⲕⲧⲏⲥⲓⲥ ⲥ ⲁⲩⲟⲓ .[...]ⲁ..
ⲧⲣⲏⲧⲟⲣⲓⲟⲥ ⲥ ⲡⲣⲉ[ϥ]ϯ ϩⲁⲛ ⲉ̄ [ⲧⲁ]ⲓ
. ⲉⲩⲛⲟⲉⲉⲓⲥ ⲥ
Ⲟⲩⲟⲩ ⲉⲧⲁⲩⲫⲟϩ ⲉ̄ ⲡⲓⲙⲁ ⲉⲧⲉⲙ-
ⲙⲁⲩ ⲥ ⲛ̄ϣⲟⲣⲡ ⲙⲉⲛ ⲁⲅⲉⲣⲭⲣⲁⲥ-
ⲟⲉ ⲥ ⲛ̄ⲛⲉⲩⲛⲟⲙⲟⲥ ⲙ̄ⲙⲓⲛ̄ [ⲙ̄ⲙ]ⲟϥ
ⲉϥϯ ϩⲁⲛ ⲉ̄ⲣ[ⲱ]ⲟⲩ ⲉⲱⲣⲟⲩ-
ϩⲱⲧⲡ ⲉ̄ ⲡⲟⲩⲉⲣⲏ-
ⲟⲩ ⲥ
Ⲟⲩⲟⲩ ⲡⲁϥϯⲣⲟ ⲡⲉ ⲉⲃⲣⲉ [ⲡⲓⲟⲩⲁⲓ ⲡⲓ-
ⲟⲩ⟨ⲁ⟩ⲓ ⲥ ⲉⲣ ⲟⲩⲣϩⲧ ⲡⲟⲩⲱ[ϯ ⲏⲉⲛ
ⲟⲩⲙⲉⲧⲙⲫⲓⲣ ⲛ̄ⲟⲩⲱⲧ [ⲛⲉⲙ
ⲡⲟⲩⲉ̄ⲣⲏⲟⲩ ⲥ Ⲟⲩⲟⲩ ⲛⲥⲉϫ[
ⲙ̄ⲡⲣⲟⲛⲟⲩ ⲛ̄ϯⲣⲓ[ⲣⲏ]ⲛⲏ ⲁⲉ ϥ-
ⲥⲟⲧⲡ ⲛ̄ⲣⲟⲩⲟ ⲥ ⲉ̄ [ⲭ]ⲣⲏⲙ[ⲁ ⲛ]ⲓ-
ⲏⲉⲛ
Ⲍⲁϫⲭⲟⲥ ⲡⲱⲟⲩ ⲙ̄[ⲡⲁⲓ ⲣⲏ]ϯ ⲁⲉ
ⲫⲁⲓ ⲙⲉⲛ ⲩⲛⲁⲙⲟⲩⲛ ⲉ̄ⲃⲟⲗ [ⲛ]ⲉ-
ⲙⲱⲧⲉⲛ ⲥ ⲓⲧⲉ ⲉ̄ⲧⲉⲧⲉⲛⲟⲩϩ
ⲓⲧⲉ ⲙⲉⲛⲉⲓⲥⲁ [ⲉ]ⲣⲉⲧⲉⲧ[ⲉⲛ-
ⲙⲟⲩ
ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲁⲉ ϩⲱⲥ ⲛⲧⲁⲓ
ⲕⲧⲏⲥⲓⲥ ⲥ Ⲟⲩⲡⲣⲟⲥ ⲟⲩ[ⲥⲛⲟ]ⲩ
ⲧⲉ ⲥ Ⲫⲟⲩⲟⲛ ⲛ̄ⲧⲁⲥ ⲙⲙⲁⲩ [ⲟ]ⲩ-
ϣⲱϣ ⲥ ϣⲁ ⲉⲡⲉϩ ⲥ ϕⲏ ⲉⲑ[
ⲥⲓⲛⲭⲟ[ⲛⲥ ...]ⲉ....ⲥ
Ⲟⲩⲟⲩ ⲡⲁϥ[. . .]ⲙⲙⲟ-

[Gregory's power of settling disputes was comparable to that of Solomon, whose decision of the dispute between the two mothers is described at length.]

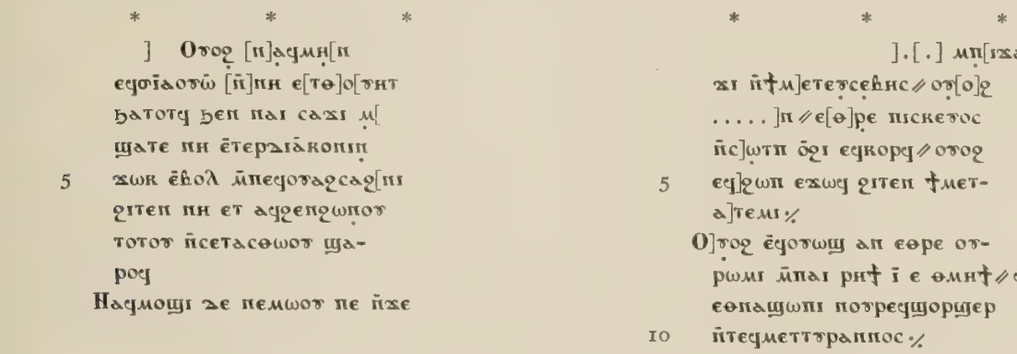
×(p. 63) (When the other of the two, being moved) ×inwardly, since she was the mother of the living child, admitted that she was vanquished and begged that the little child might be spared—for she was grateful that the child should live at all—, the king treated this utterance as a decision of the truth and gave the verdict for her who had . . . For he reflected that she who did not shrink from seeking after the death of her son, was accused by nature; for had she been the mother, she would not have been eager to slay him.

What, then, is the judgment of the great Gregory which we are going to relate? It chanced that two brothers, who were young, divided the inheritance of their father and were disputing over a lake of water,
×p. 64 each of them striving ×to get it for himself and refusing to take the other as a partner with him in the possession. They took (?) Gregory to decide this case. And when he was come to that place, first of all he used his own laws, giving decision that they should be reconciled with one another. He besought them that they would both be of one heart in fellowship with one another and gain the advantages of peace, since they were more precious than any wealth. He spake unto them thus: "This (gain) will abide with you whether ye live or afterwards die. Moreover, the enjoyment of this possession is for a season, and it hath there an eternal reproach for him who wrongs . . ." And he was saying . . . to them . . .

Frag. 11 (Cairo, no. 24[Add] ii).



Frag. 13 (Cairo, no. 24[Add] iv).



[He prevented the brothers from slaying one another, not to speak of] ˣthe multitudes assembled with each of them [for the purpose of ?] war with one resolve. [For there was a single] end to their attack on one another—death. Much more right it is [to marvel at him who] did away with the sentence of death through his prayers, and made nature one with itself again, and changed their eagerness for murder into peaceful gladness...

Frag. 11
ˣ *Recto*

* * * * * *

ˣ(l. 2) These were the things said and done concerning the lake.

ˣ *Verso*

Another marvel after this which he [wrought ?] and showed forth, [and which is] remembered to this day, is this. There was a river [flowing through] that place, [which owing to] its roughness [and] turbulence...is called Lycus.

* * * * * *

Frag. 13
ˣ *Recto*

ˣAnd Gregory continued rebuking those who were assembled with him with these words...until the servants had fulfilled his bidding with that which he had commanded them, and had returned unto him. With them came (Alexander).

* * * * * *

ˣ(Moreover, this was dear) to the enemy of righteousness, and [he desired ?] that the chosen vessel should remain useless and obscured by ignorance; for he was unwilling that a man of this sort, who would be a destroyer of his tyranny, should come into the midst.

ˣ *Verso*

Frag. 12 (Cairo, no. 24^{Add} iii + *Cod. Tisch.* xxv, 14).

⁘

Ϯcnoτaн ⲁe eϧoτn ⸗ n×aτaϩo(n)
nacnnoτ enaщai пe ×щ(a)τe ϯмeτ-
oτnϧ щωni ϧaτen o×τon niϧe(n)
⸗ acaiai oτoϥ aca-
щai ap[
Ⲁτoτωpn ⲁe on ñoτn×pecϧia ωщ[1]
щapoϥ eϧoλϧen o᷈ ⲧnoλic
ecϧenτ eϧoτn ep×oϥ eoρeϥ-
щe щapωoτ ⲁe ρi×na ñτeϥ-
ⲧa᷈ō erατc ñϯmeo᷈×oτnϧ ϧe(n)
τoτeκκλнcia
Ϥpan ⲁe ñϯnoλic ετ×eммaτ ⲧe
nκomonan ϑai ⸗τ ⲁ ⲛ̈ⲁнmoc
τнρϥ ρi oτcon ep×aⲍioin ⲙ̄ni-
niщϯ] ⸗τemmaτ e×oρeϥxωi-
λi maτ ⸗]ⲧeρetin ×noτϥmoτ
ñτoτϥ]
. . . .]aϥep ρaⲡ̄ρ̄ō-
oτ . . . o]τoϥ aϥep ⸗ ϯ-
. . . . ϧ]нτoτ ñρoτo
. . . . мτc]ⲧнρion ⸗ϧoλ
. . . .]мωoτ // nem
. . . .]ⲱ᷈
. . . .]
. . . щ]ωni ⸗oρeϥϯ
. . . .]⸗τнма // oτoϥ
⸗oρeϥϑщ ño]τapⲭнepeτc
ñτoτeκκλнc]ia // τoτe ni-
. . .]oτ aτoi cooni
. . .].т ñca ⲙeτoᷣ-
ci . .]nem niⲧenoc
nem nκecωⲍ]n ⲙ̄niaⲍiωma[2] ñ-
. . .]
. . .]ⲁe ⸗niaн ne oτ-
on . . n]iщϯ τρнτopioc

[1] Late informal uncials. [2] *sic.*

ⲟⲥ ⲓⲏⲥ / ⲓⲏⲥ

⸗ϧe ϕai neτcщe an ne ⸗ρe[1]
ϕn ⸗ϑ×naερπmπщa ñoi ⲙ̄nai
ϱmoτ щ×ωni ⸗ϥщaτ ϱωϥ ñ-
nai
Oτoϥ naτ×ϕnщ ne ϧen oτmnщ ⲙ̄-
ψτⲭн ⸗×pe nioτai nioτai ⲙ̄mω-
oτ cωτ×n naϥ ⲙ̄neτeϥ naϥ
Hape niniщϯ ⲁe ϱωϥ τρнτopioc
ⲭoτщτ ×ϧaⲭωϥ ñoτcoonι ⸗ϥ-
naщωni ×naϥ ⸗ϧoλρiτen ϕϯ
⸗ϧ ñ ρ×ωϩ ⸗τϧen
ϑmнϯ
Oτoϥ κaτa ×ϕrнϯ ⸗τaτcaⲍi nem
camoτнλ ×⸗ϥnacωτn [ñoτoτ-
po ⸗ ⲱτ×⸗mϑρ⸗ϥ⸗ρ[ϑ⸗ωρiπ ⸗ ⸗
ncai ⲙ̄noⲍi ñρa[noτon
Ⲁλλa noτⲯ[τⲭн . . .
maiπoτϯ[. . . . .
oτcωma [. . . . .
Κaτa naicm[oτ . . . τρн-
τopioc ω[. . . . ψн-
ϕoc ⸗τo[. . . . .
nioτai nioᷣ[ai . . .
⸗ϑρe ϧap[. . . .
oτ
⸗ϥⲭoτωτ ⲁe᷈[. . . .
oτωτ // ⲁe .[. . . .
naερπ⸗mπщ[a . . . .
ρiτen niτaⲛ̄.[. . . .
ϧioc nem n̄o[. . . ⸗ρe-
τн ϧaτρн ⲙ̄n[. . . ⲁoκi-
maⲍin ⲙ̄moϥ
⸗τ a ϱanoτon ⲁ[e . . .

[1] × × × indicates the junction of the two fragments.

× (p. 73) (When. . .) ×The zeal towards good was growing intense until the priesthood was established everywhere, increasing and growing;[1] an embassy was sent to him from a city near to him (begging him) to come to them, that he might establish the priesthood in their Church. Comana was the name of that city, in which all the people together begged that great man to lodge, asking a favor of him. . .

[*Ll.* 18–35 *untranslated.*]

› (p. 74) ×and therefore (they thought) it was not right that he who should be deemed worthy to receive this grace should be lacking in these respects. And they were divided over a multitude of souls,[2] each one choosing the one who pleased him. But the great Gregory was waiting for a counsel to come to him from God concerning the matter before them. And just as it was told Samuel, when he was about to choose a king, not to look upon the beauty of the cheeks of any, but (upon) their souls. . .

[*Ll.* 18–33 *untranslated.*]

1 The Greek has: 'that everywhere *the faith* might increase and extend.'

2 *sc.* persons.

XXIX. LIFE OF ABBA PIDJIMI

Parchment. Five leaves from a single MS. Frag. 1 (Cairo, no. 1^{Add}), 28.3 × 19.5 cm., is a leaf which has been robbed of its right, left, and lower margins and has suffered much casual damage. Frag. 2 (*Cod. Tisch.* XXIV, 9)[1], 30 × 19 cm., also despoiled of its margins, follows Frag. 1 immediately. Frag. 3 (*Cod. Tisch.* XXV, 1), 30.5 × 19 cm., probably follows Frag. 2 directly. Frag. 4 (Cairo, no. 1), 31.5 × 24 cm., numbered on the *verso* א, is a complete leaf and was separated from Frag. 3 by a single folio (now lost). Frag. 5 (Rylands Library, *Copt.* no. 445),[2] 32.5 × 21.6 cm., was probably the next leaf but one to Frag. 4.[3]

In all the script is the same, a large and bold but uneven uncial (Plate III A), identified by Crum with the hand of Hyvernat, *Album*, Pl. XXXIII (early tenth cent.): other fragments by the same hand are Nos. VIII B, XXIII C and Rylands, no. 440 (Death of Joseph the Carpenter).

Pidjimi[4] (*Arab.* Bidjimi) was a native of Fishah in the region of Masil.[5] At the age of twelve, while keeping his father's flocks, he was led by an angel to the desert,[6] where he became the disciple of three old monks. After dwelling with them for twenty-four years,[7] Pidjimi went three days' journey into the inner desert. Demons in the form of various creatures vainly sought to affright him and were dispersed. The Saint then entered a valley where he remained for three years, taking only a handful of dates and a little water at the end of each week, and offering up 2400 prayers by night and the same number by day. His stay was prolonged for twenty-four years, his fasts extending to forty or even eighty days. He was supplied by an angel with bread and water which lasted (or was continued) for years.

The Lord appeared to the saint bidding him return to his country. Pidjimi did so, settling in a little cell outside his native place where he converted the people. Thence an angel carried him to Faran (فاران),[8] to bring to repentance the people who had gone astray (Frag. 4). Pidjimi then returned to Shîhât. Once, while carrying baskets to sell in the *rîf*, he became exhausted and was carried to his destination by an angel.

Anba Shenûdah (Shenouti the Great), having seen in a vision a column of precious stones which, he was informed, symbolized Pidjimi, visited the saint and satisfied himself of the other's greatness. Shenouti, finding in the desert the skull of a dead pagan, caused it to describe the lot of sinners in Amenti.

Soon after Shenouti's departure, Pidjimi fell sick and died on Kihak 11, his soul being carried up to Heaven by angels. He had lived 70 years, of which only twelve were spent in the world.

From his association with Shenouti the Great (died 451–2), whom he seems to have predeceased, Pidjimi may be presumed to have lived in the latter part of the fourth and first half of the fifth century (about 380–450 A.D.). This is borne out by the fact that Pidjimi relates the anecdote of Macarius and the Little Strangers[9] as one which he had heard from a disciple of Macarius and not from the Saint himself, *i.e.* Macarius was dead (390 A.D.) before Pidjimi became a monk. In agreement with this is the fact that Pidjimi was contemporary with Poemen.[10]

Pidjimi is one of the nine hermits depicted in the Chapel of Es Sûâh at Dêr Abû Makâr.[11]

1 For the Leipzig folios see Leipoldt, *l.c.*, pp. 390, 400: the identification of the second is due to Crum (*P.S.B.A.* XXIX, p. 306).

2 See Crum, *Cat.*, p. 221. This leaf was published (very imperfectly) by Amélineau, *Mém. de la Miss.*, IV, 247, and more recently by Leipoldt, *Sinuthii Vita*, I, pp. 77 f.

3 Only one leaf is numbered; yet the sequence can be determined by help of the excellent summary in the *Synax.*

4 The following account is derived from the *Synax.*, Kihak 11 (ed. Basset, pp. 347 ff.).

5 See Amélineau, *Géogr.*, pp. 243 ff.

6 The *Synax.* says to Shîhât; but it is to Shîhât (the 'inner desert') that P. presently retires. Can he have become a monk at the Mount of Nitria (*i.e.* Pernoudj) ?

7 The *Synax.* omits Pidjimi's reflexions found in the Coptic (Frags. 1–2).

8 So also the Coptic (Frag. 4, *verso*, l. 25): other MSS. of the *Synax.* read El Forât (Euphrates). On Faran see R. Weil, *La Presqu'île du Sinai*, pp. 208 ff. and *passim*. It is the modern Fairan, some fifty kilometers due N. of Et Tôr.

9 Coptic in *A.M.G.* XXV, 207: in the corresponding Gk. (*P.G.* LXV, col. 373) the name Pidjimi is classicized into Βιτίμιος.

10 *Apophth. Patr.*, Poemen, CLVI (*P.G.* LXV, col. 360): he is mentioned in two fuller apophthegms (*op. cit.*, cols. 124 C, 125 A).

11 See *A.A.C.M.* II, iii, 2.

Frag. 1 (Cairo, no. 1 Add).

..мі]χ̣ан̣л̣ ⲁ[ⲉ ⲭⲱⲥ ⲉⲣⲉ ⲡⲓⲁⲓⲁ-
ⲃⲟⲗ]ⲟ̣ⲥ ⲟ[ⲩ] ⲭⲁⲡ ⲛⲉⲙ[ⲁⲩ ⲉⲟⲃⲉ
ⲡ]ⲥⲱ[ⲙ]ⲁ ⲙⲙⲱⲧⲥⲏ[ⲥ ⲙⲡⲉⲩ-
ⲉⲣⲧⲟⲗⲙⲁⲛ ⲉ ⲓ̈ⲙⲓ ⲛ̈ⲟ[ⲩⲁⲉⲟⲩⲁ
ⲉⲁⲱⲩ
Ⲁ]ⲣⲓ ⲧⲉⲕⲁⲟⲙ ⲉⲟⲣⲉⲕⲡ[ⲁⲓ ⲃⲁ
ⲡⲓⲥⲱⲛⲧ ⲧⲏⲣⲩ ⲁⲉ ⲁ̣[
ⲁⲉ ⲭⲱⲓ̈ ⲡⲓⲃⲉⲛ ⲃⲉⲛ ⲟⲩ[ⲧⲙⲁⲧ ⲙ̄-
ⲡ̄ⲭ̄ⲥ [ⲡ]ⲉ ⲟⲩⲟⲩ ⲁⲉ ⲭⲱⲓ̈ [ⲡⲓⲃⲉⲛ
ⲭⲁⲡⲉⲃⲟⲗ ⲙ̄ⲙⲟⲩ
[ⲡ]ⲉ
Ⲡ]ⲉⲭⲁⲩ ⲟⲛ ⲃⲉⲛ ⲏⲉⲭⲁ[ⲁⲓ..]ⲥⲁ [.]ⲙ[
ⲛ̈ⲃⲏⲧⲩ ⲟⲩⲟⲩ .[.....]ⲁ ⲭⲟ[ⲧⲁⲛ ?
ⲟⲩⲛ ⲁⲕⲉ̄ⲙⲓ ⲁⲉ ⲛ̣[.....]ⲫ[
ⲙ]ⲡⲉⲣⲙⲉϣⲩ ⲭⲗⲓ ⲛ[
ⲛ̄ⲥ̄ⲥ̄
Ⲁⲕϣⲁⲡⲛⲁⲩ ⲉ ⲟⲩ[ⲣⲉⲩⲉⲣⲡⲟⲃⲓ
ⲙ̄ⲡⲉⲣⲙⲉⲥⲧⲱⲩ ⲁ̣[ⲗⲗⲁ ⲙⲟⲥⲧ ⲙ̄-
ⲫⲛⲟⲃⲓ ⲛ̈ⲟⲟⲩ ⲉⲧ ⲉ[ⲭⲁⲓⲩ
ⲭⲓⲛⲁ ⲛ̈ⲧⲉⲕϣⲧⲉⲙⲁⲓⲩ
ⲭⲱⲕ
Ⲥⲉⲃⲏⲟⲩⲧ [ⲁⲉ] ⲉϣⲱⲡ ⲙ̄[..]ⲥ[1] ⲡⲓⲃⲉ[ⲛ
ⲉⲕⲉⲧⲁⲗⲱⲟⲩ ⲉⲣⲣⲏⲓ ⲡⲟⲩⲉⲩ [.]ⲛ[?
ⲉϣⲱⲡ ⲟⲩⲓ̈ⲱⲡⲉ ⲉⲕⲉϣⲉⲓ̈ⲏⲧⲟ[ⲩ
ⲃⲁ ⲟⲩⲉⲥⲱⲟⲩ
Ⲡⲁⲓ [ⲣ]ⲏⲧ ⲭⲱⲕ ⲭⲱⲓ̈ ⲡⲓⲃⲉⲛ ⲉⲧⲉⲕ-
ⲛⲁⲩ [ⲉⲣ]ⲱⲟⲩ ⲛⲉⲙ ⲡⲛ ⲉ[ⲧ]ⲉⲕ-
ⲛⲁⲥⲱⲧⲉⲙ ⲉⲣⲱⲟⲩ ϣⲓⲃ[ⲧ ⲙ̄-
ⲙⲱⲟⲩ ⲉ ⲭⲁⲡⲡⲉⲟⲡⲁ-
ⲡ]ⲉⲩ
Ⲉϣⲱⲡ ⲁⲕϣⲁⲡⲛⲁⲩ ⲉ ⲟⲩⲭⲓⲕⲱⲛ

(*Slight traces of one line.*)

.....]ⲓ̈ ⲛ̈ⲛⲓⲣⲱ[ⲃ̈ ..
..... т]ⲏⲣⲟⲩ ⲉⲧϣⲟⲩⲧ[ⲁⲓⲟ
..... п]ⲏ ⲉⲧⲉⲣⲟⲧⲱⲓⲛⲓ ⲙ-
ⲫⲣⲏⲧ ⲙⲫ]ⲣⲏ ⲃⲉⲛ ⲧⲙⲉⲧⲟⲩ-
ⲣⲟ ⲛ̈ⲧⲉ ⲡⲓ]ⲫⲛⲟⲩⲓ̈
Ⲡⲉⲭⲁⲩ ⲁⲉ] ⲟⲛ ⲉ ⲭⲁⲡⲧⲣⲟⲫⲏ ⲉⲥ-
.....] ⲓⲉ̄ ⲭⲁⲛⲥⲟⲩⲡⲟⲩⲏⲓ ⲁ-
ⲣⲓ ⲫ]ⲙⲉⲩⲓ̈ ⲛ̈ⲛⲓⲁⲩⲁⲟⲟⲛ ⲉⲧⲥⲉⲃ-
т]ⲱⲧ ⲃⲉⲛ ⲓⲗⲏⲙ̄ ⲛ̈ⲧⲉ ⲧⲫⲉ ⲡⲉ[ⲙ
ⲡⲓⲥⲟⲩ[ⲛⲟⲩ]ⲏⲓ ⲉⲧⲃⲉⲛ ⲡⲓⲡⲁⲣⲁ[ⲁ]ⲓ-
ⲥⲟⲥ
Ⲁⲕϣⲁ[ⲛ....]ⲛ ⲉ̄ ⲭⲁⲛⲃⲓⲥⲓ ⲛⲉⲙ
...[.....]ⲁⲣⲓ ⲫⲙⲉⲩⲓ̈ ⲛⲛⲓⲕⲟ-
[ⲗⲁⲥⲓⲥ....]ⲓ ⲃⲉⲛ ⲙⲁⲓ ⲡⲓⲃⲉⲛ
[.....]ⲙ̣ ⲛ̄ⲥ̄ⲥ̄ ⲫ̄ⲧ̄
[..... ⲥⲥⲃⲏ]ⲟⲩⲧ ⲁⲉ ⲓⲥⲭⲉ ⲁ̣ ⲧⲉ-
[ⲧⲉ]ⲡⲧ[ⲉⲡ]ⲟⲏⲛⲟⲩ ⲛⲉⲙ ⲡ̄ⲭ̄ⲥ̄ ⲙⲁ-
[ⲓⲱ]ⲥ ⲛⲱⲧⲉⲓ̈ ⲭⲱⲧⲉⲛ ⲉ ⲕⲱⲧ̄ ⲛ̈-
ⲥⲁ ⲡⲁⲡ̄ⲭ̄ⲥ̄
Ⲟⲩⲟⲩ ⲟⲛ ⲁⲉ ⲉϣⲱⲡ ⲙ̄ⲡⲁⲧⲉⲕⲟⲣ[ⲟ
ⲉ ⲡⲉⲕⲣⲏⲧ ⲣⲱⲓⲥ ⲉ ⲡⲉⲕⲃⲁⲗ ⲛⲉ[ⲙ
ⲛⲉⲕⲙⲁϣϫ ⲛ[ⲁ]ⲓ ⲧⲁⲣ ⲛⲉ ⲡⲓⲣⲱⲟ[ⲩ
ⲛ̈ⲧⲉ ⲡⲉⲕⲣⲏⲧ
Ⲥ]ϣ[ⲱ]ⲡ ⲟⲩⲛ ⲁⲕϣⲁⲡⲣⲱ[ⲓ]ⲥ ⲙⲡⲉⲕ-
ⲣⲏⲧ ⲟⲩⲟⲩ ⲛ̈ⲧⲉⲕⲉ̄ⲙⲓ ⲁⲉ ⲁ̣ⲕ-
ⲟⲣⲟ ⲉⲣⲟⲩ ⲓⲉ̄ ⲁ̣ⲣⲓⲑⲁⲣⲓ[ⲛ] ⲛⲁⲕ ⲁ[ⲉ
ⲭⲡⲁⲉⲣⲥⲁⲃⲉ ⲛ̈ⲣⲟⲩⲟ
Ⲁⲣⲓ ⲧⲉⲕⲁⲟⲙ ⲟⲛ ⲉⲟⲣⲉⲕⲡⲁⲩ ⲉ̄
ⲫ̄ⲧ̄ ⲃⲉⲛ ⲭⲱⲕ ⲡⲓⲃⲉⲛ ⲉ-

m̄ and c appear certain: after the former is a single vertical stroke which may be part of ı, м, п or п.

× *Recto* ×"...but Michael also, when the Devil disputed with him concerning the body of Moses, did not dare to bring a railing accusation against him.[1]

Do thy diligence to have pity (?) [upon] every creature. For all things are by the will of Christ, and all things are from Him."

He said also in other words (?)...in himself (?) and... [when] therefore thou knowest that...do not scorn any...[of] the Lord. If thou beholdest a sinner, do not hate him, but hate the sin which he doeth, that thou mayest not do it thyself.[2] It is written[3] that if...thou shalt load them upon a...; if an ass, thou shalt change them to a sheep (*sic*). Even so do thou also change everything which thou shalt see and hear

× *Verso* into things good. If thou beholdest a likeness (*or* image) ×...(l. 3) all the precious things (?) [belonging to ?] those who shine like the sun in the Kingdom of the Heavens."[4]

He said also concerning [delicate] meats and perfumes: "Think upon the good things prepared in the heavenly Jerusalem and the perfumes which are in Paradise. If thou [sufferest] afflictions and..., think upon the punishments...in every place [by the will] of the Lord God...It is written: 'If ye be risen with the Christ, haste ye also to seek the things of the Christ.'"[5]

And again: "If thou hast not yet conquered thy heart, guard thine eyes and thine ears; for these are the doors of thy heart. If therefore thou shalt guard thy heart and knowest that thou hast conquered it, then be of good cheer, for thou shalt be the more wise. Do thy diligence also to see God in all things which

1 See *Jude* 9.
2 Cp. *Apophth. Patr.*, Paphnutius I (*P.G.* LXV, col. 377).
3 Where ?
4 Cp. *Matth.* XIII, 43.
5 *Colossians* III, 1.

Frag. 2 (*Cod. Tisch.* XXIV, 9).

т екпанат ерωот
Ари текхом ероек† мтоп ѝ-
рωмі нівеп їте бен пек-
роωѣ ѝхіх їте бен пекса[і
їте бен пексмот
Акщанї оп е омн† ѝпіспнот
ещωп ετερρωѣ ѐри роωѣ пе-
мωот ката текхом ρіпа п-
те пρмот нтхом нпот† щω-
пі бен текметасое-
пнс
Наі пе пн ет а пімакаріос аввѣ
піхімі тсѣω пад ерωот м-
мататц
Тоте адтωпц ѝхе пімака-
ріос аввѣ піхімі адще па[ц
ебоуп є пітωот ет сабоу[п
ѝщнт
отоц адер ѿ пероот пем
ѿ пехωрр ецмощі надём[і
ап же ецмощі є ωоп
Отае мпеуел шік пемад о[у-
ае мωот отае ρλі ρолωс
евнл є откоуві нѣаі едоу-
ер ріхωц
Тоте ау⟨от⟩опрот ероц ѝхе ран-
ωωотс ѝаемωп етще-
ѣіноут бен тотхтсіс ет-
оі нрот ёмащω
Ѯ]анмасі пем ранмоуї
пем ранλаѣоі пем ранрω[і]†
пем ранотωпщ
пем ранотрωр
пем ранрір ѝтωот
пем ранρалат† етрωот
Апλωс наре піоуаі піоуаі
пім ката текхтсіс ерρі
рот† є пімакаріос аλλа пащ-
фор ап пе
Пімакаріос же апа піхімі е-
тащтрощ адѿрі ерату ащ-
пау є тотпопнріа пем поущ-
ωортер же сещкім ерощ а[п
адсωві ѝтоуметат-
хом
Пехад пωот бен оусемпі же
пім етапаскн ерωтеп †пот
ω пітаλепωрос же ѐріоуї н-
паі фантасіа пем паі щωор-
тер ѝпоух
Єпе ѧ паѻ҃т ї҃с п̄х̄с тнт пѿте[п
паре оуаі поуωт бен ѳнпоу
парωщі ерої пе
Єпіѧн мпец† ехоусіа пωтеп
ебоуп ерої маще пωтеп ё
петептопос
Сатотц адщλнλ адерсфрат[і-
ζін м̄моц етадпідї ебоу[п
ерат аухωλ ебол бен пі-
нр отоц аумоупк м̄фрн†
ѻ]ухрем[т]с

×thou shalt see.

Do thy diligence to give rest unto every man, either by the work of thy hands, or by thy speech, or by thine aspect.

If thou goest also into the midst of the brethren, if they are working, work with them according to thy power, that the grace of the power of God may be in thy weakness."

These are the things wherewith the blessed Abba Pidjimi instructed himself alone.[1]

Then the blessed Abba Pidjimi arose and departed into the inner desert of Shiêt. And he passed three days and three nights journeying, not knowing whither he was going. Nor had he taken with him any bread or water or anything at all save a little palm-stick whereon he leaned.

Then there appeared unto him companies of demons disguised in their nature and exceeding fearsome; bulls, and lions, and bears, and hyænas, ×and wolves, and dogs, and wild boars, and foul birds. In short there was every one (creature) after its kind seeking to affright the blessed man, but they were not able to succeed.

But the blessed Pidjimi when he perceived the matter, stood up: he saw their malice and their confusion because they could not move him, and he mocked at their powerlessness. He said unto them sternly: "What ails you, wretched ones, that ye make these appearances and this false confusion? If my Lord Jesus the Christ had delivered me unto you, a single one of you would have been sufficient against me. But since He hath not given you authority against me, get you gone unto your place."

Straightway he prayed and crossed himself, and when he had breathed upon them, they vanished in the air and consumed away like smoke.[2]

× *Recto*

× *Verso*

1 These reflexions may have been borrowed by the biographer from a collection of 'Sayings of the Fathers.'

2 Probably Frag. 3 follows immediately.

Frag. 3 (*Cod. Tisch.* xxv, 1).

Ⲟⲩⲟϩ ⲛⲁϥⲟⲛϧ ⲡⲉ ⲉⲃⲟⲗ ϧⲉⲛ
ⲡⲟⲩⲧⲁϩ ⲙ̄ⲡⲉ ⲡⲓⲃⲉⲛⲓ ⲙ̄ⲙⲏ ⲉⲧ-
ⲣⲏⲧ ϧⲉⲛ ⲡⲓⲣⲉⲗⲗⲟⲥ ⲉ̄ⲧⲉⲙⲙⲁⲩ
Ⲟⲩⲟϩ ⲕⲁⲧⲁ ⲥ̄ ⲛⲉϩⲟⲟⲩ ⲛⲁϥ-
ⲙⲏⲟⲩ ⲡⲉ ϩⲓϫⲉⲛ ⲡⲓⲣⲉⲗⲗⲟⲥ ⲉϥ-
ϫⲱⲕ ⲛⲁϥ ⲙ̄ⲡⲟⲩⲧⲁϩ ⲙ̄ⲡⲓⲃⲉ-
ⲛⲓ
ⲟⲩⲁⲉ ⲛⲉ ⲙ̄ⲡⲁϫⲟⲩⲱⲙ ⲛⲉ ⲱⲁ-
ⲧⲉϥⲙⲁϩ ϧⲏⲧϥ ⲛⲉ ⲁⲗⲗⲁ ⲛⲁϥ-
ⲙⲟϩ ⲙ̄ⲡⲧⲉϥϧⲟⲣⲡⲥ ϥⲛ ⲉⲧⲉ
ⲧⲟⲧϥ ⲛⲁⲟⲗϥ ϥⲁⲓ ⲛⲉ ⲛⲉϫⲟⲩ-
ⲱⲙ
Ⲛⲉϥⲙⲱⲟⲩ ⲁⲉ ⲟⲛ ⲉⲡⲁϫⲥⲱ ⲙ̄-
ⲙⲟϥ ϥⲁⲓ ⲛⲉ ⲟⲩⲣⲓⲙ ⲙ̄ⲙⲱⲟ[ⲩ
ⲕⲁⲧⲁ ⲥ̄ ⲛⲉ̄ⲣⲟⲟⲩ ⲉⲃⲟⲗϧⲉⲛ
ⲡⲓⲣⲉⲗⲗⲟⲥ
Ⲟⲩⲁⲉ ⲟⲛ ⲙ̄ⲡⲉⲥⲱⲟⲩⲛ ⲛⲁϥ ⲉ̄ⲡⲉ[ϩ
ⲉⲧⲥⲧⲙ̄ⲛⲑⲓⲁ ⲉⲑⲣⲉ ⲟⲩϧⲣⲉ
ⲱⲟⲩⲛ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̄ ⲛⲁ[ϥ-
ϫⲓⲛ ⲙ̄ⲙⲟϥ ⲟⲩⲁⲉ ⲙⲱⲟⲩ
Ⲁ]ⲗⲗⲁ ⲕⲁⲧⲁ ⲥ̄ ⲛⲉϩⲟⲟⲩ ⲁϥⲱⲁⲛ-
ⲟⲩⲱϣ ⲉ ⲟⲩⲱⲙ ⲛⲁϥⲙⲏⲟⲩ
ⲉϫⲉⲛ ⲡⲓⲣⲉⲗⲗⲟⲥ ⲡⲧⲉϥⲙⲟϩ
ⲙ̄ⲡⲧⲉϥϧⲟⲣⲡⲥ ⲙ̄ⲡⲉⲛⲓ ⲙ̄ⲡⲧⲉϥ-
ⲟⲩⲟⲙⲥ
ⲟⲩⲟϩ ⲙ̄ⲡⲧⲉϥⲥⲱ ⲙ̄ⲡⲉϥϫⲓⲛ ⲙ̄-
ⲙⲱⲟⲩ ϫⲓϫⲉⲛ ⲡⲓⲣⲉⲗⲗⲟⲥ ⲙ̄-
ⲧⲉϥⲧⲁⲥⲑⲟϥ ⲉ ⲡⲉϥⲙⲁ ⲟⲛ ⲱⲁ ⲡ-
ϫⲱⲕ ⲙ̄ⲡⲥ̄ ⲛⲉⲣⲟⲟⲩ ⲁϥⲉⲣ
ⲕⲉ̄ ⲙ̄ⲡⲣⲟⲙⲡⲓ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲧⲓⲁ

Ⲏⲉϥⲱⲗⲏⲗ ⲛⲉⲙ ⲛⲉϥⲥⲧⲙⲛϫⲓⲥ-
ⲛⲁϫⲓⲣⲓ ⲙ̄ⲙⲱⲟⲩ ⲙ̄ⲙⲏⲛⲓ ⲥ̄ⲙ̄ ⲙ̄-
ⲙⲉⲧⲁⲛⲓⲁ ϧⲉⲛ ⲡⲓⲉⲣⲟⲟⲩ ⲛⲉⲙ ⲡ̄[1]
ⲙ̄ⲯⲁⲗⲙⲟⲥ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏⲩ ⲛⲁ-
ⲡⲟ[ⲥ]ⲟⲛⲧⲛⲥ ⲉⲃⲟⲗϧⲉⲛ ⲙⲱⲩ-
ⲥⲛⲥ ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏ-
ⲣⲟⲩ
Ⲡⲓⲉϫⲱⲣⲉ ⲁⲉ ϩⲱⲥ ⲕⲁ ⲛⲩⲉ ⲙ̄[ⲙⲉ-
ⲧⲁⲛⲟⲓⲁ ⲛⲉⲙ ⲣ̄ ⲙ̄ⲯⲁⲗⲙⲟⲥ
ⲛⲉⲙ ϫⲱⲣⲓⲥ ⲡⲓⲙⲏⲩ ⲛⲁⲡⲟⲥ-
ⲟⲛⲧⲛⲥ ⲉⲃⲟⲗϧⲉⲛ ϯⲥⲣⲁⲫⲏⲛ
ⲛⲁⲡⲁⲥ
Ⲉⲧⲁϩⲉⲣ ⲛ̄ ⲛⲣⲟⲙⲡⲓ ϧⲉⲛ ⲧⲁⲓ ⲡⲟ-
ⲗⲓⲧⲓⲁ ⲟⲁⲓ ⲁ ⲡⲓⲣⲉⲱⲥ ⲉⲧ-
ϩⲓⲱⲧϥ ϧⲓ ϯ ⲁⲧⲉⲣⲫⲉⲗⲁⲓ
Ⲏⲁϥⲙⲟⲕⲙⲉⲕ ⲙⲙⲟϥ ⲛⲉ ϫⲉ [ⲟⲩ
ⲛⲉ ⲉⲧ ⲉⲩⲛⲁⲁⲓϥ/// ⲉⲃⲏⲉ ϫⲉ ⲁ[ϥ-
ⲟⲩⲱϣ ⲁⲛ ⲛⲉ ⲉ ϯ ϩⲗⲓ ϩⲓⲱⲧϥ ⲉ-
ϧⲟⲗϧⲉⲛ ⲧϫⲣⲓⲁ ⲙ̄ⲡⲁⲓ ⲕⲟⲥ-
ⲙⲟⲥ
Ⲁ]ⲗⲗⲁ ϩⲓⲛⲁ ⲛⲧⲉϥⲱⲟⲩⲛ ⲉⲩⲃⲏⲗ [ⲉ-
ⲃⲟⲗ ⲙ̄ⲫⲣⲏϯ ⲛⲛⲓⲕⲟⲩⲥⲓ ⲛ[ⲁ-
ⲗⲱⲟⲩⲓ ⲛⲉⲙ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ
ⲡⲗⲏⲛ ⲟⲩⲣⲱⲙⲓ ⲛⲉ ⲉⲩⲉⲣⲡⲏ-
ϥⲓⲛ ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲓⲥⲣⲁⲫⲏ
ⲡⲉϫⲁϥ ⲛ̄ϧⲣⲏⲓ ⲛ̄ϧⲏⲧϥ ⲁⲉ
ⲡⲱⲥ ϯⲛⲁⲉⲓⲙⲓ ⲉⲓⲃⲏⲩ
ⲡⲱⲥ ϯⲛⲁⲱⲧⲱⲃⲉ ⲙ̄ⲫϯ [ⲉⲓ-
ϧⲏⲩ///
Ⲡⲁⲗⲓⲛ ⲡⲉϫⲁϥ ⲁⲉ ⲛⲁⲓ̈ⲱⲧ ⲁⲍ[ⲁⲙ
ⲛⲉⲙ ⲉⲧⲃ̄ ⲛⲉⲡⲱⲟⲣⲡ ⲛ̄ⲓⲟϯ

[1] The vertical back-stroke of the numeral (not **p**) alone remains: perhaps π̄.

× *Recto* ×And he used to live on the fruit of the palms which grew in the Marsh[1] there. And (once) every six days he used to go unto the Marsh to gather for himself the fruit of the palms. But he did not eat to fill his belly, but used to fill his hand, and whatever his hand would hold, that would he eat. The water also which he used to drink was this: a *hin*[2] of water (once) every six days from the Marsh. Nor again was it ever his custom to have food or water with him in the place in which he was; but every six days, when he wished to eat, he would go unto the Marsh to fill his hand with dates and eat, and to drink his *hin* of water at the Marsh, and then return again to his place until the six days were ended. He passed another three years in this discipline.

× *Verso* ×His prayers and his offices he used to make daily—four hundred and forty prostrations by day with [fifty ?] Psalms and a number of recitations also from Moses and all the Prophets. By night also he used to make twenty-four thousand (*sic*) prostrations with a hundred Psalms besides a great number of recitations from the Old Testament.

When he had spent three years in this discipline, the clothes which he wore were worn out and fell to pieces. He was at a stand what to do; for he did not wish to clothe himself at all with the necessaries of this world, but to be rid of them, like little children and the animals, and (but) a man who is sober (?) in the Scriptures. He said within himself: "How shall I be able to sit if I am naked ? How shall I be able to pray to God if I am naked ?" Again, he said: "My Father Adam and Eve, our first parents. . ."

1 The well-known "Marsh of Shiêt."

2 An Egyptian measure (commonly used in Palestine: cp. *Exodus* xxix, 40; xxx, 24; where the LXX has εἶν). Here it denotes a vessel of definite capacity.

Frag. 4 (Cairo, no. 1).

ⲛⲁ[ⲓ] ⲣⲏϯ ⲟⲛ ⲡⲓⲙⲱⲟⲩ ⲡⲗⲏⲡ ⲙ-
ⲡⲟⲩⲙⲟⲩⲛⲕ ⲙ̄ⲡⲓϫⲱⲕ ⲛ̄ⲍ̄ ⲡⲣⲟⲙ-
ⲡⲓ
Ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲫⲟⲩⲱⲣⲡ ⲉⲣⲟⲩ
ⲛ̄ⲧⲁⲉ ⲛ̄ⲑⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ⲛⲉⲙ ⲙⲓϫⲁⲏⲗ
ⲛⲉⲙ ⲡⲓⲙ̄ⲏ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲩⲟⲩ
ⲁ̀ ⲡⲓⲧⲱⲟⲩ ⲧⲏⲣⲩ ⲉⲣ ⲟⲩⲱⲓ-
ⲛⲓ
Ⲟ]ⲩⲟⲩ ⲛⲉⲧⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲛⲁⲩ +[1] ⲉ̀ ⲭⲉ-
ⲣⲉ ⲛⲁⲥⲱⲧⲡ ⲡⲓϫⲓⲙⲓ ⲫⲏ ⲉⲧⲁⲩ-
ⲱⲡ ⲉ ⲧⲏⲙⲓ ⲛ̄ⲛⲁⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑ-
ⲟⲩⲁⲃ ⲥⲱⲧⲉⲙ ⲉ̄ ⲡⲏ ⲉ ϯⲛⲁⲉⲣ-
ⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙ̄ⲙⲱⲟⲩ
ⲛⲁⲕ
Ⲫ]ⲛⲁⲣⲟⲩⲕⲱⲧ ⲛⲁⲕ ⲛ̄ⲟⲩⲧⲟⲡⲟⲥ
ⲃⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲛ̄ⲧⲟⲩⲭⲱ ⲙ̄ⲡⲉⲕ-
ⲥⲱⲙⲁ ⲛ̄ⲏⲛⲧⲩ ⲛ̄ⲥⲉⲟⲩⲱⲱⲧ ⲛ̄-
ⲡⲉⲕⲥⲱⲙⲁ ⲛ̄ⲥⲉ ϯⲱⲟⲩ ⲙⲏⲓ
ⲛⲉⲙ ⲛⲁⲓⲱⲧ ⲛⲉⲙ ⲡⲛⲏⲙ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ⲃⲉⲛ ⲡⲉⲕⲧⲟ-
ⲡⲟⲥ
Ⲫⲏ] ⲉⲑ[ⲡ]ⲁⲱⲱⲛⲓ ⲃⲉⲛ ⲣⲁⲡⲱⲱⲛⲓ
.]ⲉⲛ[.]ⲁⲱⲱⲟⲩ ⲁⲫⲱⲁⲛⲓ̄ ⲉ ⲡⲉⲕ-
ⲧⲟⲡⲟⲥ ϯⲛⲁⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁⲩ
ⲙ̄ⲡⲓⲟⲩⲁⲓ
Ⲫ]ⲏ ⲉⲑⲛⲁⲓⲣⲓ ⲛⲟⲩⲙⲉⲧⲛⲁⲛⲧ ⲃⲉⲛ
ⲡⲉ]ⲕⲣⲁⲛ ⲛ̄ⲧⲉⲫⲱⲱⲧ ⲛ̄ⲣⲉⲡⲟⲩ
ⲡⲉ.ⲧⲧ..
Ⲫ]ⲏ ⲉⲑ[ⲛⲁ]ⲥ[ⲃⲁⲓ] ⲙ̄ⲡⲉⲕⲃⲓⲟⲥ ⲡⲉⲙ
. . . . .] ⲃⲟⲡⲟⲩ ϯⲛⲁⲥⲃ[ⲉ
ⲡⲉⲧⲣⲁⲛ ⲣⲱⲩ [ⲃⲉⲛ ⲡⲓϫⲱⲙ ⲙ̄-
ⲡⲱⲛⲃ //
Ⲏ]ⲁⲓ ⲉⲧⲁ ⲡⲓⲥⲱⲧⲏⲣ ϫⲟⲧⲟⲩ ⲛⲁⲩ

[1] The small cross (inserted by a later hand) distinguishes the divine utterance.

ⲁ̄

ⲁⲫⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̄ⲙⲟⲩ ⲛⲉⲙ
ⲙⲓϫⲁⲏⲗ ⲛⲉⲙ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ
Ⲧⲟⲧⲉ ⲛⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲙ̄ⲡⲓⲁ̀ⲧⲓⲟⲥ
ϫⲉ ⲡⲓϫⲓⲙⲓ ⲛⲁⲥⲱⲧⲡ-ⲧⲱⲡⲕ ⲙⲁ-
ⲱⲉ ⲛⲁⲕ ⲉ̄ ⲡⲉⲕϯⲙⲓ ⲟ̄ⲣⲓ ⲙ̄ⲙⲁⲩ ϫⲉ
ϯⲛⲁⲓⲣⲓ ⲛ̄ⲣⲁⲛϫⲟⲙ ⲉⲃⲟⲗⲣⲓ-
ⲧⲟⲧⲕ
ⲉ ⲡⲭⲓⲡⲧⲁⲥⲑⲟ ⲫⲁⲣⲟⲓ ⲛⲟⲩⲗⲁⲟⲥ
ⲛⲉⲑⲛⲟⲥ ⲛⲉⲙ ⲟⲩⲙⲛⲏ ⲛ̄ⲧⲉ ⲡⲉⲕ-
ⲕⲁⲣⲓ ⲉⲑⲣⲟⲩⲥⲟⲩⲱⲛⲕ ⲛ̄ⲥⲉ-
ϯ ⲱⲟⲩ ⲙⲏⲓ ⲉⲃⲟⲗⲣⲓⲧⲟⲧⲕ
ϫⲉ ⲟⲩⲏⲓ ⲁⲩⲃⲱⲛⲧ ⲉⲃⲟⲩⲛ ⲛ̄ⲭⲉ
ⲡⲉⲕⲣⲟⲙⲡⲓ
Ⲕⲉ ⲓ̈ ⲡⲣⲟⲙⲡⲓ ⲛⲉ ⲱⲁⲧⲁⲓ ⲁ̀ⲛⲟⲕ
ⲛⲉⲙ ⲡⲁⲁⲩⲅⲉⲗⲟⲥ-ⲛ̄ⲧⲁⲟⲗⲕ ⲉ̄
ⲧⲁⲡⲟⲗⲓⲥ ⲙ̄ⲙⲏ
Ⲛⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲙ̄ⲙⲓϫⲁⲏⲗ ϫⲉ
ⲫⲁⲓ ⲙ̄ⲡⲁⲥⲱⲧⲡ ⲣⲓϫⲉⲛ ⲛⲉⲕⲧⲉⲛ[ⲣ
ⲛⲟⲩⲱⲟⲩⲛⲓ ⲟⲗⲫ ⲉ̄ ⲡⲓⲕⲁⲣⲓ ⲉ̄ⲧⲁⲩ-
ϫⲫⲟⲩ ⲙ̄ⲙⲟⲩ
Ⲛⲁⲓ ⲉⲧⲁⲩϫⲟⲧⲟⲩ ⲛⲁⲩ ⲁⲫⲱⲉ ⲡ[ⲁⲩ
ⲉ ⲡⲱⲱⲓ ⲉ ⲡⲓⲫⲛⲟⲩⲓ̈ ⲟⲩⲟⲩ ⲁ̀ ⲙ[ⲓ-
ϫⲁⲏⲗ ⲓ̈ⲛⲓ ⲙ̄ⲡⲓⲁ̀ⲧⲓⲟⲥ ⲉ ⲡⲛ ⲉⲧⲉ-
ⲛⲟⲩⲩ ⲥⲁⲧⲟⲧⲩ ⲁⲫⲱⲉ ⲛⲁⲩ
ⲉ ⲡⲧⲱⲟⲩ ⲙ̄ⲫⲁⲣⲣⲁⲛ ⲁⲫⲱⲱⲡ[ⲓ
ⲙⲙⲁⲩ ⲛ̄ⲉ̄ ⲡⲣⲟⲙ-
ⲡⲓ
Ⲥⲃⲟⲗ ⲇⲉ ⲣⲓⲧⲉⲛ ⲡⲉ[ⲣⲣⲏⲛⲟ]ⲩⲓ̈ ⲁ ⲟ[ⲩ-
ⲙⲛⲏ [ⲕ]ⲉⲧⲟⲩ ⲣⲁ ⲛ̄ⲑⲥ̄ ⲟ̄ⲩⲟ̄ ⲁⲧⲟ[ⲓ
ⲙ̄ⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ
Ⲟⲩⲙⲛⲏ ⲛ̄ⲏⲉⲗⲗⲉⲩ ⲛⲉⲙ ⲣⲁⲡⲟⲁ-[1]

[1] *sc.* ⲣⲁⲡⲟⲁ[[ⲗⲉⲩ.

. . .[×]so also the water. But they[1] did not fail until seven years were ended. [×] *Recto*

After these things there appeared unto him the Lord Jesus the Christ with Michael and the Twelve Apostles; and all the mount (desert) was filled with light. And the Savior said unto him: "Hail, Pidjimi, My chosen, thou who art reckoned in the number of My holy Apostles, hear those things which I will bestow upon thee. I will cause them to build a sanctuary (*topos*) in thy name[2] and to lay thy body therein, and to reverence thy body, and to glorify Me with My Father and the Holy Spirit in thy sanctuary. He who shall be sick with divers (?) sicknesses, if he go unto thy sanctuary, I will grant him healing. He who shall do alms in thy name shall not want of plenty. . . He who shall write thy life and . . . , I will write his name also in the Book of Life."

When the Savior had said these things unto him, [×]He kissed him, as did Michael and the Apostles. Then [×] *Verso*
said the Savior unto the holy man: "Pidjimi, My chosen, arise and go unto thy village and abide there; for I will work wonders by thy means, for the bringing back unto Me of a heathen people and a multitude of (the people of) thy country; that they may know thee and glorify Me by thy means. For verily thy years draw nigh (their end): yet ten years and I will come, I and My angels, to take thee away to My true city."

The Savior said unto Michael: "Take up My chosen one upon thy wings of light and carry him to the land wherein he was born." When He had said these things unto him, He went up into the Heavens.

And Michael brought the holy man unto his own people. Straightway he departed unto the Mount of Pharran and dwelt there five years. And by reason of his works a multitude turned themselves unto the Lord and received holy baptism. A multitude of blind and lame. . .

1 *sc.* the bread and water brought by the Angel (see Introductory Note).

2 No sanctuary bearing the name of Pidjimi seems to be recorded elsewhere.

Frag. 5 (Rylands, no. 445).

Ⲓ̣ⲥϫⲉⲛ ⲉⲧⲁϥⲥⲉ ⲛ̄ⲧⲉϥⲙ̣ⲟⲩⲛ
ⲙ̣[ⲛⲉ]ϥ̣ⲟⲩⲱⲙ ⲛⲉⲡⲉϥ[ⲥⲱ
ⲛⲉ ⲉϥⲙⲟⲩⲓ ⲛⲉϫⲉ̣ [ⲛ̄ϫⲉ ⲡⲓ-
ϫⲓⲙⲓ ⲛⲁϥ
ϫⲉ ⲟⲓ ⲛⲁⲕ ⲙ̄ⲡⲁⲓ ⲙⲟⲕⲓ ⲙⲁ̣ϥ̣ϥ̣ [ⲙ̄-
ⲙⲱⲟⲩ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲟⲣ ⲉⲧ
ⲥⲁ ⲡⲉⲓⲉⲃⲧ
Ⲏⲟⲟϥ ϫⲉ ⲁϥⲥⲓ ⲙ̄ⲡⲓⲗⲁⲕⲟⲛ ⲁϥ-
ⲙⲁϥϥ ⲙ̄ⲙⲱⲟⲩ
Ⲥⲧⲁϥⲓ̈ ⲉ ⲡⲱⲱⲓ ⲁϥϫⲉⲙ ⲡⲓϧⲉⲗ-
ⲗⲟ ⲉⲩⲟ̄ⲣⲓ ⲉⲣⲁⲧϥ ⲉⲩⲧⲱϧⲛ̄ ⲙ̄-
ⲫ̄ϯ
Ⲥⲧⲁϥⲱⲉ ⲉϧⲟⲩⲛ ⲉ ϯⲣⲓ ⲁϥϫⲓ-
ⲙⲓ ⲛ̄ⲧⲱⲓⲱ̄ ⲉⲥⲭⲏ ⲉϧⲣⲏⲓ ⲉⲥ-
ϧⲉⲣϧⲉⲣ ⲛ̄ⲧⲉ ⲡⲓⲫⲓⲥⲓ
Ⲧⲟⲧⲉ ⲁⲃⲃⲁ ⲱⲉⲡⲟⲩϯ ⲁϥⲕⲁϯ
ϧⲉⲛ ⲡⲉϥϩⲏⲧ ϫⲉ ϕⲁⲓ ⲡⲉ
ⲁⲃⲃⲁ ⲡⲓϫⲓⲙⲓ ⲫⲏ ⲉⲧ ⲁⲩⲧⲁ-
ⲙⲟⲓ ⲉ ⲡⲉϥⲟⲣⲟⲛⲟⲥ ⲛⲉⲙ ⲡⲉϥ-
ϫ̣ⲗⲟⲙ
Ⲉⲧⲁⲩⲱⲗϩⲗ ⲛⲉⲙ ⲡⲟⲩⲉⲣⲛⲟⲩ
ⲁⲩⲟⲩⲱⲙ ⲙ̄ⲡⲓⲕⲟⲩϫⲓ ⲙ̄ⲫⲓⲥⲓ
ⲁⲩⲉⲛ[ⲕ]ⲟⲧ
Ϩⲉⲛ ⲧϕⲁⲱⲓ ϫⲉ ⲙ̄ⲡⲓⲉϫⲱⲣϩ̣ ⲁⲩ-
ⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲉⲣ ⲥⲩⲛⲁⲍⲓⲥ
ⲛⲉⲙ ⲡⲟⲩⲉⲣⲛⲟⲩ ⲁⲩⲉⲣ ⲡⲓⲉ-
ϫⲱⲣϩ̣ ⲧⲏⲣϥ ⲉⲩϩⲱⲥ ⲉ̄ ϕ̄ϯ
ⲟⲩⲟⲟ̣ ⲉⲩⲉⲣⲯⲁⲗⲓⲛ ϩⲉⲛ ϩⲁⲛⲱ-
ϫⲏ ⲙ̄ⲡⲛⲁⲧⲓⲕⲟⲛ
Ⲡⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ ⲁⲃⲃⲁ ⲱⲉⲡⲟⲩϯ

.....]ⲕ.[.ⲱⲫ]ⲏⲣⲓ ⲟ̣[.....].
.....]ⲛⲉⲙ ⲛⲟ[ⲣⲟⲛ]ⲟⲥ[
.....ϫ̄]ⲗⲟⲙ
Ⲉⲧⲁ ⲛⲁⲓ ⲁ̣]ⲉ ⲱⲱⲛ[ⲓ] ⲁⲩⲓ̈ ⲉⲃⲟⲗ
.....ⲙ]ⲟⲩⲓ ϩⲉⲛ ϯⲕⲟⲓ ⲛⲉⲙ
...]ⲁ[...]ⲧ[ⲉⲙ]ⲙⲁⲩ ⲁ̣ ϕ̄ϯ ⲟⲩ-
ⲱ]ⲱ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲉⲟⲣⲉ ϯⲙⲉⲧⲥⲱⲧⲡ
ⲛ̣ⲧⲉ ⲁⲃⲃⲁ ⲱⲉⲡⲟⲩϯ ⲟⲩⲱⲛϩ̣ ⲉⲃⲟⲗ
ⲉ ⲁⲃⲃⲁ ⲡⲓϫⲓⲙⲓ
ⲥⲱⲱⲡⲓ ⲉⲧⲙⲟⲩⲓ ⲙ̄ⲡⲛ̄ ⲁⲩⲓ̈ ⲉ-
ϫⲉⲛ ⲟⲩⲣⲉⲙⲙⲱⲟⲩϯ ⲉⲩⲟⲟⲙ̣ⲥ̣
ⲙ̄ⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ ϫⲉ ⲟⲩⲛ̣[ⲓ
ⲟⲩⲟⲛ ⲟⲩⲙⲛⲩ ⲛ̄ⲥⲱⲙⲁ ⲟⲟⲙ[ⲥ]
ⲙⲙⲁⲩ ⲛ̄ⲧⲉ ⲡⲓⲉⲟⲛⲟⲥ ⲛ̄ⲁⲣⲭⲉ-
ⲟⲥ
Ⲁⲃ]ⲃⲁ ⲱⲉⲡⲟⲩϯ ϫⲉ ⲛⲁⲙⲟⲩⲱⲓ
ⲉⲣⲉ ⲡⲓ[ⲕⲟ]ⲩϫⲓ ⲛ̄ϩⲁⲓ̣ ϩⲉⲛ ⲧⲉⲩ-
ϫⲓϫ.[..] ⲉ̄ϫⲉⲛ ⲟⲩⲭⲣⲁⲛⲓⲟ[ⲛ ⲛ-
ⲧⲉ ⲟⲩⲣⲉϥⲙⲱⲟⲩϯ
Ⲁⲃⲃ]ⲁ ⲱⲉⲡⲟⲩϯ ϫⲉ ⲁⲩⲕⲱⲗϩ̣ ⲙⲙ[ⲟⲩ]
ⲛ̄ⲛ̄ⲥⲟⲩ ⲉ ⲡⲓⲕⲣⲁⲛⲓⲟⲛ
ϩⲉⲛ ϯ]ⲟⲩ[ⲛ]ⲟⲩ ⲁⲩⲟ[ⲩ]ⲱⲛ̣ [.]ⲛ̣
ⲛ̄ϫⲉ ⲡⲓⲣⲉϥⲙⲱⲟⲩϯ ⲁⲩⲥⲁϫⲓ
ⲛⲉⲙ ⲁⲃⲃⲁ ⲱⲉⲡⲟⲩϯ [ⲛⲉⲙ ⲁⲃⲃ]ⲁ
ⲡⲓϫⲓⲙⲓ ⲉ [ⲛⲁⲓ] ⲣⲏϯ
Ⲭⲉ ⲭⲉⲣⲉ ⲭⲉⲣⲉ ⲡⲓⲣⲉϥ[ⲟⲩ]ⲱⲱ[ϯ]
ⲡⲧⲁⲫ[ⲙ]ⲏⲓ ⲛ̄ⲧⲉ ⲡⲭ̄ⲥ̄ ⲟ[ⲩ]ⲟⲩ ⲡⲓ-
ⲉⲃⲓ[ⲁⲓⲕ ⲛ]ⲧⲉ ϕ̄ϯ ⲉⲧⲟⲟⲥⲓ
Ⲉ[..]..[.] ⲡⲓϩⲙⲟⲧ ⲁⲩⲧⲁϩⲟⲓ ⲙ̄ⲫ[ⲙ-
ⲟⲩ ϫⲉ ⲁ̣ ⲡⲉⲧⲉⲛ ⲫ̣[.....]
ⲙ..
Ⲉ]ⲛⲛⲉ ⲅⲁⲣ ⲓⲥϫⲉⲛ ϯⲛⲟⲩ [..]ⲛⲁ

[×] *Recto* [×]From the time that he (Shenouti)[1] left his cell, he did not eat nor drink while he was journeying. Pidjimi said unto him: "Take thee this vessel and fill it with water from the spring which is to the east." And he took the vessel and filled it with water. When he came up, he found the old man (Pidjimi) standing and praying to God. And when he entered into the cell, he found the cooking pot upon the ground and boiling with heat (?). Then Abba Shenouti understood in his heart that this was Abba Pidjimi whose throne and whose crown had been shown to him.

When they had prayed together, they ate their little cooked morsel and slept. But in the middle of the night they arose and said an Office together: they spent the whole night praising God and chanting in spiritual songs.

[×] *Verso* After these things Abba Shenouti [×][informed Abba Pidjimi of the] marvel [concerning] his throne and his crown. Thereafter, they went forth...walking in the country with...God purposed thus that the election of Abba Shenouti should be revealed to Abba Pidjimi. It chanced that as they two were walking, they came upon a dead man, buried in that place. For verily there was a multitude of bodies of the pagans of old buried there. Now (while) Abba Shenouti was walking with his little palm-staff in his hand, [he came] upon a dead man's skull.[2] And Abba Shenouti struck it upon the skull three times; (and) forthwith the dead man answered (?) and spake with Abba Shenouti and Abba Pidjimi after this manner: "Hail, hail, ye true worshippers of Christ and servants of God most high [Who hath shown me] grace and delivered me from death. For your...For lo, from henceforth [I] shall..."

1 See Introductory Note.

2 The anecdote of Shenouti and the skull is a doublet of *Apophth. Patr.*, Macarius XXXVIII (*P.G.* LXV, 280) where Macarius similarly finds a skull which he causes to speak and describe the lot of those in Hell.

XXX. BESA

Life of Shenouti.

Parchment. Five fragments from three different MSS.

Frag. 1 (Cairo, no. 13^{Add}ii) 12.5 × 19.5 cm., is the lower portion of a sheet (two conjoined leaves). The script is a thick, heavy, but not large uncial: the stops ¯ and = (both black) alone are used. Frag. 2 (Cairo, no. 13B), 18.5 × 13 cm., is a fragment from the lower right-hand portion of a leaf. The script is the same as that of Frag. 4. Frag. 3 (Cairo, no. 110), 11 × 23.5 cm., is a strip torn from the foot of a page and giving its full width. It does not therefore belong to the same MS. as did Frag. 2: the hand, moreover, is larger and thicker. The stops ¯ and = alone are used. Frag. 4 (Cairo, no. 13A), 34.5 × 23 cm., is a complete leaf from the same MS. as Frag. 2, having thirty-seven lines to the page. The *recto* (eleventh page in the MS. and first in the second quire) is headed ⲓⲁ ⲧⲥ (Ornament) [ⲟⲩ ϯ]. The script (as in Frag. 2) is a good-sized, rounded uncial: the ink is reddish-brown: the only stops used are = and (at the end of a paragraph) ⳾. Frag. 5 (Cairo, no. 13^{Add}i), 18 × 16 cm., is a much-discolored fragment of a decayed leaf: it may possibly belong to the same MS. as Frags. 2 and 4.

All these belong to the *Life of Shenouti* by Besa. Other fragments of the same work are *Cod. Tisch.* XXIV, 10, 11; XXVI, 26,[1] of which the two former at least may belong to the same MS. as our Frags. 2 and 3. The complete work is extant in the Vatican MS. (*Cod. Vat. Copt.* LXVI, 2) which was also brought (by Assemani) from the Monastery of Saint Macarius, and has been most recently edited by Leipoldt.[2]

Frag. 1, Fo. 1: *recto* illegible: *verso* = L(eipoldt), *Sinuthii Vita* p. 20^{17} ⲛⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ *to* p. 20^{22} ⲉⲃⲟⲗ ϩⲓϫⲱⲟⲩ. The following variants occur: ⲟⲩⲟϩ ϥⲛⲁⲑⲣⲉ> L^{18} ϥⲛⲁⲑⲣⲉ; ⲁⲧⲥⲱⲧⲉⲙ ⲛⲥⲱϥ = ⲁⲛⲙⲉ> L^{20} ⲁⲧⲥⲱⲧⲉⲙ ⲁⲗⲗⲁ ⲁⲛⲙⲉ; ⲟⲩⲟϩ ⲉⲧⲁⲡⲟⲩⲱⲛ> L$^{20-21}$ ⲟⲩⲟϩ ⲉⲧ ⲁ ⲡⲓⲡⲁⲧ ⲙⲱⲟⲩ ⲁⲛϩⲱⲗ ⲁⲉ ⲡⲛⲁⲟⲩⲱⲛ; ⲛ̄ϫⲁ ⲱⲓⲕ> L^{21} ⲛ̄ϫⲁ ⲱⲓⲕ ⲛⲉ (Amélineau deletes ⲛⲉ); ⲛ̄ⲧⲉ ⲛ̄ⲑ̄ⲥ̄ . . . ⲉ̄ϫⲱⲛ> L^{22} ⲛ̄ⲧⲉ Ⳑ̄ . . . ϩⲓϫⲱⲛ. Fo. 2 *recto* = L., p. 21^{3} ⲉ ⲫⲏ ⲃⲉⲛ *to* 21^{6} ⲛⲥⲣⲱⲛ. The following variants occur: ⲉ ⲫⲏ ⲉⲧ ⲃⲉⲛ> L^{3} omits ⲉⲧ; ⲟⲩⲟϩ ⲛⲁϩϯ (as Amélineau conjectured)> L^{3} ϯⲛϩϯ; ⲁⲉ ϥⲛⲁⲓ> L^{4} ⲁⲉ ϥⲛⲁⲙⲟϩ ⲁⲛ; ⲕⲁⲧⲁ ⲡⲉϥⲥⲁϫⲓ> L^{5} adds ⲛⲟⲙⲏⲓ; ⲛⲁⲩⲣⲱⲛ *sic*> L^{6} ⲛⲥⲣⲱⲛ. Folio 2 *verso* = L., p. 21^{14} ⲛⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ *to* p. 21^{18} ⲛⲧⲉⲕⲙⲉⲩⲓ ⲁⲉ. The following variants occur: ⲙⲁ ⲛⲧⲱⲟⲩⲛⲓ [ⲫⲏ] ⲉⲧⲣⲓ> L^{15} ⲙⲁ ⲛⲧⲱⲟⲩⲛⲓ ⲉⲧⲃⲉⲛ; ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁϩ> L^{16} ⲡⲓⲙⲱⲓⲧ ⲙⲙⲟⲩⲓ; ⲟⲩⲟϩ ϯϫⲟ> L^{17} ⲟⲩⲟϩ ⲙⲁϫⲕⲟ.

Frag. 2 = L., p. 27^{2} ⲙⲡⲣⲟⲫⲏⲧⲏⲥ *to* p. 27^{10} ⲃⲉⲛ ⲡⲓϫⲟⲓ, and p. 27^{20} ⲁⲫⲉⲣⲁⲡⲁⲡⲧⲁⲡ *to* p. 28^{6} ⲛⲧⲉⲕⲧⲱⲟⲡⲥ ⲛⲁⲓⲱⲧ. The only noteworthy variant is the following passage inserted (*recto*) between the words ⲙⲫ̄ϯ and ⲡⲓⲣⲱⲙⲓ of *ed. cit.* p. 27^{8}:—Ⲧⲟⲧⲉ] ⲛⲉϫⲉ ⲡⲓⲣⲱⲙⲓ ⲁⲉ ϯϯ[Ⳑⲟ | . . .]ⲛ ⲱ ⲛⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲟⲩ[. . | . ⲧⲗⲏ]ⲗ ⲉϫⲱⲓ ⲉⲃⲟⲣⲉ ⲛ̄ⲑ̄ⲥ̄ ⲥⲟⲩ[ⲧⲱⲛ | ⲛⲁⲙⲱⲓ]ⲧ ⲃⲉⲛ ⲟⲩ[Ⳑⲓ]ⲣⲛⲏⲛ ⲟⲩⲟ[Ⳑ | . . .]. ⲱⲟ ⲁⲫⲟⲓ ⲥⲙⲟⲩ ⲉⲃⲟⲗⲛ̣[ⲧⲟⲧϥ | ⲁϥⲧⲧⲉ]ⲛⲁϥ = (Then said the man: "I beseech thee(?), O my holy Father, . . . pray for me that the Lord may direct my path in peace." And after (?) he had received a blessing, he departed).

Frag. 3 *recto* = L., p. 27^{13} ⲟⲩⲟϩ ⲉⲧ ⲁ ⲡⲓⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ *to* p. 27^{18} ⲁⲫⲟⲣⲟⲩⲧⲏⲧⲟⲩ ⲙⲏⲓ. The only variant is: ⲛⲧⲁⲥⲓ Ⳑⲗⲓ> L^{16}f. ⲛⲧⲁⲟⲗ Ⳑⲗⲓ. *Verso* = L., p. 28^{4} ⲁⲫⲉⲛⲥ *to* p. 28^{8} ⲛ̄ⲗⲟⲩⲕⲟϫⲓ. Variants are: ⲃⲁⲣⲟⲥ> L^{7} ⲧⲃⲁⲣⲟⲥ, and ⲛ̄ⲟ̄ⲗⲟⲕⲟϫⲓ> L^{8} ⲛ̄ⲗⲟⲩⲕⲟϫⲓ.

Frag. 4 *recto* = L., p. 31^{15} ⲃⲉⲣⲉⲧⲁⲣⲓⲟⲥ *to* p. 32^{12} ⲛⲉⲙ ⲡⲓⲥⲛⲏⲩ. The following variants occur: Ⳑⲁ ⲛ̄ⲑ̄ⲥ̄> L^{19} Ⳑⲁ ⲫ̄ϯ; ⲃⲉⲛ ⲡ̣[ⲕⲟⲓ]ⲧⲱⲛ> L^{25} ⲃⲉⲛ [ⲡⲓ]ⲧ[. .]ⲓ; ⲁⲉ ⲛⲥⲉⲓ> L., p. 32^{5} ⲛⲥⲉⲉⲓ *sic* only; ⲉ̄ ⲁⲛⲟⲕ> *ib.* ⲁⲛⲟⲕ; ⲉ ⲉⲙ[ⲛⲁ]ⲓ> L^{6} ⲉ ⲙⲛⲁⲓ; ⲛ̄ⲑ̄ⲥ̄> L^{8} ⲛ̄ϫⲥ. *Verso* = L., p. 32^{13} ⲃⲉⲛ ⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ *to* p. 33^{6} ⲛⲧⲱⲉ ⲛⲏⲓ. The following are the variants: ⲁⲉ ⲉ[ⲧ]ⲁⲕϫⲁ> L^{14} ⲁⲉ ⲛⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲁⲕϫⲁ; ⲉⲃⲉⲛⲕⲟⲧ> L^{17} ⲉⲧⲛⲕⲟⲧ; ϯⲗⲱⲓϫⲓ [ⲟⲩ]ⲧⲉ> L^{21}f. ⲟⲩⲧⲉ ϯⲗⲱⲓϫⲓ; ⲛⲉⲙ ⲛⲁϯⲡⲟⲗⲓⲥ> L^{24} ⲛⲉⲙ ϯⲡⲟⲗⲓⲥ; ⲙⲡⲉⲧⲉⲫⲟⲣⲟⲥ . . . ⲛⲉⲧⲉⲡⲓⲟϯ> L^{24} ⲛⲉⲕⲫⲟⲣⲟⲥ . . . ⲛⲉⲕⲓⲟϯ; ⲙⲡⲉⲧⲉⲡⲓⲟϯ ⲛ̄ⲟⲙ[ⲏ]ⲓ> L., p. 33^{1}f. ⲛⲉⲕⲓⲟϯ (alone); ⲉ ⲡⲓⲉⲡⲧⲟⲗⲏ> L^{3} ⲉ ⲡⲓⲡⲧⲟⲗⲏ.

Frag. 5 *recto*[3] = (fragments of) L., p. 56^{8} ⲛⲁⲫⲱⲗⲏⲗ ⲛⲉ *to* p. 56^{17} ⲟⲩⲟϩ ⲁϥ(Ⳑⲱⲗ). *Verso*[4] = (fragments of) L., p. 57^{2} ⲓⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ *to* p. 57^{10} ⲙⲟⲛⲁϫⲟⲥ (but indeterminate traces of four more lines follow).

1 See Leipoldt, *l. c.*, pp. 390, 413.

2 *Sinuthii Vita Bohairice* (*C.S.C.O.*, Script. Copt., Series II, tom. II i).

3 Indeterminate endings of three lines precede.

4 Indeterminate beginnings of four lines precede.

XXXI. LIFE OF TIMOTHY AELURUS

Parchment. Two leaves (Cairo, no. 12), 34 × 24 cm., paged[1] —ϵ̄ and —ιε̄, and forming a single sheet—evidently from a quire of eight leaves or sixteen pages. For the hand see Plate VIII. The only stop used is = (black), occasionally inserted by the original scribe.

The text opens with an account of the effect on the ecclesiastical situation at Alexandria of Marcian's death, and the consequent election of Timothy (Aelurus) as Patriarch (457 A.D.).[2] After a lacuna of two leaves (four pages), the return of Timothy from exile (475 A.D.) and his subsequent alleged[3] banishment owing to the intrigues of the Bishops of Rome and Constantinople, are described. The appointment of Timothy Salophacialos as his successor is then noticed. The fragment closes with part of an anecdote relating to a priest of Caesarea who visited Timothy in his exile.

The greater part of the text is identical with two passages in the Syriac *Life of Peter the Iberian*;[4] but our fragment is certainly not from a Coptic version of that work. For (1) the two leaves or four pages preceding our first leaf could have covered only a small fraction of the life of Peter up to the death of Marcian; (2) the whole of our text is relevant to the history of Timothy, Peter being mentioned only in connection with the election of that Patriarch; (3) the concluding incident in our fragment, which is found also in the Syriac *Plerophoriae* of John Rufus,[5] concerns Timothy alone and not Peter (in whose *Life* it is not found), while the Coptic ignores a short paragraph occurring in the Syriac *Life*[6] and dealing with Peter alone.

It is certain, then, that the two Coptic leaves belong to a Life of Timothy Aelurus and not of Peter. That the Coptic writer has pillaged the *Life of Peter* and the *Plerophoriae* for his material is most probable.[7] He may very possibly be no other than that Abba George who wrote histories of the Patriarchs from Cyril I to Alexander II "in the desert of the holy Abû Makâr in Wadi Habîb." For not only was Abba George syncellus of the Syrian Simon I, and so in a position to learn what Syriac writers had recorded concerning his period;[8] but we are expressly told that he "informed us of what happened in the time of Marcian, the unbelieving prince, and the troubles that overtook our fathers. . ."[9]

(Cairo, no. 12).

ⲟⲩϫⲱⲗⲉⲙ ⲁϥⲙⲟⲩ ⲛϩⲉ ⲙⲁⲣⲕⲓⲁⲛⲟⲥ ⲁⲧⲥ-
ⲛⲉ ⲯⲱⲛⲓ =
Ⲧⲟⲧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲃ̅ⲏⲣⲟⲥ
ⲉⲧⲁϥⲃⲉⲛ ⲛⲉⲙϩⲉ ⲛⲉ ⲙ̅ⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ
ⲁⲩⲧ[ⲱ]ⲛϥ ⲛϫⲱⲗⲉⲙ ⲁⲩⲓ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲙϩⲉ
ⲟⲩⲟⲩ ⲁϥⲕⲟⲧϥ ⲉ ⲣⲁⲕⲟ̅ⲩ̅ ⲛⲉⲡⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅
ⲡ̅ϫ̅ⲥ̅ ⲛⲉ ⲉⲧⲁϥⲥⲱϫ ⲙ̅ⲙⲟϥ ⲁⲫⲉⲛϥ ⲉ̅ ⲙⲁⲩ
ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲉ̅ⲑⲣⲉϥⲯⲱⲡⲓ ⲛ̅-
ⲛⲟⲙ̅ⲧ̅ ⲙ̅ⲡⲓⲗⲁⲟⲥ ⲛⲉⲙ ⲧⲁϩⲣⲟ ⲛ̅ⲡⲓⲙⲁⲣ̅ⲧ̅
ⲡⲟⲣⲑⲟⲇⲟⲝⲟⲥ =
Ⲑⲁⲓ ⲇⲉ ⲧⲉ ⲧ̅ⲟ[ⲓ]ⲕⲟⲛⲟⲙⲓⲁ ϧⲉⲛ ⲡⲁⲓⲛⲟⲣⲉ ⲛ̅ⲓ-
ⲯⲓⲛⲓ ⲧⲁⲣⲉ ⲧ̅ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟ̅ⲩ̅ ⲉⲃⲏⲉ ⲫⲙⲟⲩ
ⲙ̅ⲙⲁⲣⲕⲓⲁⲛⲟⲥ ⲫⲛ ⲉⲧⲁϥⲯⲱⲡⲓ ⲛⲉⲧⲓⲟⲥ
ⲟⲩⲟⲩ ⲡⲁⲣⲭⲏⲟⲥ ⲛ̅ⲧⲉ ⲛⲁⲓ ⲡ[ⲉ]ⲧ̣ϩ̣ⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲙⲫ̣[ⲙ]ⲏ̣ⲯ̣ ⲛ̅ⲡⲓⲣⲟⲣⲑⲟⲇⲟⲝⲟⲥ

ϵ̄
ⲛ̅ⲧⲉ ⲧ̅ⲓ̣ⲁⲁⲕⲓ ⲣⲁⲕⲟ̅ⲩ̅ ⲉ̅ ⲟⲩⲟⲛ ⲛⲧⲱⲟⲩ
ⲙⲙⲁⲩ ⲙⲡⲓⲛⲓⲯ̅ⲧ̅ ⲛⲁⲥⲕⲓⲧⲏⲥ ⲟⲩⲟⲩ ⲙ̅-
ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁ̣ⲁ̣ⲁ̣ ⲗⲟⲩⲕⲓⲛⲟⲥ ⲫⲓⲱⲧ
ⲛ̅ⲡⲓⲙⲟⲛⲁϫⲟⲥ ⲉⲩⲯⲟⲛ ⲛⲱⲟⲩ ⲛ̅-
ⲥⲁⲧⲙⲱⲓⲧ ⲟⲩⲟⲩ ⲛⲁⲣⲭⲏⲟ[ⲥ ⲙ̅]ⲛⲁⲓ
ⲣⲱⲃ̣ ⲉ̅ⲃⲟⲛⲁⲉⲩ ⲉⲩⲧⲟⲩⲛⲟⲥ ⲙⲙⲱ-
ⲟⲩ ⲣⲓⲧⲉⲛ ⲫⲟⲩⲁⲣⲥⲁⲣⲙⲓ ⲙ̅ⲫ̅ⲧ̅ ⲉ ⲯ-
ⲧⲉⲙⲉⲣⲁⲙⲉⲗⲉⲥ ⲁⲗⲗⲁ ⲉⲃⲟⲣⲟⲩⲱⲥ
ⲉ ϫⲱⲕ ⲉⲃⲟⲗ ⲙ̅ⲫⲏ ⲉⲧⲁⲩⲟⲁⲯⲧ =
Ⲧⲟⲧⲉ ϧⲉⲛ ⲡⲁⲓⲛⲟⲣⲟⲩⲉⲣⲁⲟⲕⲓⲙⲁⲍⲓ(ⲛ)
ⲣⲓ ⲟⲩⲥⲟⲛ ⲁⲩⲟⲩⲱⲣⲡ̣ ⲣⲁⲁⲛⲟⲩⲟⲛ
ⲉⲟⲩⲟⲛ ⲯⲱⲙ ⲙ̅ⲙⲱⲟⲩ ⲉ̅ ⲉⲣ ⲫⲁⲓ
ϧⲉⲛ ⲟⲩⲙⲉⲧⲣⲉⲩⲉⲣⲅⲉⲙⲓ =
Ⲁⲩⲣⲱ[ⲗ]ⲉⲙ ⲙ̅ⲡⲓⲟⲙⲟⲗⲟⲩⲓⲧⲏⲥ ⲉ̅ⲧⲧⲁⲓ-
ⲛⲟⲩⲧ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

1 That numeration is by pages is certain. The usual number of parchment sheets in the quire is four (=eight leaves or sixteen pages).

2 Timothy was elected in 457 and died in 477 A.D.: see Nau in *P.O.* VIII, p. 20, note 1.

3 See below, p. 167, note 3.

4 Raabe, *Petrus der Iberer*, pp. 64 f., 69 f. (see references in the margin of my translation). Peter, son of the king of the Iberians, was born in 409 A.D., was delivered as a hostage to Theodosius II in 422, ordained priest in 447 and bishop in 454. In 455–7 at any rate he was in Egypt: he died 488 A.D. (see Nau, *P.O.* VIII, p. 203, col. 3). Concerning Peter see also *Synax.*, Kihak I (ed. Basset, p. 290) and O. von Lemm, *Iberica* (*Mém. de l'Acad. Imp. des Sciences de S. Pétersbourg*, Series VIII, t. VII, p. 6).

5 § XXXVIII (ed. Nau, *P.O.* VIII, p. 63). Note that the Syriac is briefer than the Coptic.

6 Raabe, *op. cit.*, p. 70 ("Das war für den seligen Petrus . . . erfreuen konnte").

7 If so, he probably used Greek versions of these works. A fragment of a Coptic version of the *Plerophoriae* has been published by Crum (*Theological Texts*, no. 13, pp. 62 ff.), who adduces evidence to show that this work was substantially the work of Peter, the extant Syriac being a redaction edited only by John Rufus.

8 George may himself have been a Syrian.

9 Concerning George, see *Hist. Patr.*, ed. Evetts, pp. 344 f.

ⲉⲧⲁⲩⲟⲩⲱ ⲁⲩϫⲁ ϫⲟⲙ ⲉϧⲟⲗⲣⲓⲧⲉⲛ ⲡⲁ-
ϣⲁⲓ ⲛ̄ⲛⲓⲟⲗⲓⲩ[ⲓ]ⲥ ⲉⲧ ⲁⲧⲉⲛⲟⲩ ⲉ̀ϫⲱⲟⲩ-
ⲙⲉⲙ ⲡⲓⲁⲓⲱⲧⲙⲟⲥ ⲉⲧ ⲁⲩϣⲟⲡⲟⲩ ⲉⲁⲩ-
ⲉⲣϣⲗⲁϩ ⲛ̀ⲣⲏⲧ ⲉ[ⲃ]ⲟⲗϧⲉⲛ ⲡⲓ[ⲙ]ⲁϩ ⲛ[ⲉ]ⲏⲧ
Ⲟⲧⲟⲉ ⲁⲩⲱⲛϧ ⲛ̀ⲕ[ⲉⲥ]ⲟⲛ ϧⲉⲛ [ⲡ]ϫⲓⲡⲉ[ⲣ]ⲟⲩ-
ϫⲓⲙⲓ ⲛⲟⲩⲥⲛⲟⲩ ⲙ̀ⲡⲓⲙⲧⲟⲛ ⲁ[. . .]ϫ[.]. ⲟⲛ
ⲉⲣⲏ[ⲓ] ⲙⲡⲉⲛⲥⲱⲧⲏⲣ .[. .].[. .
ⲙ̀ ⲉⲣⲉⲫϣⲉⲛ[1] [ⲉ]ⲙⲟⲧ ⲛ̀[ⲧⲟⲧⲉ] ⲛⲧⲁⲓ ⲙⲁⲓⲏ
ϫⲉ ⲙ̄ⲡⲉⲫϫⲱⲛⲧ ⲉ̀ⲣⲱ[ⲟⲩ ϧⲉⲛ ⲡϫⲓⲡⲉ-
ⲣⲉⲧⲏⲓⲧⲟⲩ ϧⲉⲛ ⲟⲩ[. . . .
ⲉ ⲡⲉ[ⲡϫⲓ]ϫ ⲙ̄ⲡ[ⲓ]ⲗⲟⲓⲙⲟⲥ [. .
ⲛⲟ]ⲧⲱⲛϣ ⲛⲟⲩⲁⲙⲥⲛⲟ[ⲩ]
Ⲗ[ⲟⲓⲙ]ⲟⲛ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̀ ⲡⲓⲥⲛ[ⲟⲩ . .
.]ⲧⲁⲓ ⲉⲧⲟⲩⲧⲱϧ ⲉ̀ⲃⲣ[ⲟⲩϫⲓⲙⲓ ⲙ̄ⲙⲟⲩ
Ⲁ[ⲩ]ⲱⲟⲩϯ ⲛ̀ϫⲉ ⲫⲙⲏϣ[ⲛ̀ⲡⲓⲙⲟⲛⲁϫⲟⲥ
ⲙ̀ⲡⲉ ⲉⲧϧⲉⲛ ϯϧⲁⲕⲓ ⲙⲓ[. .] Ⲗⲁ[. . .
ⲡⲓⲕⲉϫⲱⲟⲩⲛⲓ ⲟⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲡⲓⲙⲏϣ ⲛ-
ⲧⲉ ⲡⲓⲙⲁ ⲛⲉ ⲉⲧⲟⲩⲙⲟⲩϯ [ⲉⲣⲟϥ ϫⲉ ⲡⲓⲣⲉ-
ⲛⲁⲧⲟⲛ ⲛⲉⲙ ⲡⲓⲟⲕⲧⲱϫⲉ[ⲇⲉⲕⲁⲧⲟⲛ
ⲛⲉⲙ ⲡⲕⲉⲥⲉⲛⲓ ⲛ̀[ⲛⲓ]ⲙⲟⲛⲁⲥⲧ[ⲏⲣⲓⲟⲛ ⲉ-
ⲑ]ⲟⲩⲁϧ [ⲛ]ⲉⲙ ⲛ[ⲓⲗ]ⲁⲟⲥ ⲧⲏⲣϥ ⲉ[ⲑⲃⲁϩϯ

ⲛ̀ⲧⲉ ⲟⲙⲛⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡϣⲁϥⲉ ⲁⲃⲃⲁ
ⲧⲓⲙⲟⲑⲉⲟⲥ ⲉⲫⲟⲓ ⲛⲁⲧⲉⲙⲓ ⲉ ϩⲱⲃ
ⲙ̄ⲡⲁⲓ ⲥⲙⲟⲧ-
Ⲁ]ⲉ ⲁϥⲟⲩⲱ ⲅⲁⲣ ⲉ[ⲙ̄]ⲡϣⲁ ⲙ̄ⲡⲁϩⲓⲱⲙⲁ ⲛ̀ϯ-
ⲙⲉⲧⲡ[ⲣ]ⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛ̄ⲑⲟϥ ⲛⲉⲙ ⲁ-
ⲛ]ⲁ[ⲧⲱ]ⲗⲓⲟⲥ ⲛⲉϥⲥⲟⲛ ⲛ̄ⲛⲏⲛⲓⲥⲓⲟⲥ
ⲟⲩⲟⲉ ⲛ̄]ⲣ[ⲉ]ϥϫⲟϩ ⲛⲉⲙⲁϥ ⲉ ϯⲁⲥⲕⲓⲥⲓⲥ
ⲉⲃⲟⲗϧⲉⲛ ⲡ]ⲛⲓϣϯ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲓ-
ⲁⲣⲭⲏⲉⲡⲓⲥⲕ]ⲟⲡⲟⲥ ⲛ̄ⲧⲉ ⲣⲁⲕⲟϯ-
Ⲡⲉⲛⲓⲱⲧ ⲅⲁⲣ ⲁ]ϯⲧⲓⲙⲟⲑⲉⲟⲥ ⲡⲉ ⲛⲉ ⲟⲩ-
ⲣⲱⲙⲓ ⲉϥ]ⲉⲣⲕⲟⲥ[ⲙ]ⲓⲛ ϧⲉⲛ ⲥⲙⲟⲧ
ⲛⲓϧⲉⲛ ⲙ̄]ⲛⲓⲣⲙⲟⲧ ⲛ̄ⲧⲉ ⲡ$\overline{ⲭⲥ}$ ⲙ̄[ⲫ-
ⲣⲏϯ ⲛⲓⲁ]ⲡⲟⲥⲧⲟⲗⲟⲥ ⲏⲣⲟϣⲟ [ϫⲉ ⲟⲩ-
ⲣⲉϥϫⲟϩ ⲛ̀]ⲁⲕⲣⲓϧⲏⲥ ⲛ̄ⲧⲉ ⲡⲓⲁⲣ[ϯ
ⲡⲟⲣⲑⲟⲇⲟⲝⲟ]ⲥ-
Ⲥⲧⲁⲩⲉⲛϥ ϫⲉ [ⲉ] ϯⲡⲟⲗⲓⲥ ⲟⲩⲟⲉ ⲁⲩⲥ[ⲓ]ⲧϥ
ⲉϧⲟⲩⲛ ⲉ] ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲟⲛ ⲉ̀ⲧⲟⲩⲙⲟ-
ϯϯ ⲉⲣ]ⲟⲥ ϫⲉ ⲡⲓⲕⲉⲥⲁⲣⲓⲟⲛ ⲛⲉ ⲁ ϯ-
ⲡⲟⲗⲓⲥ ⲧ]ⲏⲣⲥ ⲥⲭⲉⲇⲟ[ⲛ] ⲱⲟⲩϯ ⲉⲣⲓ ⲟⲩ-
ⲥⲟⲛ ⲛⲓ]ⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓⲣⲓⲟⲙⲓ ⲛⲉⲙ ⲛⲟⲩ-
ϣⲛⲏⲣⲓ ⲛ]ⲉⲙ ⲡⲓⲙⲟⲛⲁϫⲟⲥ ⲉⲃⲟⲩⲁϧ

[1] For ⲉⲃⲟⲩϣⲉⲛ.

. . .[x]Marcian[1] died suddenly without sickness. Then the blessed Peter the Iberian, who was at Pemdje[2] at that time, arose in haste and went forth from Pemdje and returned to Rakoti. It was our Lord Jesus the Christ Who led him and brought him thither according to a dispensation, that he might become a support unto the people and a strength of the orthodox faith. Now this was the dispensation. When the news reached the city Rakoti concerning the death of Marcian—he who had been the author and originator of all these woes of the multitude of the orthodox, who no longer had strength by reason of the increase of the afflictions which were laid upon them and the persecutions which overtook them since they despaired through grief of heart—they lived again because they had found a season of repose: [they gave thanks] unto our Savior that they had received a favor of this sort at His hands, in that He was not wroth with them in delivering them in [anger?] into the hands of the pestilential (?)[3] and bloodthirsty wolf. Thereon, since they saw that the season was such as they prayed that they might find (?), the multitude of the monks assembled, both they who were in the city. . . and the others also who were there, the multitudes of the place which is called Pi-Ennaton and Oktokaidekaton[4] and the rest of the holy monasteries, together with all the believing people [x]of the city of Rakoti. And there was amongst them there the great ascete and prophet, Abba Longinus,[5] the Father of the monks, who was unto them a guide and a leader in this good work, urging them at the bidding of God not to be neglectful but to hasten to finish that which they purposed.

[x] (p. 5) =Raabe, p. 64

[x] p. 6 =Raabe, p. 65

Then as they were deliberating together, they sent certain who had the power to do this thing with authority, and they dragged the honored confessor—nay rather the very martyr—Timothy[6] from the desert while he was unaware of anything of this kind. For he had previously been held worthy of the dignity of the priesthood—he and Anatolius, his true brother and his rival in the ascetic life—at the hands of the great Cyril, the Archbishop of Rakoti. For our Father Abba Timotheos was a man adorned with every form of the grace of Christ like the Apostles, and moreover with a keen zeal for the orthodox faith.

Now when they brought him into the city, and took him into the Church which is called the Caesareum,[7] almost all the city was assembled together, men and women and their children together with the holy monks.

Two leaves (four pages) missing.

1 Emperor, 450–457 A.D.

2 =Oxyrhynchus, the modern Behnesa.

3 The Syriac has 'destructive.'

4 The Syriac adds Eikoston and explains in a note (see Raabe's edition, p. 64) that these monastic centres were nine, eighteen, and twenty miles distant respectively from Alexandria. Cp. Cauwenbergh, *Étude sur les Moines d'Égypte*, pp. 66 ff.

5 Of Cilicia, Superior of El Zajag (Pi-Ennaton). For his history see *Synax.*, Amshir 2 (ed. Basset, pp. 730 ff.). A Sahidic Life of Longinus (and Lucius) is extant (*Morgan MSS.*, xxxvii, 87[b] ff.). Five of his sayings are found in the *Apophth. Patr.* (*P.G.* lxv, 266 ff.).

6 *i.e.* Timothy Aelurus, Patriarch 457–477 A.D.: he is otherwise credited with having contrived his own elevation by working on the credulity of the monks.

7 A pagan temple or heroön dedicated to Caesar, subsequently transformed into a Christian Church (in which Hypatia was murdered: Socrates, *H.E.* vii, 15). For its site see E. Breccia, *Alexandrea ad Aegyptum*, p. 45.

(Cairo, no. 12).

ⲙ̄ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲓⲙⲟⲑⲉⲟⲥ ⲫⲏ ⲉⲧ ⲁⲩⲉⲣ-
ⲭⲓⲣⲟⲧⲟⲛⲓⲁ ⲙ̄ⲙⲟⲩ ⲉϩⲟⲗϩⲓⲧⲉⲛ ⲫ̄ⲧ̄
ⲛⲥⲉⲧⲣⲉⲙⲥⲟⲩ ⲉⲭⲉⲛ ⲡⲉⲇⲟⲣⲟⲛⲟⲥ ⲁⲉ
ⲅⲓⲛⲁ ⲅⲓⲧⲉⲛ ⲛⲁⲓ ⲥⲙⲟⲩ ⲉ̄ⲣⲉ ⲟⲩⲟⲙ ϯ
ⲛⲁⲩⲱⲙⲓ ⲛ̄ϯϩⲁⲕⲓ ⲉ̄ϩⲟⲗϩⲉⲛ ⲡⲓⲙ̄ⲕⲁⲧ̄ⲣ
ⲉⲧⲁⲩⲥⲓⲙⲓ ⲟⲩⲟⲣ ⲛ̄ⲧⲉ ⲡⲓⲗⲁⲟⲥ ⲙ̄ⲧⲟⲛ
ⲙ̄ⲙⲱⲟⲩ ϩⲉⲛ ⲟⲩⲣⲓⲣⲏⲛⲏ-

Ⲟⲩⲟⲣ ⲉⲧⲁⲩⲕⲟⲧⲥ ⲉϩⲟⲩⲛ ⲉ ϯϩⲁⲕⲓ ⲁ ⲙⲱ-
ⲓⲧ ⲡⲓⲃⲉⲛ ⲙⲟⲩ ⲡⲣⲁϣⲓ ⲣⲓ ⲟⲩⲟϫ ⲣⲓ ⲉⲉ-
ⲗⲏⲗ ⲟⲩⲟⲣ ⲛⲁⲣⲉ ⲟⲩⲙⲏϣ ⲉⲩⲱϫ ⲉϩⲟⲗ-
ϩⲉⲛ ⲡⲓⲁⲡⲁⲣϯ ⲣⲏⲗ ⲉⲩⲟⲓⲱⲙⲉ ⲟⲩⲟⲣ
ⲓⲥⲭⲉ ⲥⲱⲉ ⲛ̄ⲧⲉⲡϫⲟⲥ ϩⲉⲛ ⲟⲩⲱⲱⲧ
ⲉϩⲟⲗ ⲛⲁⲣⲉ ⲧⲛⲟⲗⲓⲥ ⲡⲣⲉⲙ[ⲣ]ⲁⲕⲟϯ ⲟⲓ
ⲙ̄ⲫⲉ ⲛ̄ⲓⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ

Ⲉⲩⲱⲟⲩ ⲟⲩⲛ ⲛ̄ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲓⲙⲟⲑⲉ-
ⲟⲥ ϩⲉⲛ ⲧⲓⲉⲡⲓⲥⲕⲟ[ⲡ]ⲏ ⲛ̄ⲛ̄ⲧ̄ ⲛ̄ⲣⲱⲙⲓ

Ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲡⲉⲩⲫⲏⲓ ⲉⲣⲟⲩ ⲛ̄ϫⲉ ⲡⲓⲫⲟ-
ⲛⲏⲣⲟⲥ ⲛⲁⲉⲙⲱⲛ ⲉⲩⲛⲁⲩ ⲉ̄ ⲡⲟⲩϫⲁⲓ
ⲛ̄ⲛⲓⲣⲱⲙⲓ-

Ⲁⲇⲉⲣⲟⲧⲁⲓⲏⲓ ⲛⲧⲁⲓ ϩⲉ ⲧⲏⲣⲥ ϩⲉⲛ ⲟⲩ-
ⲡⲓⲥⲧ̄ ⲙ̄ⲙⲉⲧⲙⲁⲥⲧⲉ ⲣⲱⲙⲓ ⲛ̄ϫⲉ ⲡⲓⲉ̄-
ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧϩⲉⲛ ⲙⲁ ⲡⲓⲃⲉⲛ ⲛ̄ⲣⲟⲩⲟ
ⲁⲉ ⲫⲁ ⲕⲱⲛⲥⲧⲁⲛⲧⲓ[ⲛ]ⲟ̄ⲡⲟⲗⲓⲥ ⲛⲉⲙ
ⲫⲁ ⲣⲱⲙⲏ ⲉⲟⲩⲉ ⲁⲉ ⲫⲏⲟⲥ ⲙ̄ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲧ[ⲓⲙⲟϑ]ⲉⲟⲥ ⲛⲉⲙ ⲧⲉϥⲕⲁⲧⲁⲥⲧⲁ-
ⲥ[ⲓⲥ ⲛ]ⲉⲙ ⲛⲉϥⲙⲟⲩ ⲛⲉⲙ ⲧⲉϥⲡⲁⲣ-
ⲣⲏⲥⲓⲁ ⲛⲁϣⲱⲟⲩⲛ ⲛⲑⲱϥⲓⲧ ⲛⲉⲙ ϫⲫⲓⲟ
ⲛ̄ⲓⲙⲏ ⲉⲧⲙⲙⲁⲩ

Ⲉⲩⲉⲣⲁⲡⲁⲑⲉⲙⲁⲧⲓϩⲓⲛ ⲙ̄ⲙⲏⲛⲓ ⲛ̄ϩⲏⲙⲟⲥⲓⲁ
ⲛ̄ⲑⲟⲩ ⲛⲉⲙ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧ ϩⲁⲣⲁⲧϥ
ⲛⲉⲙ ⲡⲓⲕⲗⲏⲣⲓⲕⲟⲥ ⲛⲉⲙ ⲡⲓⲙⲟⲛⲁϫⲟⲥ
ⲛⲉⲙ ⲡⲓⲗⲁⲓⲕⲟⲥ ⲡ̄ⲥⲉⲡⲟⲩⲟⲥ ⲛⲁⲥⲉ-
ⲃⲏⲥ ⲉⲧⲁⲥϣⲱⲡⲓ ϩⲉⲛ ϫⲁⲗⲕⲏⲇⲱⲛ
Ⲉⲁⲩⲓⲣⲓ ⲛⲟⲩⲛⲓϣϯ ⲛ̄ⲥⲡⲟⲩⲇⲁⲛ ⲅⲓⲧⲉⲛ
ⲡ]ϯ ⲛ̄ⲣⲁⲛϫⲣⲏⲙⲁ ⲛⲉⲙ ⲟⲩⲡⲣⲟⲥⲧⲁⲥⲓⲁ
ⲡ]ⲣⲱⲙⲓ[1] ⲛⲁⲛ[ⲟ]ⲙⲟⲥ ⲛⲉ ⲁⲧϫⲓⲙⲓ ⲥⲁⲣ

[1] *sic* apparently, for ⲛⲓⲣⲱⲙⲓ.

ⲓ̄ⲏ̄

ⲛ̄ⲓⲁⲣⲭⲱⲛ ⲉⲧⲟⲣⲓ ⲙ̄ⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙ-
ⲙⲁⲩ ⲉⲥϯ ⲣⲱⲙⲉ ⲉⲣⲱⲟⲩ ⲅⲓⲧⲉⲛ
ϯⲙⲉⲧⲙⲁⲓ ⲅⲁⲣ ⲙ̄ⲡⲟⲩⲕⲓⲛ ⲉⲭⲉⲛ ⲡⲁⲓ
ⲥⲟⲥⲙⲓ ⲉ̄ⲧⲣⲱⲟⲩ ⲟⲩⲟⲣ ⲙ̄ⲡⲟⲛⲏⲣⲟ(ⲛ)
ⲙⲁⲧⲟⲩⲉⲣⲉϫⲱⲣⲓⲍⲓⲛ ⲛ̄ⲕⲉⲥⲟⲛ ⲙ̄-
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲓⲙⲟⲑⲉⲟⲥ ⲉⲁⲩ-
ϥⲱⲛ ⲉⲃⲟⲗ ⲛ̄ⲣⲁⲛⲥⲙⲟⲩ ⲉⲧⲟⲩⲱϫ ϩⲉⲛ
ⲡⲓⲗⲁⲟⲥ ⲟⲩⲟⲣ ⲡⲁⲓ ⲣⲏϯ ⲁⲧⲟⲗⲩ ⲉ ϯ-
ⲉϫⲱⲣⲓⲥⲧⲓⲁ ⲛ̄ⲕⲉⲥⲟⲛ=ⲉ ⲟⲩⲛⲟⲗⲓⲥ
ϫⲉ ⲧⲁⲩⲧⲣⲁ ⲡⲓⲙⲁ ⲉ̄ⲧ ⲁ ⲡⲉⲩⲫⲏⲣ
ⲛⲟⲙⲟⲗⲟⲩ[ⲓ]ⲧⲏⲥ ⲟⲩⲟⲣ ⲛ̄ⲣⲉϥϯ [ⲉ]ϫⲉ(ⲛ)
ⲡⲓⲛⲁⲣϯ ⲛⲟⲣⲑⲟⲇⲟϫⲟⲥ ⲇⲓⲟⲥⲕⲟⲣⲟⲥ
ϫⲱⲛ [ⲉ]ϩⲟⲗ ⲛⲏⲛⲧⲏ ⲉ ⲁⲩⲱ ⲙ̄ⲡ[ⲓ]ϫ-
ⲗⲟⲙ ⲛ̄ⲧⲉ ϯⲟⲙⲟⲗⲟⲅⲓⲁ=

Ⲉⲧⲁⲩⲣⲓⲟⲩ ⲧ[ⲁ]ⲣ ⲉϩⲟⲗ ⲙ̄ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲧⲓⲙⲟⲑⲉⲟⲥ ⲉ[ⲓ]ϫⲉⲛ ⲡⲉⲇⲟⲣⲟⲛⲟⲥ ⲅⲓ-
ⲧⲉⲛ ⲟⲩⲡⲣⲟⲥⲧⲁⲥⲙⲁ ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲟⲩ-
ⲁⲧⲟⲉⲛⲧⲓⲁ ⲟⲩⲟⲣ ⲉⲧⲁⲩⲉⲣⲉϫⲱⲣⲓ-
ⲍⲓⲛ ⲙ̄ⲙⲟⲩ=

Ⲟⲩⲟⲣ [ⲛ]ⲥⲉⲉⲛ ⲛⲉⲟⲩⲁⲓ ⲉ̄ϩⲟⲩⲛ ⲉ̄ ⲡⲉⲩ-
ⲙⲁ ⲅⲓⲧⲉⲛ ⲧ{ⲕ}ⲉ[ⲕ]ⲁⲉⲥⲓⲥ ⲛ̄ⲛⲟⲩⲣⲟ ⲉ̄-
ⲟⲩ ⲉϩⲟⲗ ⲛ̄[ⲉ] ϩⲉⲛ ⲛⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲟⲩⲟⲣ ϩⲉⲛ ⲟ̄[ⲩⲛ]ⲣⲟⲥⲏⲩⲣⲓⲁ ⲙⲉⲛ
ϫⲉ ⲧⲓⲙⲟⲑⲉⲟⲥ ⲉⲟⲩⲟⲛ ⲧⲉϥⲕⲉⲣⲁ(ⲛ)
ⲁ[ⲉ] ϫⲉ ⲥⲁⲥⲁⲗⲟⲫⲁⲕⲓⲁ[ⲗⲟⲥ][1] ⲟⲩⲟⲣ ⲟⲛ
ⲉⲩⲁⲙⲟⲛⲓ ⲙⲫⲛⲁⲣϯ ⲉⲧⲧⲁⲕ[ⲛⲟⲩ]ⲧ
ⲛⲛⲓϫⲁⲗⲕⲏⲇⲱⲛⲓⲧⲏⲥ=

Ⲛⲉ ⲟⲩ[ⲟ]ⲛ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ϫⲉ ϩⲉ(ⲛ)
ⲕⲉⲥⲁⲣⲓⲁ ⲉ ⲡⲉⲩⲣⲁⲛ ϫⲉ ⲁⲫⲟⲗⲟⲩⲟⲥ
ⲉⲩϯⲥⲙⲟⲩ ϩⲉⲛ ϯ[ⲉ]ⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲉ ⲛⲓ-
ⲟⲣⲑⲟⲇⲟϫⲟⲥ ⲉ ⲟⲩⲣⲱⲙⲓ ⲉⲩⲟⲩⲁⲃ ⲡⲉ
ⲟⲩⲟⲣ ⲡⲥⲉⲙⲛⲟⲥ ⲉⲙⲁϣⲱ ⲉⲩⲧⲁⲓ-
ⲛⲟⲩⲧ ⲛⲁⲣⲣⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲣⲱⲥ
ⲥⲱⲧⲡ ⲉⲩⲣⲁⲓ ϩⲁ ⲟⲩⲙⲏϣ ⲛ̄ϩⲓⲥⲓ
ϩⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲉⲃⲏⲉ ⲛⲓⲙⲁⲣϯ
ⲡⲟⲣⲑⲟⲇⲟϫⲟⲥ ⲅⲓⲧ[ⲉⲛ] ⲡⲉⲩ[ⲛ]ⲁⲓϣϯ

[1] *sic.*

[The Emperor[1] commanded that they should restore] ˣthe blessed Timothy, who was elected by God, and seat him upon his throne, that in this way the city might regain strength after the troubles which were past and that the people might rest in peace. And when he returned into the city, every street was filled with joy and delight and gladness; and a great multitude of the unbelievers was coming to receive baptism. And if we may speak briefly, the city of the people of Rakoti was Heaven in all those days. ˣ (p. 11) =Raabe, p. 69

Now when the blessed Timothy had occupied the Bishopric for three[2] years, once more the envious demon could not endure to behold the salvation of men. He caused the Bishops who were in every place, especially they of Constantinople and Rome,[3] to rage in this manner with a great hatred, because the life of the blessed Timothy, his disposition, his renown, and his outspokenness were a shame and rebuke unto them, since he daily anathematized publicly—he, and the Bishops who were under him, and the clergy, and the monks, and the laity—the unholy Council which was held at Chalcedon. They made a great to-do by means of bribe-giving and the advocacy of lawless men—for they found ˣthe rulers who were in power at that time amenable to them through covetousness—and did not cease from their wicked and evil design until they had caused the blessed Timothy to be exiled again, and had shed much blood among the people. And so he was removed into exile again, to a city, Gangra, the place wherein his fellow-confessor and champion of the orthodox faith, ˣDioscoros, ended his days when he had won the crown of Confessorship.[4] ˣ p. 12 =Raabe, p. 70

For when they had cast out the blessed Timothy from his throne by means of the King's decree and of violence, and had caused him to be exiled, they set another in his place by the King's edict, namely, one of the priests who was styled, indeed, Timothy, though his other name was Salophacialos[5], and who also had adopted the corrupt faith of the Chalcedonians.

Now there was a priest in Caesarea named Apholios[6] who celebrated in the Church of the orthodox: he was a holy man and very reverend, honored in the sight of all as a chosen one, who had endured a multitude of afflictions steadfastly for the orthodox faith by reason of his great... =*Plerophoriae* § XXVIII

1 *i.e.* Basiliscus, who had driven Zeno from the throne: see Evagrius, *H.E.* III, 4. This restoration of Timothy was in 475 A.D.

2 The Syriac (Raabe, p. 69) reads "seven." Timothy occupied the throne after restoration from 475–477; but there is evidently some confusion here between the first and second exile of Timothy. According to Evagrius, *H.E.* III, 11, Zeno purposed to banish Timothy, but spared him because of his advanced age; and the exile to Gangra and substitution of Salophacialos (narrated below) followed Timothy's banishment in 460 A.D., when he had actually held the Archbishopric for three years.

3 *sc.* Anatolius and Leo I.

4 The absence of the short paragraph which follows in the Syriac (Raabe, p. 70) relating to Peter the Iberian is significant and goes to show that our fragment is from a Life of Timothy rather than of Peter (see Introductory Note).

5 In Evagrius, *H.E.* II, 11, the second name is given as Salophacialos: the duplication of the first syllable in the Coptic may be a mere error.

6 In the Syriac MSS. of the *Plerophoriae* (see Nau's note, *P.O.* VIII, 63), the name is variously given Apolonos and Apios; but in § XXIX, where the same priest is mentioned, the MSS. give Altôs and Apolâos, of which the last most nearly approximates to the Coptic.

XXXII. LIFE OF APA HÔR

Parchment. Two fragments from a single MS. Frag. 1 (Cairo, no. 60), 33.5 × 24 cm., is a complete initial leaf containing the title of the work, framed in the usual border of red and yellow plaited pattern, and the opening of the text. In the upper left corner of the *recto* appears what is possibly, but by no means certainly, an imperfect page or folio number (ⲁϥ̅), indicating the position of the leaf in a volume of tracts. For the hand (somewhat resembling the script of Hyvernat, *Album*, Plate XXXVII) see Plate XIII A. The stops used are = and occasionally ¯: the ink is reddish-brown. On the *verso* (l. 19) occurs the marginal direction ϣⲁ in an informal but perhaps contemporary hand: for the meaning of this and the corresponding direction ωϣ see Introduction, § 6. Frag. 2 (*Cod. Tisch.* XXIV, 5) is the upper half of a leaf measuring 16 × 22 cm. (the left margin has been cut off). It is paged (?) ⲡⲅ̅, doubtless in reference to the volume in which the tract was included, and, as the heading shows, was the first leaf in a quire.

According to the *Synaxarium*[1] for Kihak 2, Hôr was a native of Atripe in Upper Egypt. He became a solitary and lived in the desert until Satan challenged him to go to Alexandria. He went to the city and there busied himself with bringing water to the prisoners. While he was thus laboring, a child was run over in the street and killed. The blame for this accident was laid on Apa Hôr, who restored the child to life and then fled from the city. At his death he beheld the usual vision of Saints waiting to receive his soul.

Hôr is associated with Anba Harmina of Pemdje,[2] with whom he took a journey to the Monastery of Apa Jeremias (at Sakkara).[3] Frag. 1 opens (most unusually) with a letter from Hôr to a certain Jeremias. Now since the name Hôr is constantly associated with the names both of Jeremias and of Ambrosius (named in Frag. 2) in invocations brought to light by Quibell in his excavations at the Monastery of Jeremias at Sakkara,[4] there is no doubt that the Hôr of our MS. was contemporary with the Jeremias of Sakkara, who himself lived in the days of the Emperor Anastasius.[5]

1 ed. Basset, pp. 249 ff.

2 *id.*, pp. 295 ff.

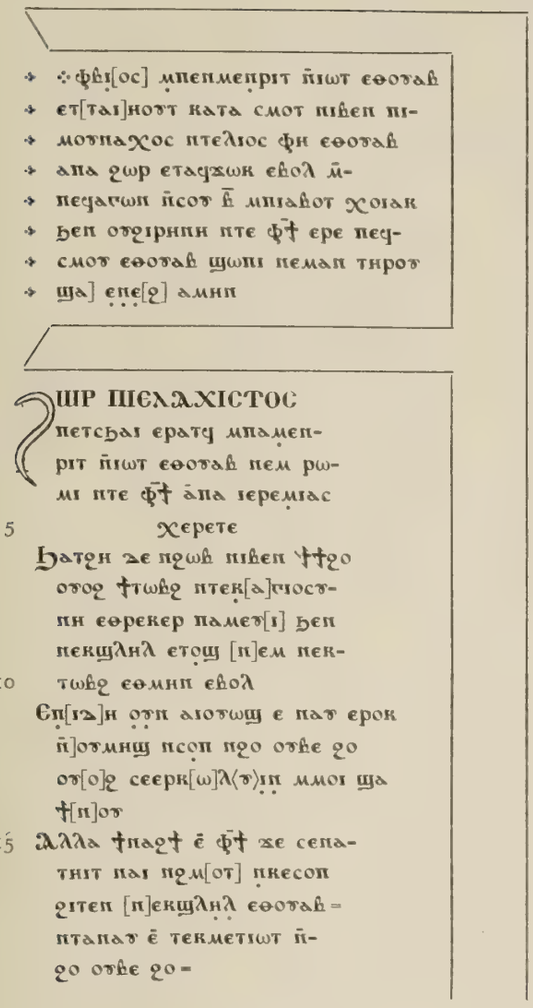
3 *Life of Harmina* (Paris, B.N., *Fonds Arabe*, no. 148 f., 322). I am indebted to W. E. Crum for this valuable reference. For a Coptic fragment relating to a certain Apa Hôr (the name is common) see Crum, *Theological Texts*, no. 27 (pp. 164 f.).

4 See Inscriptions nos. 26, 36, 76, 295 (ed. Thomson, *ap.* Quibell, *Excavations at Saqqara*, III, 35, 40, 50; IV, 92).

5 See John of Nikiu, *Chronicle*, LXXXIX, §§ 4 ff.

LIFE OF APA HÔR

Frag. 1 (Cairo, no. 60).



⁘ ϕϵ̀ι[ος] ⲙⲡⲉⲛⲙⲉⲣⲓⲧ ⲛ̀ⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ
ⲉⲧ[ⲧⲁⲓ]ⲛⲟⲩⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲡⲓⲃⲉⲛ ⲡⲓ-
ⲙⲟⲩⲛⲁⲭⲟⲥ ⲡⲧⲉⲗⲓⲟⲥ ϕⲏ ⲉⲑⲟⲩⲁⲃ
ⲁⲛⲁ ϩⲱⲣ ⲉⲧⲁϥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀-
ⲡⲉϥⲁⲩⲱⲛ ⲛ̀ⲥⲟⲩ ⲉ̄ ⲙⲛⲓⲁⲃⲟⲧ ϫⲟⲓⲁⲕ
ϩⲉⲛ ⲟⲩⲣⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ϕ̄ⲧ̄ ⲉⲣⲉ ⲡⲉϥ-
ⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ
ϣⲁ] ⲉⲡⲉ[ϩ] ⲁⲙⲏⲛ

ΔΙΩΡ ΔΙΕΛΑΧΙΣΤΟΣ
ⲡⲉⲧⲥϩⲁⲓ ⲉⲣⲁⲧϥ ⲙⲡⲁⲙⲉⲛ-
ⲣⲓⲧ ⲛ̀ⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲣⲱ-
ⲙⲓ ⲛⲧⲉ ϕ̄ⲧ̄ ⲁ̀ⲡⲁ ⲓⲉⲣⲉⲙⲓⲁⲥ
χⲉⲣⲉⲧⲉ
Ϩⲁⲧⲉϩ ⲁⲉ ⲛϩⲱⲃ ⲡⲓϩⲉⲛ ⲧⲧϩⲟ
ⲟⲧⲟϥ ⲧⲱⲃϩ ⲛⲧⲉⲕ[ⲁ]ⲥⲓⲟⲥⲧ-
ⲙⲛ ⲉⲑⲣⲉⲕⲉⲣ ⲡⲁⲙⲉⲧ[ⲓ] ϩⲉⲛ
ⲡⲉⲕϣⲗⲏⲗ ⲉⲧⲟϣ [ⲙ]ⲉⲙ ⲡⲉⲕ-
ⲧⲱⲃϩ ⲉⲑⲙⲛ ⲉ̀ϩⲟⲗ
Ⲉⲡ[ⲓⲁ]ⲏ ⲟⲩⲛ ⲁⲓⲟⲩϣϥ ⲉ ⲡⲁⲩ ⲉⲣⲟⲕ
ⲛ̀]ⲟⲩⲙⲛϥ ⲛⲥⲟⲙ ⲛⲣⲟ ⲟⲩϩⲉ ϩⲟ
ⲟⲩ[ⲟ]ϩ ⲥⲉⲉⲣⲕ[ⲱ]ⲗ⟨ⲉ⟩ⲙ ⲙⲙⲟⲓ ϣⲁ
ϯ[ⲙ]ⲟⲩ
Ⲁⲗⲗⲁ ϯⲛⲁϩϯ ⲉ̀ ϕ̄ⲧ̄ ⲁⲉ ⲥⲉⲡⲁ-
ⲧⲛⲓⲧ ⲛⲁⲓ ⲛⲣⲙ[ⲟⲧ] ⲛⲛⲉⲥⲟⲙ
ϩⲓⲧⲉⲛ [ⲙ]ⲉⲕϣⲗⲏⲗ ⲉⲑⲟⲩⲁⲃ =
ⲛⲧⲁⲡⲁⲩ ⲉ̀ ⲧⲉⲕⲙⲉⲧⲓⲱⲧ ⲛ̀-
ϩⲟ ⲟⲩϩⲉ ϩⲟ =

Ⲟⲧⲟϥ ⲛⲧⲁⲉⲣⲁⲥⲡⲁϩ[ⲉⲥⲟ]ⲉ ⲙⲙⲟⲕ
ⲛⲣⲱϥ - ⲛⲉⲙ ⲣⲱϥ =
Ⲭⲉϫⲁⲥ ⲉⲓⲉⲡⲁⲩ ⲉ ⲡⲓⲥϫⲏ[ⲙⲁ] ⲛ̀ⲧⲉ
ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⲉⲧⲧⲟⲓ ϩⲓⲱⲧⲕ
Ⲛⲧⲉ ⲡⲉⲕⲁⲥⲡⲁⲥⲙⲟⲥ ⲧⲟⲩϧⲟ ⲛ̀-
ⲡⲁⲙⲉⲗ[ⲟ]ⲥ ⲉ̀ⲧⲥⲁϧⲟⲩⲛ - ⲛⲉⲙ
ⲛⲏ ⲉⲧⲥⲁϧⲟⲗ =
Ⲓ̄Ⲏ̄ ϕⲣⲱⲙⲓ ⲙ̄ⲫ̄ⲧ̄ = ⲱ ⲡⲓⲡⲁⲣⲁⲕⲉ-
ⲣⲟⲥ[1] ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ϩⲉⲛ ⲡ[ⲉⲕ-
ⲥⲛⲟⲩ ⲡⲓⲁⲡⲁⲭⲱⲣⲓⲧ[ⲏⲥ] ⲛ̀ⲁ-
ⲧⲁⲣⲓⲕⲓ ⲡⲓⲁⲥϫⲓⲧⲏⲥ [ⲛ̀ⲧⲉ
ⲧⲉⲡⲛⲉⲩⲉⲁ =
Ⲕⲉ ⲅⲁⲣ ⲁⲕϣⲱⲡⲓ ⲛⲁⲟⲣⲱⲟⲩϣ
ϩⲉⲛ ϩⲗⲓ ⲛⲣⲱϩ ⲛ̀ⲧⲉ ⲛⲁⲓ ϩⲓⲟⲥ
ⲛ̀ⲧⲉ ϯⲛⲟⲩ =
Ⲁⲕϣⲱⲡⲓ ⲉ̀ⲣⲉ ⲡⲉⲕⲙⲉⲧⲓ ϩⲉⲛ ⲡⲟⲓ-
ⲥⲓ ⲉⲕⲣⲟⲧⲉϩ ϩⲉⲛ ⲕⲉⲛⲉϥ ⲛ-
ⲓ̄ⲏ̄ⲥ̄ ⲉ̀ⲣⲉ ⲡⲉⲕⲣⲱⲟⲩϣ ⲧⲏⲣϥ
ϣⲁ ⲟⲩⲉϩ ⲉ̀ⲣⲟϥ
Ⲁⲕⲥⲱⲧⲉⲙ ⲅⲁⲣ ⲉ̀ⲣⲟϥ ⲉⲩϫⲫⲓⲃ
ⲛⲣⲁⲛ ⲟⲩⲟⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲛⲓⲙ ⲉ̀ϩⲟⲗϩⲉⲛ ⲟⲛⲛⲟⲩ - ⲉⲧⲉϥ-
ϥⲓⲣⲱⲟ[ⲩ]ϣ ⲉ̄ⲧⲉ ⲟⲩⲟⲛ ϣϫⲟⲙ
ⲙⲙⲟϥ ⲉ ⲧⲁⲗⲉ ⲟⲩⲙⲁϩⲓ ⲡϣⲏⲓ̈
ⲉϫⲉⲛ ⲧⲉϥⲙⲁⲓⲏ =
Ⲏⲱⲟⲕ ϩⲱⲕ ⲁⲕⲉⲣⲟⲧⲱ ⲡⲁϥ ϩ̣[ⲉ]ⲡ
ⲟⲩⲣⲁϣⲓ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲡⲁϥ
ϫⲉ ⲙ̄ⲡⲓϩⲓⲥⲓ [ⲡⲥ̄ⲣ̄]ⲥ ⲉ[ⲓ]ⲟⲩⲉϩ ⲛ̀ⲏⲱⲟⲕ
ⲙ̄ⲡⲓⲉⲣⲉⲡⲓⲟⲩⲙⲓⲛ ⲉ ϩⲗⲓ ⲛⲟⲩⲉϩⲟ-
ⲟⲩ ⲛⲟⲩⲱⲧ
Ⲥ]ⲧⲁϥⲛⲁⲩ ⲁⲉ ⲉⲣⲟⲕ ⲉⲕⲟⲩⲉϩ ⲛⲥⲱϥ[2]
ⲁϥⲛⲓϥⲓ ⲉ̀ϩⲟⲩⲛ ⲉⲣⲁⲕ ⲉⲩϫⲱ ⲙⲙⲟⲥ
Ⲭⲉ ⲟⲓ ⲛⲁⲕ ⲛⲟⲩⲡⲛⲁ ⲉⲩⲟⲩⲁⲃ

[1] For παρακλητος? [2] ⲛⲥⲱⲓ, *transcript.*

×*The Life of our beloved and holy Father, glorious in every grace, the perfect Monk, the holy Apa Hôr; who finished his contest on the second day of the month Khoiak. In the Peace of God! May his holy blessing be with us all for ever. Amen.* × *Recto*

Hôr, the least (of men), who writes (this), unto my beloved and holy Father, the man of God, Apa Jeremias,[1] greeting! Before all things I pray and beseech thy Holiness that thou make mention of me in thy many prayers and thy continual supplications. For many times have I desired to see thee face to face, but I have been hindered until now. But I trust in God that through thy holy prayers this favor may be granted me once more, that I may behold thy Fatherhood face to face, ×and that I may greet thee mouth × *Verso*
to mouth; in order that I may behold the habit of the Angels wherein thou art clad, and that thy greeting may purify my members both inward and outward.

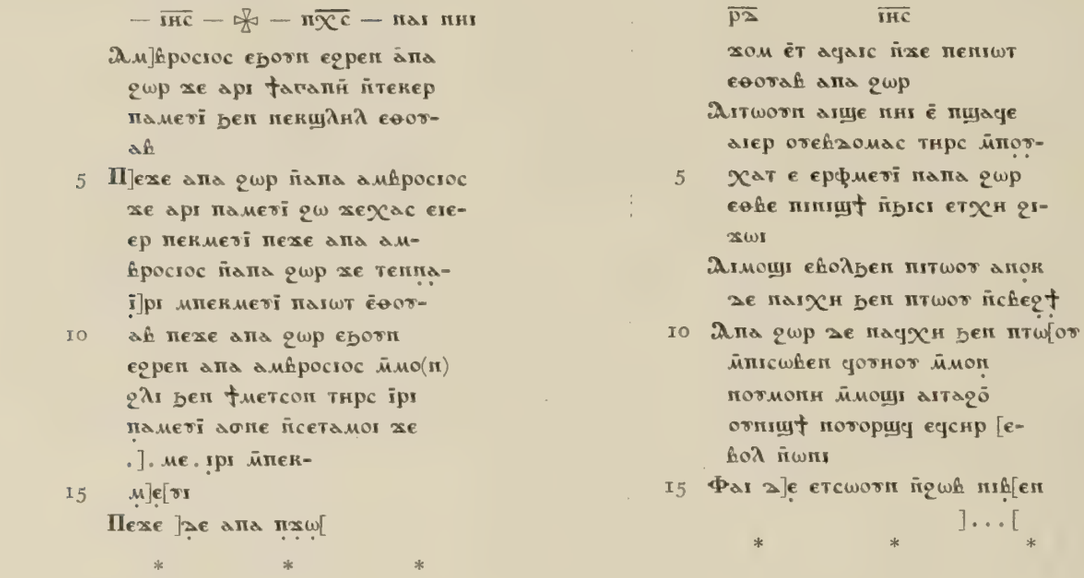
O man of God! O matchless one (?)![2] The monk of thine age! The perfect anchoret! The ascete of thy generation! For verily thou art become free from care in all things of this present life; thy thoughts are on high whilst thou reclinest in the bosom of Jesus and all thy care resteth upon Him. For thou didst hear Him reproving certain and saying: "Which of you by taking thought can add a cubit's length to his stature?"[3] Thou also didst answer Him joyfully, saying unto Him: "I vex not myself, my Lord, while I rest upon Thee: I desire not anything for a single day." And when He saw thee following after Him, He breathed upon thee, saying: "Receive a holy Spirit..."

1 See Introductory Note.

2 Reading παρακλητος in the sense of 'transcending the men of thy own time.'

3 *Matth.* VI, 27.

Frag. 2 (*Cod. Tisch.* XXIV, 5).



— ⲓⲏⲥ — ☩ — ⲡⲭⲥ — ⲛⲁⲓ ⲛⲏⲓ

Ⲁⲙ]ⲃⲣⲟⲥⲓⲟⲥ ⲉⲃⲟⲩⲛ ⲉⲣⲉⲛ ⲁⲛⲁ
ⲣⲱⲣ ⲭⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲙ̄ⲧⲉⲕⲉⲣ
ⲛⲁⲙⲉⲩⲓ ⲃⲉⲛ ⲛⲉⲕⲱⲗⲏⲗ ⲉⲃⲟⲩ-
ⲁⲃ̄
Ⲡ]ⲉⲭⲉ ⲁⲛⲁ ⲣⲱⲣ ⲙ̄ⲡⲁ ⲁⲙⲃ̄ⲣⲟⲥⲓⲟⲥ
ⲭⲉ ⲁⲣⲓ ⲛⲁⲙⲉⲩⲓ ⲣⲱ ⲭⲉⲭⲁⲥ ⲉⲓⲉ-
ⲉⲣ ⲛⲉⲕⲙⲉⲩⲓ ⲛⲉⲭⲉ ⲁⲛⲁ ⲁⲙ-
ⲃ̄ⲣⲟⲥⲓⲟⲥ ⲙ̄ⲡⲁ ⲣⲱⲣ ⲭⲉ ⲧⲉⲛⲛⲁ-
ⲓ̈]ⲣⲓ ⲙⲡⲉⲕⲙⲉⲩⲓ ⲛⲁⲓⲱⲧ ⲉⲃⲟⲩ-
ⲁⲃ̄ ⲛⲉⲭⲉ ⲁⲛⲁ ⲣⲱⲣ ⲉⲃⲟⲩⲛ
ⲉⲣⲉⲛ ⲁⲛⲁ ⲁⲙⲃ̄ⲣⲟⲥⲓⲟⲥ ⲙ̄ⲙⲟ(ⲛ)
ⲣⲗⲓ ⲃⲉⲛ ⲧⲙⲉⲧⲥⲟⲛ ⲧⲏⲣⲥ ⲓ̈ⲣⲓ
ⲛⲁⲙⲉⲩⲓ ⲁⲥⲛⲉ ⲛ̄ⲥⲉⲧⲁⲙⲟⲓ ⲭⲉ
.]. ⲙⲉ. ⲓ̈ⲣⲓ ⲙ̄ⲡⲉⲕ-
ⲙ̈]ⲉ[ⲩⲓ
Ⲡⲉⲭⲉ]ⲉ ⲁⲛⲁ ⲡⲭⲱ[

* * *

ⲣⲁ ⲓⲏⲥ
ⲭⲟⲙ ⲉ̄ⲧ ⲁⲣⲁⲓⲥ ⲛ̄ⲧⲁⲉ ⲡⲉⲛⲓⲱⲧ
ⲉⲃⲟⲩⲁⲃ̄ ⲁⲛⲁ ⲣⲱⲣ
Ⲁⲓⲧⲱⲟⲩⲛ ⲁⲓⲱⲉ ⲛⲏⲓ ⲉ̄ ⲡⲱⲁⲣⲉ
ⲁⲓⲉⲣ ⲟⲩⲉⲃ̄ⲁⲟⲙⲁⲥ ⲧⲏⲣⲥ ⲙ̄ⲡⲟⲩ-
ⲭⲁⲧ ⲉ ⲉⲣⲫⲙⲉⲩⲓ ⲛⲁⲡⲁ ⲣⲱⲣ
ⲉⲃⲏⲉ ⲡⲓⲛⲓⲱⲧ̈ ⲛ̄ⲧⲏⲓⲥⲓ ⲉⲧⲭⲏ ⲣⲓ-
ⲭⲱⲓ
Ⲁⲓⲙⲟⲱⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲁⲡⲟⲕ
ⲭⲉ ⲛⲁⲓⲭⲏ ⲃⲉⲛ ⲡⲧⲱⲟⲩ ⲛ̄ⲥⲃ̄ⲉⲣ̈†
Ⲁⲛⲁ ⲣⲱⲣ ⲭⲉ ⲛⲁⲩⲭⲏ ⲃⲉⲛ ⲡⲧⲱ[ⲟⲩ
ⲙ̄ⲡⲓⲥⲱⲃ̄ⲉⲛ ⲣⲟⲩⲛⲟⲩ ⲙ̄ⲙⲟⲛ
ⲛⲟⲩⲙⲟⲛⲏ ⲙ̄ⲙⲱⲱⲓ ⲁⲓⲧⲁⲣⲟ̄
ⲟⲩⲛⲓⲱⲧ̈† ⲛⲟⲩⲟⲣⲱⲱⲓ ⲉⲩⲥⲏⲣ [ⲉ-
ⲃⲟⲗ ⲛ̄ⲱⲛⲓ
Ⲫⲁⲓ ⲭ]ⲉ ⲉⲧⲥⲱⲟⲩⲛ ⲛ̄ⲣⲱⲃ̄ ⲡⲓⲃ̄[ⲉⲛ
]...[

* * *

[×] (p. 103) ×Ambrosius[1] (answered) unto Apa Hôr: "Do a charity and make mention of me in thy holy prayers." Apa Hôr said unto Apa Ambrosius: "Make mention of me also, that I may make mention of thee." Apa Ambrosius said unto Apa Hôr: "We will make mention of thee, my holy Father." Apa Hôr said unto Apa Ambrosius: "There is none in all the brotherhood who shall make mention of me unless they show me that [they have first?] made mention of thee." But Apa Pdjo...[2] said...

* * * * * *

[×] p. 104 ...[the] miracle[3] which our holy Father Apa Hôr had wrought, I[4] arose and went into the desert. I spent a whole week without being permitted to make mention of Apa Hôr, because of the great sufferings which I endured. I journeyed out from the desert (*lit.* mountain) and I was dwelling in the desert (mountain) of Sbehti;[5] but Apa Hôr was in the desert of Pi-soben,[6] distant from us a journey of a stage. I took up my abode in a great watch-tower built of stone. But [He?] Who knoweth all things...

1 On Ambrosius see Crum, *P.S.B.A.* XXIX, 290. For his association in inscriptions with Jeremias and Hôr, see p. 168, note 4.

2 Perhaps a fresh anecdote told by an Apa Pdjo... begins here.

3 Probably the restoration to life of the child killed by accident at Alexandria (see *Synax.*, Kihak 2, ed. Basset, pp. 294 f.).

4 Perhaps Apa Pdjo...

5 Sbehti is Apollinopolis Parva (Crum, *l. c.*).

6 Probably identical with ⲛⲥⲱⲟⲩⲛ (*sic legendum*) in the Achmimic nome, named in *Vita Sinuthii* (ed. Leipoldt), p. 11, l. 27, and the Arabic ابصونه of the *Synax.*, Mecheir 5 (ed. Basset, p. 758). I am indebted to W. E. Crum for this information.

XXXIII. THE CONTROVERSY OF JOHN IV

Parchment. Four leaves from a single MS. Frag. 1 (Rylands Library, MSS. Copt. no. 449 [48])[1] is a single leaf 28 × 19 cm.: the page-number is lost. Frag. 2 (Cairo, no. 62) measures 29.1 × 20.8, the margins being complete save that the upper left corner, bearing the page-number, has been torn off. Frags. 3 and 4 (*Cod. Tisch.* XXVI, 11, 13)[2] are two consecutive leaves, paged respectively —$\overline{\text{ρϫ}}$,[3] and —$\overline{\text{ϲ}}$ (*sic*), and measuring 25 × 19 and 28 × 18 cm.[4]

The written column (in Frag. 2) measures 22.7 × 13–14 cm. Guide-lines are ruled along the top and down the left side of the column: the only stop used is = (black), which is freely employed. The hand is compared by Crum with that of Hyvernat, *Album*, XLII, 1, XLI, 1: in addition to the peculiarities noticed by Crum the irregularity of ϱ is remarkable. (See Plate XI A.)

An Arabic version of the Coptic original to which these fragments belong exists in two MSS. at Paris (B.N., *Fonds Arabe*, nos. 215, fols. 186 ff. and 4881):[5] from these the order of the Coptic fragments can be determined. The circumstances in which the controversy took place are thus stated in the opening pages: "In the Name of God, the Creator, the Reasonable, the most holy Trinity! We begin with the help of God (Glory be to Him!) to relate the controversy of our Father, the Father Patriarch Anba John (IV), Patriarch of Alexandria (677–686 A.D.), with the Jew and the Melkite in the days of 'Abd el 'Aziz, the King in Misr (Egypt), the same who built the (Nilo)meter at Hulwân."[6] The writer then relates that one day when the Patriarch was in audience with 'Abd el 'Aziz news was brought that a certain Jew had died without heirs. The governor ordered the property of the deceased to be brought into the treasury. A casket of silver and gold attracted special attention and was brought to 'Abd el 'Aziz, who on opening it was surprised to find only a fragment of wood. The Patriarch, however, divined that it was a fragment of the True Cross, and, after the wood had been placed by way of test on a fire without being burned, purchased the relic from 'Abd el 'Aziz for three thousand dinârs.

This done, the Governor expressed a desire to know which was the true religion and arranged that the Patriarch should dispute before him with a Jew named Aaron, and a Melkite or Chalcedonian. After protracted debate both were converted by the Patriarch, who was then requested by the Governor to show how the doctrine of Transubstantiation could be consistent with the fact that God is in Heaven. The Patriarch's reply contains a noteworthy incident derived, perhaps, from some apocryphal document. Judas, he says, was made to go out before the institution of the Eucharist as unworthy to partake of the Body and Blood of Christ. Thereupon the Savior made His solemn declaration to His disciples: "And while our Lord Jesus Christ informed them of that, they doubted in their hearts. Thereupon He disappeared from their sight,[7] and they beheld that Bread which had been changed into Flesh, and that Wine which had been changed into Blood after the Consecration. And they were afraid and fell upon their faces like dead men. Thereupon, He appeared (again) to them, lifted them up, and drove away their fear. And He said to them: 'Verily I say unto you, whosoever believeth and eateth thereof with complete faith, he shall live for ever; and whosoever shall confess Me before men, I will confess him before My Father Who is in Heaven.'"[8]

Dom Villecourt informs me that in Paris *Fonds Arabe* 215, f. 199, *verso* l. 2, a citation from the *Questions* of SS. Basil and Gregory occurs and that Gregory is elsewhere mentioned.

Of the four fragments published below, the first and second belong to the debates with the Jew and the Melkite respectively: the third and fourth (the two last leaves but one in the tract) come from the concluding argument with 'Abd el 'Aziz.

The Arabic version corresponds fairly closely with the Coptic,[9] but sometimes omits and sometimes adds non-essential words and phrases. Since these points of difference are immaterial, no collation of the two versions seems necessary; but references to the corresponding passages in the Paris MS. no. 215 are added in the margin of the translations of the Coptic fragments.

My special thanks are due to Dom Louis Villecourt, O.S.B., who has furnished not only a general analysis of the whole Arabic version, but also translations of all the passages corresponding to the Coptic leaves.

1 See Crum, *Cat. of Copt. MSS. in the Rylands Library*, pp. 222 f., where the text of this fragment is edited.

2 See Leipoldt, *ap.* Vollers *Kat.*, p. 410.

3 The ρ is at a lower level than the ϩ and surmounted by a separate bar. Presumably the original scribe forgot his hundreds, and these were added sporadically by a later hand.

4 The lower edge and lower right corner of Frag. 3 are missing: in Frag. 4 the left edge has been slightly cropped.

5 The former of these alone has been consulted: the passages in it parallel to the Coptic fragments are indicated in the margin of my translation.

6 'Abd el 'Aziz was governor of Egypt, 685–705 A.D. (See Lane Poole, *Hist. of Egypt in the Middle Ages*, pp. 26, 46.)

7 The meaning seems to be that Christ was literally transformed into the Elements.

8 MS. cit., fo. 210^b. The Coptic (see Frag. 3, *recto*, l. 1) evidently added "and the holy Angels." For the conflated Scriptural elements see *John* VI, 53 ff.; *Luke* IX, 26.

9 Whatever the provenance of the Paris MS. 215, it was clearly not translated from the Coptic MS. whose remains are here published; for the latter (see Frag. 3, *recto*, l. 11) omits two paragraphs which are present in the former.

Frag. 1 (Rylands, no. 449 [48]).

ⲭⲉ ⲓⲥ ⲛⲉⲕⲛⲟⲩϯ ⲡⲓⲥ̅ⲗ̅ ⲡ[ⲛ ⲉ-
ⲧⲁⲩⲉ[ⲡ]ⲕ ⲉ̅ϩ̅ⲟⲗϧⲉⲛ ⲡ[ⲕⲁⲣⲓ
ⲛ̅ⲭⲛⲙ[ⲓ = ⲉⲧⲁⲩ]ⲱⲱ ⲛ̅[ⲛⲉⲧⲉⲛ-
ⲓⲟϯ ⲛⲡⲟⲩⲁ̈ⲣⲉⲩ ⲉ̅ ⲡⲉⲩⲛ[ⲟ-
ⲙⲟⲥ = ⲁ ⲡ̅ⲟ̅ⲧ̅ ⲱⲱ ⲛ̅ⲡⲓⲭⲣⲏ[ⲥ-
ⲧⲓⲁ̈ⲛⲟⲥ ϩⲱⲟⲩ = ⲁϥϯ ⲛⲱⲟⲩ
ⲛ̅ⲛⲉϥⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉϥⲥⲡⲟ[ϥ
ⲡⲓⲙⲁⲛⲛⲁ ⲉⲧϩⲏⲡ ⲉⲩⲟⲩⲱⲙ.
ⲛⲟⲩⲱⲟ ⲛ̅ⲣⲟⲙⲡⲓ =
Ⲕⲉ ⲅⲁⲣ ⲛⲉⲡⲓⲟϯ ⲉ̅ⲛⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲁⲩⲧⲥⲁϧⲟⲛ ⲉ̅ ⲛⲁⲓ ⲙⲁⲛⲛⲁ
ⲉⲃⲟⲩⲁϩ ϥⲁⲓ =
Ⲉⲩⲛⲛⲉ ⲁ̅ⲛⲟⲛ ⲁⲛⲱⲱⲛⲓ ⲛ̅ⲁ̈ⲣⲉϥ
ⲉ̅ ⲛⲟⲩⲛⲟⲙⲟⲥ ⲱⲁ ⲉⲃⲟⲩⲛ ⲉ̅
ϥⲟⲟⲩ Ⲟⲩⲟϥ [ⲛⲛⲉ ⲛⲓⲡ-
ⲗⲏ ⲛⲁⲙ[ⲉⲛϯ] . . ⲱ[ⲁ ⲉ̅-
ⲛⲉϥ =
Ⲁ̅ ⲛⲉⲕⲓⲟϯ ⲟⲩⲱⲙ ⲙ̅ⲡⲓⲙⲁⲛⲛⲁ ⲁ[ⲩ-
ⲙⲟⲩ = ⲁ ⲛⲉⲛⲓⲟϯ ϩⲱⲟⲩ ⲟⲩ-
ⲱⲙ ⲛ̅ⲡⲓⲙⲁⲛⲛⲁ ⲁⲩⲱⲛϧ ⲱⲁ
ⲉ̅ⲛⲉϥ =
Ⲡⲉⲭⲉ ⲡⲓⲟⲩⲁⲁⲓ ⲭⲉ ⲡⲱⲥ ⲕⲭ[ⲱ] ⲛ̅-
ϥⲁⲓ ⲛⲏⲓ = ⲙⲛ ⲡⲓⲭⲣⲏⲥⲧ[ⲓⲁ̈]-
ⲛⲟⲥ ⲙⲱⲟⲩⲧ ⲛ̅ⲑⲱⲟⲩ ⲁⲛ
Ⲡⲉⲭⲉ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲭⲉ
ϥⲙⲟⲩ ⲙⲛⲛ ⲛ̅ⲧⲉ ⲡⲁⲓ ⲕⲟ[ⲥⲙⲟ]ⲥ
ⲟⲩⲱ̈ⲧⲉϧ ⲉ̅ϩ̅ⲟⲗ ⲡⲉ = ϥⲛ ⲛⲑⲟⲩ
ⲉⲑⲛⲁⲣⲉⲓ ⲛ̅ⲛⲉⲡⲁⲓⲁ ⲛ̅ⲁ̈ⲙⲉⲛϯ
ϥⲁⲓ ⲡⲉ ⲡⲙⲟⲩ ⲛ̅ⲉ̅ⲛⲉⲩ

Ⲡⲉⲭⲉ ⲡ]ⲓⲟⲩⲁⲁⲓ ⲭ[ⲉ ⲥⲥⲃ]ⲛⲟⲩⲧ
ⲑⲱⲛ =]ⲭⲉ [ⲛⲉⲛⲓⲟϯ ⲁⲩⲓ] ⲉ̅ ⲡⲉ-
ⲥⲛⲧ ⲉ̅ ⲁ]ⲙⲉⲛϯ[1] =
Ⲡⲉⲭ]ⲉ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲭ]ⲉ
ⲛ̅]ϯⲟ[ⲩ]ⲛⲟⲩ ⲉ̅ⲧⲁⲩ[ⲉⲛ] ϯⲱⲟⲛⲛ
ⲛ̅]ⲧⲉ ⲓⲱⲥ[ⲛ]ϥ ⲛ̅ⲓⲁⲕⲱϧ ⲛⲉⲩ-
ⲓⲱⲧ] = ⲁⲩ[ⲣⲓ]ⲙ̇[ⲓ] ⲉ̅ ⲡⲉⲥⲛⲧ
ⲫⲓⲭⲱⲥ = ⲟⲩⲟϥ ⲁ̈ ⲛⲉⲩⲱⲛⲣⲓ
ϯ[ⲛ]ⲟⲙ[ϯ] ⲛⲁϥ = ⲉⲩⲟⲩⲱⲱ ⲉ̅
ⲥⲉⲗⲥⲱⲗϥ = ⲛ̅ⲑⲟϥ ⲭⲉ ⲛ̅-
ⲛⲉⲩⲟⲩⲱⲱ ⲉ̅ ⲥⲟⲗⲥⲉⲗ = ⲁⲗⲗⲁ
ⲛⲁϥⲭⲱ ⲙ̄ⲙⲟⲥ
ⲭⲉ ϯⲛⲁⲱⲉ ⲛⲓ ⲉ̅ ⲡⲉⲥⲛⲧ ⲉ̅
ⲁⲙⲉⲛϯ . .]ⲫ̣ [. ⲉⲃⲏⲉ ⲓⲱⲥⲛ]ϥ[2]
ⲛⲁⲱⲛⲣⲓ =
Ⲡⲁⲗⲓⲛ ⲟⲛ ⲉ̅ⲧ[ⲁⲫⲟⲩⲟ]ⲣⲡ ⲛ̅ⲛⲉϥ-
ⲱⲛⲣⲓ ⲉ̅ ⲭⲛⲙⲓ ⲉ ⲱⲉⲡ ⲥⲟⲩⲟ̄
ⲉ̅ⲧⲁϥⲛⲁⲩ ⲉ̅ⲣⲱⲟⲩ ⲛ̅ⲭⲉ
ⲓⲱⲥⲛϥ ⲁϥⲥⲟⲩⲱⲡⲟⲩ = ⲟⲩⲟϥ
ⲁϥ]ϯⲓⲉⲗ[ⲓ][3] ⲉ̅ⲣⲱⲟⲩ ⲉⲩⲭⲱ ⲙ̄-
ⲙⲟⲥ = ⲭⲉ ⲛ̅ⲑⲱⲧⲉⲛ ϩⲁⲛ-
ⲭ[ⲏ]ⲣ ⲉ̅ⲧⲁⲣⲉⲧⲉⲛⲓ ⲉ̅ ⲙⲟⲩⲱⲧ
ⲙⲡⲓⲕⲁⲣⲓ =
ⲛ̅ⲑⲱⲟⲩ ⲭⲉ ⲁⲩⲟⲩⲱⲱⲧ ⲙ̄-
ⲙⲟϥ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ = ⲭⲉ ⲱ̄ ⲡⲉ(ⲛ)-
ⲟ̅ⲧ̅ ⲛⲉⲕⲉϧⲓⲁⲓⲕ ϩⲁⲛⲣⲱⲙⲓ ⲁⲛ
ⲛ[ⲉ] ⲛ̅ⲛⲁⲓ ⲣⲏϯ =

[1] The Arabic has "I should like you to tell me if in my law it is written that one of our fathers has been transported to Hades."

[2] The Arabic has "I will go down to Hades sad because of Joseph, my son."

[3] ? ⲁϥⲥⲓⲉⲗ, *Crum.*

" . . .[x]saying: 'Behold thy gods, O Israel, which brought thee forth from the land of Egypt.'[1] When He had called your fathers, they did not keep His law; (and) the Lord called the Christians also and gave them His body and His blood, the hidden manna,[2] that they might eat thereof a thousand years. For indeed our Father-Apostles taught us concerning this holy manna—Lo, it is we who have kept their law unto this day; and the gates of Amenti [shall not prevail ?] for ever. Your fathers did eat manna and are dead;[3] our fathers also ate manna and live for ever."

The Jew said: "How sayest thou this to me? Do not the Christians also die?"

The Archbishop said: "Verily, the death of this world is a passing away; but he who shall fall into the hands of Amenti—that is death eternal."[4]

[x] *Recto* (= Arab. fo. 188[a], 7)

[x] *Verso*

[x]The Jew said: "Where is it written that our fathers went down unto Amenti?"

The Archbishop said: "At the time when they brought the coat of Joseph to Jacob his father, he wept over it. And his sons consoled him desiring to comfort him; but he desired not to be comforted, but said: 'I will go down unto Amenti sad[5] because of Joseph my son.'[6] Again, when he had sent his sons to Egypt to get corn; when Joseph saw them, he knew them and terrified them, saying: 'Ye are spies who are come to examine the land.' But they worshipped him, saying: 'O our Lord, thy servants are not men of this sort[x] . . .'"[7]

(= Arab. fo. 188[b], 11)

1 *Exodus* xxxii, 4.
2 Cp. *Rev.* ii, 17.
3 Cp. *John* vi, 58.
4 Cp. *Luke* xii, 4.
5 So the Arabic.
6 Cp. *Gen.* xxxvii, 33 ff.
7 Cp. *Gen.* xlii, 8.

Frag. 2 (Cairo, no. 62).

Пехе піχалкнѧѡп ⳉе ⲛ-
ѳѡтеп ⲭа півеѳѳо-
сіапос ⳉе тетеп-
ⳉѡ ⲙⲙос ⳉе а ⳉ⳨ ѳі мкаⳉ
ⲁпоп тепⳉѡ ⲙⲙос
ⳉе ⳉ⳨ ѳтатщеп ⲩісі пе=
ѳтатмоу пе=
ѳу=ⲁтоуѡм пе=
ѳу=атсѡ пе=
ѳу=ⲁтепкот пе=
ѳу=ⲁтⳉіпім пе=
Ⲁλλа ⲁⳉі ⲉ песнт ⲁⳉерфорін
ⲛоусарⳉ ⲛрѡмі саⲃол ⲛ⳨-
меѳпоу⳨
Ѳусарⳉ ⲛреⳉщеп ⲩісі=ѳуоⳉ
ⲛреⳉѳі ⲙкаⳉ=ѳусарⳉ
ⲉсоуѡм=ѳуоⳉ ⲉссѡ
ⲉсепкот=ѳуоⳉ ⲉсⳉі-
пім=ⲁуерстаурѡпін
ⲛ⳨сарⳉ=ѳуоⳉ ⲁу-
тосіⳉт[2] ⲉ ⳨сарⳉ=ѳуоⳉ
ⲁу⳨ ⲛоущеплоусхн нас
наї тнроу ⳨сарⳉ ⲁтⳉаї[1]
ⲭарѡоу=
⳨меѳпоу⳨ ⳉѡс ⲁсталѳо
ⲛпн ⲉтщѡпї=

ѳуоⳉ ⲁсірі ⲛпімѡоу
ⲉпнрп ⲁс⟨с⟩моу ⲉ ⲉ ⲉ-
пшік=ⲁсмощі ⳉі-
ⳉеп ⳨їом=ⲁсⳉіоуі ⲛпі-
ⳉемѡп ⲉⲃол ⲁпⲗѡс піщ-
ⳬнрі ⲉт ⲁⳉаїтоу тнроу
па⳨меѳпоу⳨ пе=
Ѳуоⳉ пїмаⳉ па⳨меѳрѡмі
ⳉѡс пе=
Пехе піархнепіскопос
паⳉ ⳉе ѡ пїеⳉреⳉікос ет-
ⲟаⲃем=
Ѳук ѳуп ката пекⲥахі ⲉѳ-
меⳉ ⲙⲙеѳреⳉхеоуⲁ=ек-
ⳉѡ ⲙⲙос е паⲥⲥ ⲓⲏⲥ пⲭⲥ ⳉе
ⳬщоп ⲩеп ⳬѵсіс спо⳨
Ѳуї ⲙнп ⲉсталѳо ѳуї ⲉс-
ѳі ⲙкаⳉ
Пехе піχалкнѧѡп ⳉе ⳬаі
ⲁпок пе папаⳉ⳨
Пехе піархнепіскопос
ⳉе ⲙпесщѡпі ⲛпаі рн⳨
ⲁλλа сѡтем ⲉроі ⲩеп ѳу-
⳨ерѳну ⲁпок пе ⲉѳпⲁ ⳨а-
мок ⲉ ⳨меѳмнї=

[1] *sic:* ? for ⲁⳉаі.
[2] *sic:* from тѡс (to fasten: see Zoëga, *Cat.* p. 290, note 21) + ⲓⳬт, nail.

×The Chalcedonian said: "Ye, the Theodosians;[1] for ye say that God suffered. We say that God is not subject to suffering, that He dieth not, that He eateth not, and drinketh not, and sleepeth not, and slumbereth not. But He came down and was clothed in human flesh, separate from His Divinity—flesh subject to suffering and subject to pain, flesh which ate, and drank, and slept, and slumbered. The flesh was crucified, and the flesh was nailed and wounded with the spear. All these things the flesh endured. The Godhead also healed those who were sick, ×turned the waters into wine, blessed the five loaves, walked upon the sea, cast out devils. In a word, all the wonders which He performed pertained to the Godhead, and the sufferings pertained to the Manhood alone."

× *Recto* (=Arab. fo. 190[a], 5)

× *Verso*

The Archbishop said: "O abominable heretic! According to thy words, then, which are full of blasphemy, thou affirmest of our Lord Jesus the Christ that He was in two Natures, one indeed which healed and one which suffered?"

The Chalcedonian said: "Such is my faith."

The Archbishop said: "It was not so. But harken unto me attentively and I will declare unto you the truth. ×..."

× (=Arab. fo. 190[a], 16)

1 *i.e.* the Monophysites who were so called after the Patriarch Theodosius I (535–565): see *Hist. Patr.*, ed. Evetts, p. 204.

Frag. 3 (*Cod. Tisch.* XXVI, 11).

ⲥⲉⲗⲟⲥ ⲉⲑ[ⲟⲩⲁⲃ
Ⲓⲥ ⲡⲛ ⲉⲧ ⲁⲓⲥ[ⲱⲧⲉ]ⲙ ⲉⲣⲱⲟⲩ
ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲁⲓⲟϯ ⲁⲓⲧⲁⲙⲟⲕ
ⲉⲣⲱⲟⲩ =
Ⲡⲉϫⲉ ⲡⲓⲥⲩⲛⲇⲟⲗⲟⲥ ⲛⲁϥ ϫⲉ
ⲥⲥϧⲛⲟⲩⲧ ϧⲉⲛ ⲡⲁⲛⲟⲙⲟⲥ
ϫⲉ ⲛ̀ⲛⲉ ⲫ̄ϯ = ⲉⲗ ⲥⲉⲓⲙⲓ =
ⲟⲩⲁⲉ ⲛ̀ⲛⲉⲩⲙⲁⲥ ⲱⲛⲣⲓ =
ⲁⲗⲗⲁ ⲟⲩⲛⲓⲉⲓ̈ = ⲛⲉⲙ ⲟⲩⲥⲁ-
ⲁⲓ̈ ⲛ̀ⲧⲱⲟⲩ ⲁⲩⲱⲟⲩⲓ ⲙ̄ⲫⲣⲛ-
ϯ ⲛ̀ⲛⲓⲣⲱⲙⲓ[1] =
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲓⲥϫⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ = ⲓⲉ
ⲛ̀ⲱⲥ ⲁⲫⲉⲣ ⲡⲓⲙⲱⲟⲩ ⲛ̀-
ⲏⲣⲡ = ⲁⲫⲣⲓⲟⲩ[ⲓ̈ ⲛⲛⲓⲁ]ⲉ-
ⲙⲱⲛ ⲉⲃⲟⲗ = [ⲁⲩⲧⲁⲗⲥⲟ
ⲛ̀ⲛⲏ ⲉⲧⲱⲱ[ⲛⲓ = ⲁⲩⲧⲟⲩ-
ⲛ]ⲟⲥ ⲛⲓⲙ ⲉⲧ[ⲙⲱⲟⲩⲧ
Ⲡⲉϫⲉ ⲡⲓⲥⲩ[ⲛⲇⲟⲗⲟⲥ ⲛⲁϥ
ϫⲉ ⲫⲛⲓⲫⲓ [ⲙ̄ⲫ̄ϯ
Ⲡⲉϫⲉ ⲡⲓⲁⲣ[ⲭⲏⲉ̄ⲡⲓⲥⲕⲟ-
ⲡ]ⲟⲥ ⲛⲁϥ [ϫⲉ ⲓⲥϫⲉ ⲟⲩⲟⲛ
ⲟ]ⲩⲛⲓⲫⲓ ⲡⲉ[= ⲓⲉ . . . . . .
ⲟⲩⲟ[. . .
.].[. . .

[1] The Arabic shows that after l. 11 two paragraphs have been dropped out owing to homoeoteleuton.

ⲣ̄ⲍ[1]
Ⲡⲉϫⲉ ⲡⲓⲥ[ⲩⲛⲇⲟ]ⲗⲟⲥ ϫⲉ ⲥ-
ϧⲛⲟⲩⲧ ϧⲉ[ⲛ] ⲡⲁⲛⲟⲙⲟⲥ ϫⲉ ⲛ̀-
ⲧⲟⲩⲧⲁϩⲟⲩ ⲣⲱ = ⲁⲗⲗⲁ ⲁ̀ ⲫ̄ϯ
ⲟⲗⲫ ⲉ ⲡⲱⲱⲓ̈ ⲉ ⲧⲫⲉ
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲟⲩⲟϩ ⲛⲓ̈ⲙ ⲛⲉ ⲉ̄ⲧ ⲁⲧⲁⲱⲫ
ⲉ̀ ⲡⲓⲫ̄ⲉ = ⲡⲉϫⲉ ⲡⲓⲥⲩⲛⲇⲟ-
ⲗⲟⲥ ϫⲉ ⲟⲩⲣⲱⲙⲓ ⲛⲉ ⲉ̄ⲧⲁϥ-
ⲉⲣ ⲧⲉϥϣⲉⲃⲓⲱ ⲟⲩⲟϩ
ⲛⲁⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲙⲉⲧⲛ̄ⲛⲉ ϫⲉ
ⲓⲏⲥ̄ ⲛⲉ ⲉ̄ⲧ ⲁⲧⲁⲱⲫ
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲙⲏ ⲫ̄ϯ ⲟⲩⲣⲉϥ ⲫⲓⲗⲁ[ⲟⲛⲥ
ⲛⲉ ϣⲁⲧⲉϥϯ [ⲛ̀]ⲟⲩⲣⲱ[ⲙⲓ
ⲛ̀ⲁⲑⲟⲛⲟⲩ] ⲉⲑⲣⲟⲩⲃⲱⲧⲉϧ ⲙ̄-
ⲙⲟϥ ⲛ̀ϣ]ⲉⲃⲓⲱ ⲛⲓⲏⲥ̄
Ⲡⲉϫⲉ ⲡⲓⲥⲩⲛⲇ]ⲟⲗⲟⲥ ϫⲉ
. .].ⲉ ⲛ̀ⲣⲉϥ[ⲉ]ⲣ
ⲛⲉⲧⲣⲱⲟⲩ ⲉⲧ] ⲁ̀ ⲛⲟⲩⲧ ⲧⲛⲓ̈[ϥ
ⲉⲑⲣⲉϥⲙⲟⲩ ⲕ]ⲁⲧⲁ ⲡⲉϥⲙ̄ϣⲁ
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭ]ⲏⲡⲓⲥⲕⲟⲡⲟⲥ
ϧⲉⲛ ⲟⲩⲧⲁ]ϩⲣⲟ = ⲛ̀ⲡⲉⲣ-
ϫⲱⲛⲧ . . .]. . . .
Ⲡⲉϫⲉ ⲡⲓⲥⲩⲛⲇⲟⲗⲟⲥ ϫⲉ ϯ-

[1] To the left of ⲍ and at a very slightly lower level is the added numeral ⲣ̄.

× (p. 103) (= Arab. fo. 201[b], 12)

"'. . .×holy Angels.'[1] Lo, those things which I have heard from my fathers I declare unto you."

The Governor[2] said unto him: "It is written in my Law that God taketh not a woman, nor doth He beget;[3] but a Spirit and a Word[4] became like man." ⟨The Patriarch said to him: "If He was a Word, how did He eat and drink and do all things like us, sin excepted?" The Governor answered him: "Well then, He was a man."⟩[5] The Archbishop said unto him: "If He was a man, then how did He make the water wine and cast out devils, and heal the sick, and raise the dead?" The Governor said to him: "The Spirit of God (did these things)." The Archbishop said unto him: "If He was a spirit [, then who was he whom the Jews seized?"]

× p. 104 ×The Governor said: "It is written in my Law that they did not seize Him, but God took Him up into Heaven."[6] The Archbishop said: "And who was he whom they hanged upon the Cross?" The Governor said: "It was a man who was exchanged for Him; and the Jews supposed that it was Jesus whom they crucified."[7] The Archbishop said: "Surely God is not an unjust dealer that He gave an innocent man to be put to death in place of Jesus?" The Governor said: "[No, but it was an] evil-doer whom the Lord delivered to die according to his deserts." The Archbishop said earnestly: "Do not [be angry, O Governor, if I ask you a question."] The Governor said: "I

1 The end of the saying of Christ to His Apostles as quoted by the Archbishop. See Introductory Note.

2 For the meaning of *σύμβουλος* see Crum in *P.S.B.A.* XXIX, 292; Leipoldt *ap.* Vollers, *Kat.* p. 410 (note).

3 See *Koran*, Sura CXII: "He begetteth not, neither is He begotten."

4 *id.* Sura IV, 169: "Jesus, Son of Mary, is only an Apostle of God and His Word, which He conveyed into Mary, and a Spirit."

5 Question and answer (which ended like l. 11 of the text with the word ⲡⲱⲙⲓ) were omitted in the Coptic by homoeoteleuton: they are here reproduced from the Arabic.

6 See *Koran*, Sura IV, 156 (cp. III, 48): "And for their saying, 'Verily we have slain the Messiah, Jesus the Son of Mary;' yet they slew Him not and they crucified Him not, but one was made to appear to them like (Jesus)." This belief was held by certain Christian heretical sects. See Rodwell, *The Koran*, p. 551, note 2.

7 See preceding note.

Frag. 4 (*Cod. Tisch.* XXVI, 13).

ⲛⲁϫⲱⲛⲧ ⲁⲛ
ⲛⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲓⲥ ⲟⲩⲛⲣ ⲛ̄ⲣⲱⲙⲓ ⲛ̄ⲣⲉϥ-
ⲥⲓⲟⲩⲓ̈ ⲁⲕϧⲟⲑϧⲟⲩ ϧⲉⲛ ⲧⲁⲓ
ⲡⲟⲗⲓⲥ ⲓⲥϫⲉⲛ ⲧⲁⲕⲉ̄ⲣ ⲟⲩⲣⲟ-
Ⲡⲉϫⲉ ⲡⲓⲥⲧⲛϧⲟⲗⲟⲥ ϫⲉ ⲓⲥ ⲟⲩ-
ⲙⲛⲩ ⲁⲓϧⲱⲧⲉϧ ⲙ̄ⲙⲱ-
ⲟⲩ=
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲁⲕⲥⲓ ⲟⲩⲏⲣ ⲛ̄ⲥⲟⲩⲉ̄ⲛϥ
ϧⲁ ⲡⲓⲱⲉ ⲛ̄ⲧⲉ ⲡⲓⲥⲟⲛⲓ ⲉⲧ ⲁⲩ-
ⲁ̄ϣⲟⲩ ⲉ̄ⲣⲱⲟⲩ=
Ⲡⲉϫⲉ ⲡⲓⲥⲧⲛϧⲟⲗⲟⲥ ϫⲉ ⲡⲓⲙ
ⲛ̄ⲣⲱⲙⲓ ⲉ̄ⲧⲉ ⲟⲩⲟⲛ ⲛⲟⲩⲥ
ⲙ̄ⲙⲟϥ=ⲉⲑⲛⲁϣⲱⲡ ⲛ̄-
ⲡⲓⲱⲉ ⲉ̄ⲧⲉⲙⲙⲁⲩ=ⲛⲁⲓ ⲉⲑ-
ⲙⲛϩ ⲛ̄ⲙⲱⲟⲩ ⲛ̄ⲓⲁϧⲓ ⲛ̄ⲧⲉ ⲛⲟⲩ-
ⲥⲱⲙⲁ ⲙ̄ⲙⲟⲛ ⲛ̄ⲛⲁⲣⲉ ⲡⲓ-
ⲱⲉ ⲉ̄ⲧⲉⲙⲙⲁⲩ=ⲉⲣϣⲁⲩ ⲉ
ⲛⲉϥⲗⲓ ϫⲉ ⲉ̄ϧⲛⲗ ⲛ̄ⲥⲉⲣⲕⲱϥ
ⲙ̄ⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩϫⲣⲱⲙ=
Ⲡⲉϫⲉ ⲡⲓⲁⲣ=ϫⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ[1]
ϫⲉ ⲓⲥϫⲉ ⲟⲩⲥⲟⲛⲓ ⲡⲉ=ⲉ̄ⲧ ⲁ
ⲡⲓⲟⲩⲁⲓ ϧⲟⲟϧⲉϥ=ⲓⲉ ⲉⲃⲏ
ⲟⲩ ⲁⲕϣⲁⲧ ⲛ̄ⲛⲁⲓ ⲧ̄ ⲛ̄ϣⲟ ⲉ̄ⲡⲟ-
ⲗⲟⲩⲕⲟϫⲓ=ϧⲁ ⲧⲁⲓ ⲕⲟⲩϫⲓ ⲛ̄
ϫⲉⲛⲓ ⲛ̄ϣⲉ ⲉ̄ⲧ ⲁⲕϫⲉⲙⲥ ϧⲉ(ⲛ)

[1] So divided.

⟨p̄⟩ⲥ̄
ⲛⲏⲓ ⲛ̄ⲛⲁⲓ ⲓⲟⲩϩⲁⲓ ⲙⲱⲩⲓ̈ⲥ ⲛ̄
ⲧⲉⲥⲉⲣ ⲟⲩⲉⲣⲧⲱ ⲛ̄ϣⲩⲓ̈ⲏ
ⲕⲉ ⲅⲁⲣ ⲁⲕϫⲟⲥ ⲛⲏⲓ̈=ϫⲉ ⲡⲓ-
ϣⲉ ⲛ̄ⲧⲉ ⲡⲓⲥⲟⲛⲓ̈=ⲉⲣϣⲁⲩ
ⲉ̄ ⲛⲉϩⲗⲓ[1] ⲁⲛ ϫⲉ=ⲉ̄ϧⲛⲗ ⲉ̄
ⲣⲱⲕ⟨ϩ⟩ ⲙ̄ⲙⲱⲟⲩ ⲉⲃⲏ ⲡⲟⲩⲥ-
ⲑⲟⲓ̈ ϧⲱⲡ
Ⲓⲝ ⲉⲃⲏ ⲟⲩ ⲱ̄ ⲡⲟⲩⲣⲟ ⲛ̄ⲛⲉ
ⲑⲁⲓ ⲣⲱⲕϩ ⲛ̄ⲑⲟⲟⲥ=ⲓⲥϫⲉ ⲟⲩ-
ⲥⲟⲛⲓ ⲛⲉ ⲉⲧ ⲁⲩⲁϣⲩ ⲉ̄ⲣⲟⲥ
Ⲧⲟⲧⲉ ⲡⲓⲥⲧⲛϧⲟⲗⲟⲥ ⲁϥ-
ⲱⲛϣ ⲉ̄ϧⲟⲗ ⲛ̄ⲟⲩⲛⲓϣϯ ⲛ̄-
ⲛⲁⲩ=ⲉ̄ⲩⲉⲙⲓ ⲁⲛ ϫⲉ
ⲟⲩ ⲛⲉ ⲉ̄ⲧ ⲉⲩⲛⲁⲉ̄ⲣⲟⲩⲱ̄
ⲙ̄ⲙⲟϥ ⲛ̄ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟ-
ⲡⲟⲥ=
Ⲉⲧ ⲁ ⲡⲉϥⲣⲏⲧ ϫⲉ ⲓ̈ ⲉ̄ⲣⲟϥ ⲡⲉ-
ϫⲁϥ ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲁⲓϣⲱ-
ⲡⲓ ⲛ̄ϥⲣⲣⲏⲧ ⲛⲟⲩⲉⲃⲟ ⲛⲁϥ-
ⲣⲁⲕ=ⲕⲉ ⲅⲁⲣ ⲁⲓⲥⲁϫⲓ ⲡⲉⲙ
ⲟⲩⲙⲛⲩ ⲛ̄ⲥⲟⲫⲟⲥ=ⲡⲉⲙ
ⲟⲩⲙⲛⲩ ⲉ̄ⲡⲟⲥⲟⲣⲟⲗⲟⲅⲟⲥ
ⲛⲁⲓ ⲉⲧϧⲟⲩⲱⲧ ⲉ̄ ⲡⲓⲥⲓⲟⲩ
Ⲏⲁⲣⲉ ⲧⲟⲛ ⲙ̄ⲙⲱⲟⲩ ⲱⲣϥ ⲙⲙⲟⲓ

[1] ⲉ̄ ⲛⲉϩⲗⲓ, *MS.*

×will not be angry." The Archbishop said: "Lo, how many thieves hast thou put to death in this city since thou hast been ruler?" The Governor said: "Lo, I have put to death a multitude of them." The Archbishop said: "How much hast thou received by the sale of the crosses whereon the thieves were hanged?" The Governor said: "What man of sense would buy those timbers which are full of putrid moisture of their bodies? Those timbers are no use save to be burned in the fire." The Archbishop said: "If it was a thief whom the Jews killed, then why dost thou demand these three thousand gold pieces for this little piece (?) of wood, which thou hast found in ×the house of this Jew, scarce a palm long?[1] For thou didst tell me that the crosses of the thieves were good for nothing but to be burned because of their evil odor. Then why, O King, was not this (cross) burnt, if it was a thief who was hanged thereon?"

× (p. 105) (= Arab. fo. 201b, 17)

× p. 106

Then the Governor was silent for a long time, not knowing what to reply. But when he recovered himself, he said: "Verily I am like a dumb man before thee. For lo, I have spoken with many wise men and many astrologers who look at the stars. [Not] one of them used to bewilder (?) me× . . .[2]

× (= Arab. fo. 202b, 8)

1 For the allusion see the Introductory Note.

2 A few lines only of the conclusion are missing, the Arabic continuing (down to fo. 202b, l. 11) with the words "'and I have never seen among them one like thee. In truth there is not in all the world another faith but the Christian faith. It is the true one.' And the King ordered the Patriarch to be honored . . . and sent him away in peace."

Addendum. W. E. Crum points out to me that fragments of a somewhat similar controversial work in Sahidic are extant and have been published by von Lemm (*Koptische Miscellen*, no. CXLI). To these (Crum notes) should be added a British Museum fragment (no. 250), paged ⲗⲁ, ⲗⲃ, and therefore immediately preceding the Paris fragment 129[14] 132 paged ⲗⲧ, ⲙⲁ. In this work also an archbishop named John disputes with a ϫⲁⲗⲕⲏⲇⲱⲛ, but in defiance of chronology he appears as John *Chrysostom*! The phraseology of some of these fragments suggests that the Sahidic work belonged to the same cycle as the Bohairic fragments here published.

XXXIV. A EUCHARISTIC MIRACLE

Parchment. Two fragments from one MS. Frag. 1 (*Cod. Tisch.* XXIV, 36) is a complete leaf, 32 × 23 cm., numbered —$\overline{\text{κε}}$. The text of the *recto* is often faint; that of the *verso* is in places dimmed by water-stains. Frag. 2 (Cairo, no. 104), 13 × 17 cm., is the upper portion of a leaf of which the inner edge is lost. On the *verso* is page or folio number κ[.]—either $\overline{\text{κζ}}$ or $\overline{\text{κη}}$, if Frag. 2 follows Frag. 1 immediately.

The hand, which is slightly below medium size, is square and thick. The form of ϫ (a stemless double curve) is characteristic.

The text is part of a narrative describing a miracle whereby the truth of Transubstantiation was demonstrated to a youthful Pagan. Probably the work to which these fragments belonged was, like No. XXXIII, apologetic in character. The leaf to which Frag. 2 belonged probably followed Frag. 1 immediately and gives, by way of reply to the Archbishop, the experience of the 'little Pagan' when he had received the Eucharistic Elements.

Frag. 1 (*Cod. Tisch.* XXIV, 36).

Πεχηι παϥ ⲉ φη ⲉⲧⲁϥϑⲁⲙⲓⲟ ⲛ̄-
ⲧϥⲉ ⲛⲉⲙ ⲡⲓⲕⲁⲣⲓ=ⲛⲉⲙ ⲡⲓϥⲓ
ⲡⲓϧⲉⲛ
Ⲁⲥϣⲱⲡⲓ ⲉ ⲉⲧⲁϫⲕⲏⲡ ⲉⲧϫⲱⲕ
ⲛ[ⲡⲓ]ⲉⲧϫⲏ ⲉϧⲟⲗ=ⲁ ⲡⲓⲗⲁⲟⲥ ⲓ̈ ⲉ ⲡ-
ϣ̀[..]¹ ⲉⲩⲛⲁⲥⲓ ⲙⲡⲓⲥⲱⲙⲁ ⲛⲉⲙ
ⲛ[ⲓⲥ]ⲛⲟϥ ⲛ̄ⲧⲉ ⲡⲉⲡⲥⲱⲧⲏⲣ=
Ⲁ̄ ⲡⲓⲕⲟⲧϫⲓ ⲉ ⲛ̄ⲣⲉⲗⲗⲏⲛⲟⲥ ϥⲱⲣϥ
ⲉϧⲟⲩⲛ ϧⲉⲛ ⲟⲙⲏϯ ⲙ̄ⲡⲓⲗⲁⲟⲥ
ⲁϥⲥⲓ ⲉϧⲟⲗϧⲉⲛ ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲟ̄ⲥ̄
ϧⲉⲛ ⲡⲉⲡϫⲓϫ ⲙ̄ⲡⲓⲁⲣⲭⲏⲉ̀ⲣⲉⲩⲥ
ⲁϥϫⲟⲩϣⲧ ⲉ̀ϫⲱϥ ⲁϥϫⲉⲙϥ ⲉϥ-
ⲥⲓ ⲙ̄ⲡⲓⲥⲙⲟⲧ ⲛⲟⲩϣⲛⲏⲣⲓ ⲛ̄ⲣⲱⲙⲓ
ϧⲉⲛ [ⲡⲉⲛ]ϫⲓϫ
Ⲟⲩⲟϩ ⲁϥϣⲱⲗⲉⲙ ⲉ̀ ⲡⲉϥⲥⲟⲟⲓ ⲉⲟ-
ⲛⲟⲧⲉⲙ ⲁϥⲟⲗϥ ⲁϥϣⲉ ⲡⲁϥ ⲉ̀ ⲡⲉϥ-
ⲛⲓ=ⲛⲛⲉϥⲃⲱⲓ ϣⲁⲛϯ ⲉ̀ϧⲟⲗ=
ⲁⲗⲗⲁ ⲁϥϣⲉ ⲡⲁϥ ⲙⲙⲁⲧⲁϥ
Ⲁϥⲱⲗⲓ ⲙ̄ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲟ̄ⲥ̄ ⲉⲩⲟⲓ ⲙ-
ⲫⲣⲛ̀ϯ ⲛⲟⲩⲥⲱⲙⲁ ⲛ̄ⲣⲱⲙⲓ ⲁϥ-
ϫⲁϥ ϧⲉⲛ ⲟⲩⲕⲁϣⲁ ⲛ̄ⲛⲟⲩⲉ ⲁϥ-
ⲧⲱⲃ ⲛ̄ⲣⲱϥ[2] ⲙⲡⲉϥϣⲟⲟⲩⲣ=ⲟⲩⲟϩ
ⲁϥϯ ⲙ̄ⲡⲉϥϣⲟⲟⲩⲣ ⲉ̀ ⲡⲉϥⲧⲏⲓ̈=
Ⲡⲉϥⲓⲱⲧ ⲉ ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲛⲉⲙ
ⲛⲉϥⲥⲡⲏⲟⲩ ⲁⲩϣⲱⲗⲉⲙ ⲉ̀ ⲡⲓ-
ⲥⲟⲟⲓ ϧⲉⲛ ⲡⲓⲛⲓ ⲫⲛ ⲉⲧⲉ ⲙⲡⲟⲩ-
ϣⲱⲗⲉⲙ ⲉ̀ ⲥⲟⲟⲓ ⲙ̄ⲡⲉϥⲣⲏϯ ⲉ̀-
ⲡⲉϥ=
Ⲁⲩⲙⲟⲩϣⲧ ⲙ̄ⲙⲁ ⲡⲓϧⲉⲛ ⲉⲧϧⲉⲛ
ⲡⲟⲩⲛⲓ ⲙ̄ⲡⲟⲩϫⲉⲙ ⲡⲓⲙⲱⲓⲧ
ⲉⲣⲉ ⲡⲓⲥⲟⲟⲓ ⲛ̄ϧⲏⲧϥ
Ⲁⲩⲉⲣ[ⲥⲟⲩ]ⲛⲓ ⲛⲉⲙ ⲡⲟⲩⲉⲣⲛⲟⲩ ⲉⲩ-
ϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲁⲣⲛⲟⲩ ⲉⲧ ⲁ ⲡⲁⲓ
Ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉⲣ ⲙⲁⲣⲓⲁ ⲉ̀ϧⲟⲗ
ⲁϥⲟⲱⲙ ⲙ̄ⲡⲉⲛⲟⲏⲧ=ⲣⲓⲙ[ⲁ] ⲛ̄ⲧⲉⲛ-

[1] ?ⲉ ⲡϣ̀[ⲱⲓ]. [2] *sic* apparently.

ϣⲱⲗⲉⲙ ⲉ̀ ⲡⲁⲓ ⲥⲟⲟⲓ ϧⲉⲛ ⲡⲉⲛⲛⲓ
Ⲁⲥϣⲱⲡⲓ ⲉ ⲙⲉⲡⲉⲛⲥⲁ ⲟⲣⲉ ⲡⲓⲉ̀ [ⲛ-
ⲥⲁⲃⲃⲁⲧⲟⲛ ⲓ̈ ⲁ ⲡⲓⲕⲟⲧϫⲓ ⲛ̄ϣ̀[ⲛ-
ⲣⲓ ⲛ̄ⲣⲉⲗⲗⲏⲛⲟⲥ [....]ⲛⲥⲁ.
ⲁϥⲙⲓ ⲡⲟⲩⲥⲕⲉⲩⲟⲥ ⲛⲟ[...
ϣⲁ ⲣ̄ ⲛ̄.ⲧ̣.ⲛ̄ⲕ..ⲛ̄ⲏ̄....
ⲓⲱⲧ=
Ⲏⲧⲉϥⲛⲟ ...ϧⲓⲱ ...ⲕⲟⲩ ϧⲉ(ⲛ)
ⲡⲓⲉϫⲱⲣⲉ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲡⲛⲓ
ⲉ ⲙⲁⲣⲟⲛ [ⲉ ϯⲉ]ⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉⲛ-
ⲥⲓ ⲡⲛⲓ[..]ϯ ⲙⲁ[...]¹ ⲉⲧⲉ ϥⲁⲓ
ⲡⲉ ⲡⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲡⲟϥ ⲙⲡⲉⲛ-
ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄=ⲁⲛⲧⲱⲟⲩⲛⲟⲩ ⲉ
ⲁⲛϩⲱⲗ=
Ⲱⲟⲥ ⲉ ⲉⲡⲛⲁϩⲱⲗ ⲁⲓϧⲁϣⲧ ⲉ-
ϧⲟⲗ ⲛ̄ⲧⲁϣⲱⲛⲡ ⲉⲧⲧⲟⲓ ϩⲓⲱⲧ
ⲁⲓⲧⲏⲓⲥ ϩⲓⲱⲧϥ=ⲁⲛϩⲱⲗ ⲉ̀ ϯ-
ⲉⲕⲕⲗⲏⲥⲓⲁ=
Ⲱⲟⲥ ⲉ ⲉⲡⲛⲁⲥⲓ ⲙ̄ⲡⲥⲱⲙⲁ ⲛⲉⲙ
ⲡⲥⲛⲟϥ ⲙ̄ⲡⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲉⲡⲟ̄ⲥ̄=ⲛⲁϥ-
ⲙⲟϣⲓ ϩⲁⲣ ⲛ̄ⲥⲱⲡ ⲡⲉ=
ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲱⲟⲩ-
ⲧⲉⲛ ⲛⲁϥ ⲙ̄ⲡⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲥⲛⲟϥ
ⲙ̄ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄=
Ⲡⲓⲣⲉⲗⲗⲏⲛⲟⲥ ⲉ ϩⲱϥ ⲉ̀ⲧⲁϥⲟⲓ
ⲙⲡⲓⲥⲱⲙⲁ ⲉ̀ⲟⲟⲩⲁ̀ⲩ ⲁϥ[ϫⲟ]ⲩϣⲧ
ⲉϫⲱϥ ⲁϥϫⲉⲙϥ ⲉϥⲟⲓ ⲛ̄ⲥⲱ[ⲙ]ⲁ
ϧⲉⲛ ⲛⲉϥϫⲓϫ=
Ⲏⲟⲟϥ ⲉ ϩⲱϥ ⲡⲓⲉⲗⲗⲏⲛⲟⲥ ⲁϥ-
ⲥⲱⲟⲩⲧⲉⲛ ⲛ̄ϩⲁⲛⲛⲟⲩⲉ̀ ⲉ ⲡⲓ-
ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉϫⲁϥ
ⲛⲁϥ ⲉ ⲛⲁⲓⲱⲧ ⲙⲡ[ⲁ]ⲓⲥⲟⲩ-
ⲉⲓⲛ ⲡⲛ ⲉⲧ ⲁⲓⲟⲓⲧⲟⲩ ⲛ̄ⲧⲟⲧⲕ=
Ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲛⲉϫⲁϥ
ⲛⲁϥ ⲉ ϩⲁⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲛⲁϣⲏⲣⲓ

[1] ⲙⲩⲥⲧⲏⲣⲓⲟⲛ cannot be read.

×I said unto him: "He Who hath made the Heaven and the Earth and all living things."[1] × *Recto*

Now it came to pass that when they had brought the prayers to an end, the people came up to receive the Body and Blood of Our Savior. And the little Pagan thrust himself into the midst of the people and received of the Body of the Lord at the hands of the Archpriest. When he looked at it, he found it had taken the form of a son of man[2] in his hands. And when he smelled its fragrant perfume, he took it and departed to his home, without waiting for me to come forth, but departing alone.

So he carried away the Body of the Lord which was like the body of a man and placed it in a casket of gold, sealing its mouth with his ring: and he placed the ring upon his finger. Now his father and mother and brothers smelled the fragrance in the house, such as they had never smelled (before): they looked about in all parts of their house, but did not find the place wherein was the fragrance.[3] They spake with one another: "Perchance this Christian[4] hath wrought magic and cast a spell upon us that we should ×smell this fragrance in our house." × *Verso*

Now it came to pass that after the fourth (?) Sabbath was come, the little Pagan boy [sought me] out and brought a vessel of . . . up to a hundred . . . (l. 9) in the evening, saying: "Let us go to the Church and receive the . . .," that is, the Body and Blood of Our Lord Jesus the Christ. So we rose up and went. And as we were about to go, I stripped off the tunic which I wore and put it upon him; (and) we came to the Church. And as we were about to receive the Body and Blood of the Christ Jesus, Our Lord—for he (*sc.* the Pagan) was following me—the Archbishop extended unto him the Body and Blood of Our Lord Jesus. And the Pagan, when he had received the holy Body, looked at it and found it was become a body[5] in his hands. And the Pagan also held out some gold[6] to the Archbishop and said unto him: "My Father, I do not know (?) these which I received from thy hand." But the Archbishop said unto him: "What are these, my son?"

Frag. 2 (Cairo, no. 104).

Πεχαϥ ⳭⲈ ⲉⲧⲁⲓⲥⲓ[1] ⲙⲡⲓⲥⲱⲙⲁ ⲉ-
ⲑⲟⲩ]ⲁⲃ ⲉⲧⲓ ⲟⲩⲛ ⲉⲓⲟⲩ-
ⲱⲙ] ⲙⲙⲟϥ-ⲁⲩⲓⲛⲓ ⲛⲛⲓⲡⲟ-[2]
ⲧⲏⲣ]ⲓⲟⲛ ⲉ ⲟⲙⲏϯ ⲉⲃⲟⲩ-
ϥ]ⲱⲣⲝ ⲙⲙⲟϥ[3]-ⲁⲡⲟⲕ ⲁⲉ
ⲁⲓⲧⲁϩⲟ ⲛⲓⲡⲟⲧⲏⲣⲓⲟⲛ ⲛⲁ-
ⲩ]ⲓⲟⲥ-
Ⲁⲓⲥⲓ] ⲛⲛⲓⲥⲛⲟϥ ⲛⲧⲉ[4] ⲡⲁⲥ̅ⲥ̅
ⲓ̅ⲏ̅ⲥ̅]-
Ⲟⲩⲟϩ ⲁⲥ]ⲱⲱ[ⲛⲓ] ⲉⲓⲟⲩⲓ ⲉⲣⲁ[ⲧ

* * *

[1] ⲉⲧⲁϥⲥⲓ, *MS.* [2] ⲛⲛⲓⲡⲟ-, *MS.*
[3] ⲙⲙⲱⲟⲩ, *MS.* [4] ⲛⲧⲁ, *MS.*

ⲕ[.][1]
ⲁ ⲛⲓⲣ[ⲱ]ⲙⲓ ⲉⲛⲟⲩⲱⲓⲛⲓ ⲥⲟⲩ[ⲧⲉⲛ
ⲧⲉϥⲭⲓⲝ ⲉⲃⲟⲗ ⲛⲉⲙ ⲛⲁ[ⲓⲱⲧ ⲁϥ-
ⲁ]ⲙⲟⲛⲓ ⲛⲛⲓⲡⲟⲧⲏⲣⲓⲟⲛ [ⲉϥⲭⲱ
ⲙⲙⲟⲥ-
Ⲝⲉ ⲧⲁ ⲁⲩⲓⲁ ⲧⲏⲥ ⲁⲩⲓⲁⲥ[2]-ⲉⲧ[ⲉ
ϥⲁⲓ ⲡⲉ ⲝⲉ ϥⲛ ⲉⲑⲟⲩⲁⲃ ⲛ̄-
ⲡⲏ ⲉⲑⲟⲩⲁⲃ-ⲟⲩⲟϥ [ⲡⲓⲗⲁ-
ⲟⲥ ⲧⲏϥ ⲉⲣⲟⲩⲱ-ⲝ[ⲉ ⲉⲓⲥ ⲡⲁ-
ⲧ]ⲏⲣ ⲁⲩⲓⲟⲥ ⲉⲓⲥ ⲧⲟ[ⲥ ⲁⲩⲓⲟⲥ
ⲉⲛ ⲛ̄ⲛ̄ⲁ̄ ⲁ]ⲩⲓⲟⲛ ⲁ̣.ⲙ̣.ⲏ̣.ⲛ̄ [

* * *

[1] Page or folio number: the second numeral is possibly ⲉ.
[2] *sic.*

He[7] said: "When I had received the holy Body, and was still eating it, they brought the Cup into the midst that they (the people) might partake[8] of it; and I received the Blood of my Lord Jesus. And it came to pass that while I was standing . . ."

* * * * * *

"The man of light[9] stretched forth his hand with my Father[10] and took the Cup, saying: '*τὰ ἅγια τοῖς ἁγίοις*,'[11] that is to say, 'That which is holy for them who are holy.' And all the people answered: 'One Holy Father, One Holy Son, One Holy Spirit: Amen.'"[12]

* * * * * *

1 Doubtless in answer to the Pagan's question as to who was the Christians' God.

2 *i.e.* human flesh. Similarly in *Apophth. Patr.*, Daniel VII, the monk who could not believe in Transubstantiation received *κρέας ᾑματωμένον*.

3 *i.e.* whence the fragrance proceeded.

4 Probably the narrator, the associate of the 'little Pagan.'

5 *i.e.* flesh.

6 Probably the Elements carried away on the previous occasion had been turned to gold.

7 *sc.* the Pagan.

8 Literally 'divide.'

9 Apparently an angelic celebrant who accompanies all the priest's actions (cp. *Apophth. Patr.*, Daniel VII (*P.G.* LXV, 157)).

10 *sc.* the celebrant.

11 See *Liturgy of S. Mark* (Renaudot, *Lit. Or. Coll.*, ed. 2, I, 145).

12 *ibidem.*

XXXV. HOMILETIC FRAGMENTS

A. SEVERIAN OF GABALA

Homily on Penitence.

Parchment. Two fragments (Cairo, 3[A], 3) from a single MS. The former (17.7 × 16 cm.), the upper part of the first leaf of a fourth quire, is headed ϣ ⲡⲁⲓ ✿ ⲡⲁⲡ [. .];[1] the second (27 × 15.5 cm.) is the larger portion of a leaf from which the outer and lower edges have been torn.[2] Both in script and general style the fragments are closely similar to Nos. XXIIIc and XXIX. The arbitrary shortening of the lines is a noteworthy feature.

The contents indicate that the two leaves are consecutive, for Frag. 1 *verso* introduces the Angels who separate soul and body—a subject which is continued on Frag. 2 *recto*. Further, the text of Frag. 1 *recto* and *verso*, ll. 3–6 reproduces the Greek text of the Homily on Penitence spuriously attributed to S. John Chrysostom[3] but ascribed by the Copts to Severian of Gabala. Consequently there can be little doubt that our two fragments once belonged to *Cod. Vat. Copt.* LXVIII, 9 (brought from the monastery of Saint Macarius by Assemani), where the Coptic text of the main part, but not the conclusion, of that Homily is preserved.[4] Presumably when the final attempt to rehabilitate the Library was made,[5] the concluding quire of this tract was discarded as too deeply stained or too damaged to be worthy of preservation, and the remainder was bound up with other matter in the volume of which it now forms part.

As De Vis has remarked,[6] the Coptic version of the Homily is a paraphrase rather than a translation of the Greek. The new fragments bear out this view; for though Frag. 1 *recto* follows the Greek fairly closely, the presence of Angels at the death-bed, on which the Coptic lays stress (Frag. 1 *verso*—2 *recto*), is there barely suggested by the words:. . .*ἀγγέλους φοβεροὺς τὸ δάνειον τῆς ψυχῆς σου ἀπαιτοῦντας. ἐὰν μὲν ᾖ τιμῆς ἄξια πεποιηκυῖα ἡ ψυχή, ὑπὸ τῶν ἀγγέλων δορυφορηθήσεται· ἐὰν δὲ ἀνίλεως πρὸς τοὺς ὁμοφύλους πένητας ἀνατραφεῖσα, ἀνίλεως κατακριθήσεται.*

1 The heading is written in yellow-brown ink (as is the note or rubric ϣⲟⲣⲡⲓ (*sic*), inscribed on the extreme upper edge). The faded quire-number ϣ has been retraced in black ink by a later hand. The half-petition ⲡⲁⲓ ⲡⲁⲡ corresponded to ⲓⲥ ⲡ☧ⲥ on the opposite (left-hand) page.

2 The upper and left margins have been cropped, doubtless to supply material for bookbinders, as also the left margin of Frag. 1.

3 See *P.G.* LX, 767–8. It is not found in the Armenian collection of sermons by Severian: see Aucher, *Severiani . . . Homiliae* (Venice, 1827).

4 See the edition by H. De Vis, *Homélies Coptes de la Vaticane*, pp. 198 ff. Unfortunately De Vis says nothing about the Coptic pagination of the Vatican fragment.

5 See Introduction, § 4.

6 ed. cit., p. 198.

Frag. 1 (Cairo, no. 3[A]).

ⲛ̣ⲏ ⲉⲧⲕⲱϯ ⲉⲣⲟⲕ ⲉⲕⲛⲁⲩ ⲁ̣ⲉ̣	.]...ⲡⲓⲧⲉⲗⲟⲥ[1] ⲉⲧⲁⲩⲓ̈ ⲛⲥⲱⲥ
ⲉ ⲡⲉⲕⲱⲫⲣ ⲡⲉⲙ ⲡⲉⲕⲥ̣ⲛ̣ⲟ̣[ⲉ-	ⲛⲧⲟⲩ]ⲟ̣ⲗⲥ ⲉⲣⲁⲧⲫ ⲙⲡⲓⲣⲉⲫϯ-
ⲛⲏⲥ ⲉⲩⲟ̄ⲣⲓ ⲉⲣⲁⲧⲟⲩ ⲉⲣⲟ[ⲕ ⲉⲩ-	ⲣⲁⲛ] ⲙⲫ̄ϯ
ⲣⲓⲙⲓ ⲉⲣⲟⲕ	..]ⲟ̣ ⲣⲱⲫ ⲟⲩⲯⲩⲭⲏ ⲛ̈ⲁⲁⲡⲁⲓ
ⲟⲩⲟⲩ ⲙ̄ⲙⲟⲛ ⲣⲗⲓ ⲛ̈ⲉⲟⲛⲉⲓⲁ̣ ⲱ[ⲱⲡⲓ	...] ⲉⲃⲟⲩⲛ ⲉ ⲡⲉⲥⲱⲫⲣ ⲛ̈-
ⲛⲁⲕ ⲃⲉⲛ ⲡⲟⲩⲣⲓⲙⲓ ⲉⲩⲭ[ⲟⲩⲱϯ	ⲩⲉⲡⲟ]ⲥ ⲉⲧⲉ ⲡⲓⲣⲏⲕⲓ
ⲉ ⲡⲓⲡⲓⲣⲓ ⲉⲑⲛⲏⲟⲩ ⲉ ⲡⲱⲱ̣[ⲓ ⲉⲃⲟⲗ-	ⲛⲉ]
ⲃⲉⲛ ⲡⲉⲕⲱⲁⲓ ⲉⲩⲱ[ⲑ]ⲟ̣ⲣⲧⲉⲣ	.]ⲁⲣⲉ̣[..] ⲉⲧⲁⲩⲓ ⲛⲥⲱⲥ ϯⲣⲟϯ ⲛⲁⲥ
ⲃⲉⲛ ⲟⲩⲙ̄ⲕⲁⲣ ⲛ̣ⲣⲏⲧ	.. ⲁⲱ[.]ⲓⲉ ⲉⲧⲓ ⲉⲩⲓⲛⲓ ⲙ̄ⲙⲟⲥ
ⲉⲑⲃⲉ ⲡⲓⲃⲓⲥⲓ ⲛⲧⲉ ⲡⲓ̈ⲱⲱ[ⲛⲓ ⲉⲧ-	ⲉⲃⲟⲗ]ⲃⲉⲛ ⲡⲉⲥⲥⲱⲙⲁ ⲡⲉⲃⲓⲏⲛ
ⲣⲟⲣⲱ ⲉⲧⲭⲏ ⲣⲓϫⲱⲕ	ⲛ̄ⲧⲟⲩⲣⲓⲧⲥ] ⲉ ⲡⲓⲭⲁⲕⲓ ⲉⲧⲥⲁⲃⲟⲗ
ϫⲓ ⲛ̈ⲱⲫⲣⲓ ⲉⲧⲕⲱϯ	ⲡⲓⲙⲁ ⲉⲧⲉ ⲫⲣⲓⲙⲓ] ⲫⲁⲱⲱⲛⲓ ⲙ̄-
ⲙⲓ	ⲙⲟⲩ ⲡⲉⲙ ⲡⲓⲥⲟⲉⲣ]ⲧⲉⲣ ⲛⲧⲉ
Ⲟⲩⲟⲩ ..[	ⲛⲓⲡⲁϫⲣⲓ]
ⲛⲟⲥ[	. . . .] . . .

* * *

[1] *sic* (not ⲡⲓⲁⲩⲧⲉⲗⲟⲥ): ⲉ is added above the line by a second hand.

× Recto

×...which surround thee, when thou beholdest[1] thy friends and thy kindred standing by thee lamenting for thee; and no help cometh to thee through their weeping, as they watch the breath[2] which goeth up from thy nostril, convulsed with grief because of the anguish of the heavy sickness which lieth upon thee;...

* * * * * *

× Verso

×...at the last when they[3] come for it (*sc.* thy soul) to take it away to God the Judge...a soul pitiless towards its race-fellows, that is, the poor,[4]...when they come for it, I fear..., while they are still bringing it forth from its wretched body to cast it into the outer darkness where there shall be weeping and gnashing of teeth,[5]...

* * * * * *

1 = *P.G.* LX, 767 ὅρα τοὺς κύκλῳ σου περιεστῶτας φίλους, γείτονας, συγγενεῖς &c.

2 Or 'the spirit which goeth up from,' &c.

3 *sc.* the Angels who separate soul and body (cp. Frag. 2).

4 Cp. the Greek ἐὰν δὲ ἀνίλεως πρὸς τοὺς ὁμοφύλους πένητας &c. (quoted in the Introductory Note).

5 *Matth.* VIII, 12.

Frag. 2 (Cairo, no. 3).

мперфорат є пасѡма а̣[ллα
χατ поγкоγхі псноγ н̣-
таєрметаноіт
крєхрѡх кпєрпі кѳ̣.[
ѝрапѳ̣ноγ̈ї єѳроγпаі па[к
Тоте λοιποη αγѡαπсѡ[тєм
є паі ѝхє пιαγγєλος
тоте ѡαγхос нап
Ѯє ѡ̄ ϯхоѳі мѱγχн ѡ̣ ϯ[...?
ппоγпаі нас
пιєроот тнроγ ѝте пєѡ[пѣ
аρєαιтоγ єρєє̣рамєλ[нс
оγоѯ ϯноγ єρєоγѡѡ [є ермет-
аноιт
Ш ϯѱγχн ιєѯєп паі наγ[. . .
пѯє φоγѡιпі мпє.[. . . .
ϯноγ аγхѡк єѳ̣ол [пѯє пі...
пі аγѣѡпт ѝх[є пі-
ѣісі
Ⲁ]ϥєркελєγιн ѝхє [. . .
φωρϫ єѳ̣ол О[. . . .
ѡ̄ ϯѱγχн оγ[. . .
ϯ ϱαп єро є пі̣[... ѝє-
пєϱ κατα πєϱѳ̣[н-
оγ̈ї
Ⲓмоп нтак м̄[
поγϱєлпіс [ѣєп пісноγ єтєм-
маγ ноγ ϩ [. . . . .
ⲁⲗ]ⲗⲁ..[. . . . . .
* * *

ѣєп о]γмєѳмні пасноγ єп-
сѡт]ϩм є паі м̄паі рнϯ
Ѣєп] ѳγіѡс маρєпєраѡпі-
ζєс]ѳє єѳѣє ϯоγноγ ѐтєм-
маγ]
Ⲥіпа] нтєпχємтєп єпсєѣ-
тѡ]ṭ кап єѡѡп тєпсγпн-
ѳіа]ṭє єєрпоѳі
Оγоϩ] маρєнтасѳоп оγоϩ
маρє]ноі єхѡп єпєрмєта-
ноιп]
мпє]ρсѡρєм пасноγ ϥѡоп
пѯє пі̣ма нϯ̣ап оγоϩ ніко-
ⲗαсιс] ϱапщα єпєϩ
пє]
оγχρѡм] оγатѳєпо пє
оγϥєнт] оγатєпкот пє
оγχакі] ϥтємѳѡм
паі ни єтѣєп] нітартарос
пі̣ма єт ѝ̣ѣнтϥ п]ірімі
. . . . . пєм пі]сѳєртєр ѝтє
ппαχρі]
Ⲥѡтєм γαр є пн є]ṭ а п̄σ̄т̄ ϫос єϥ-
ϯсѣѡ ѐхєп п]аі тнроγ ѣєп
пιєтаγγєλιоп] Оγоϩ оγат-
μєѳноγϫ нѳоϥ пє]
Пєхаϥ γαр ϫє пка]ρі пасіпі оγо[ϩ
піφноγ̈ї ϱѡоγ пас]іпі
. . . . .]ϯтн
* * *

× *Recto* [The soul will say to the Angels of death] ×"Do not separate me from my body, but leave me a little while that I may repent."[1] Thou art distressed, thou grievest, thou [recallest ?] thy deeds, that they may have mercy upon thee.

Then when the Angels hear these things, they say unto us:[2] "O wretched soul! O miserable (soul)! All the days of thy life thou didst spend in heedlessness; and now thou desirest to repent. O soul, from henceforth the light of thy...[is gone ?], ended now are [pleasures ?], afflictions draw nigh. [God ?] hath commanded (us) to separate (thee from thy body)...O soul, a...will pass judgment on thee for ever (?) according to thy works." Thou hast not...of hope at that time to repent, but...

* * * * * *

× *Verso* [Since we shall be dismayed] ×of a truth, my brethren, when we hear such things as these, let us make haste to strive because of that time that we may find ourselves prepared, even if our habit be to sin, and let us return and take upon us to repent. Be not deceived, my brethren: there is the Place of Judgment, and the punishments are everlasting—fire that is not quenched, the worm that dieth not, thick darkness.[3] These are the things that are in Tartarus, the place wherein shall be weeping and gnashing of teeth.[4] For harken to those things which the Lord saith in His teaching on all these matters in the Gospel—and He is infallible, for He said: "The earth shall pass away and the Heavens also shall pass away..."[5]

* * * * * *

1 Cp. *Apophth. Patr.*, Sisoes XIV (*P.G.* LXV, 396), where Sisoes says: ἰδού, ἄγγελοι ἦλθον λαβεῖν με, καὶ παρακαλῶ ἵνα ἀφεθῶ μετανοῆσαι μικρόν. (Sisoes XLIX is a variant of the same anecdote.)

2 For the beings who attend on death-beds cp. the Boh. *Life of Pisenti* (extract *ap.* Budge, *Copt. Apocrypha*, p. 329). For what follows cp. the reproaches of the Guardian Angels in the *Apocalypse of Paul* (Budge, *Misc. Copt. Texts*, p. 556).

3 = *P.G.* LX, 768: ὅρα μοι τὸν σκώληκα τὸν ἀκοίμητον κ.τ.λ.

4 *Matth.* VIII, 12.

5 *id.* XXIV, 35.

HOMILETIC FRAGMENTS

B. GREGORY THEOLOGUS

Homily on Christian Charity.

Parchment. A single leaf (Cairo, no. 63), 33 × 27.5 cm., paged (ⲕⲍ), ⲕⲏ,[1] 34 lines to the page. The script (see Plate XIV A) is regular, square, and of good size: it is perhaps identical with the hand of No. XVI, Frags. 1, 2. Owing to decay the leaf is riddled with innumerable holes.

The text corresponds to the Greek of Migne's *P.G.* XXXV, 860 B *καὶ μάρτυς τῆς πίστεως* Ἀβραάμ *to* 860 A *καὶ μαρτυροῦσι* Μωϋσῆς *καὶ* Δαβίδ. Further leaves from the same MS. are:—(ⲗⲁ), ⲗⲉ (*Cod. Tisch.* XXIV, 8:= 861 C *to* 864 B of the Greek text); ⲗⲩ, ⲗⲁ (*id.* XXV, 4);[2] and (ⲍⲩ), ⲍⲁ (Rylands Library, *Copt.* no. [42] 437).[3] The text of the Cairo leaf is here printed in full, since the frail original is liable to break up; but considerations of space forbid the publication of the other leaves.

(Cairo, no. 63).

ⲕⲏ

Ο[ⲩⲟ]ⲩ ⲡⲓⲛⲁⲩⲧ ⲙⲉⲛ ⲅⲉⲣ ⲙⲉⲑⲣⲉ
ⲃⲁⲣⲟⲩ ⲛ̈ⲁⲉ ⲡⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲁⲃ-
ⲣⲁⲁⲙ ⲉ ⲁⲩⲟⲙⲁⲓⲟ ⲉⲃⲟⲗϩⲓⲧⲟⲧⲩ
Ⲫⲣⲉⲗⲡⲓⲥ ⲁⲉ ⲅⲉⲣ ⲙⲉⲑⲣⲉ ⲃⲁⲣⲟⲥ ⲛ̈-
ⲁⲉ ⲉⲛⲱⲥ ⲫⲁⲓ ⲧⲁⲣ ⲛⲉ ⲡⲓⲱ[ⲟⲣⲡ]
ⲉⲧⲁⲩⲉⲣⲣⲉⲗⲡⲓⲥ ⲉⲩ[.]..ⲉ ⲙ̄ⲫ[ⲣⲁ(ⲛ)]
ⲙ̄ⲡⲥ̅[ⲥ] ⲟⲩⲟⲩ ⲙⲛ [ⲉⲑ]ⲟⲩⲁⲃ ⲧ[ⲏ-
ⲣⲟⲩ ⲉⲧⲁⲩⲱⲉⲛ ⲃ[ⲓⲥⲓ] ⲭⲓⲧⲉⲛ ϯ-
ⲭⲉⲗ[ⲡ]ⲓⲥ
Ⲫⲁⲓⲁⲙⲓ ⲁⲉ ⲭⲱⲥ ⲅⲉⲣ ⲙⲉⲑⲣⲉ ⲉⲑ-
ⲃⲏⲧⲥ ⲛ̈ⲁⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ[ⲑ-
ⲟⲩⲁⲃ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲫ̄[ϯ
ⲛⲉ ϯⲁⲓⲁⲙⲓ
Ⲛⲁⲓⲉ ϯⲙⲉⲧⲙⲁⲓ ⲱⲉⲙⲙⲟ ⲟⲩⲟⲩ
ⲅⲉⲣ ⲙⲉⲑⲣⲉ ⲃⲁⲣⲟⲥ ⲛ̈ⲁⲉ ⲡⲓⲑ[ⲙⲏ]ⲓ
ⲗⲱⲧ ⲫⲁⲓ ⲛⲁⲩⲱⲟⲩ ⲃⲉⲛ ⲥⲟ-
ⲍⲟⲙⲁ [ⲁ]ⲗⲗⲁ ⲛⲉ ⲟⲩⲥⲟⲍⲟⲙⲓⲧⲏⲥ
ⲁⲛ ⲛⲉ ⲃⲉ[ⲛ ⲛ]ⲉⲩⲥⲙⲟⲧ
Ⲟⲙⲟⲓⲱ[ⲥ ⲁⲉ] ⲟⲛ ⲣⲁⲁⲃ ϯⲡⲟⲣⲡⲏ
ⲉⲣ ⲙⲉⲑ[ⲣⲉ ⲉ] ϯⲙⲉⲧⲙⲁⲓ ⲱⲉⲙ-
ⲙⲟ
ⲑⲁⲓ ⲉ̈ⲧⲁⲥⲡⲟⲣⲉⲙ ⲉⲑⲏⲧⲥ ⲟⲩⲟⲩ
ⲉⲩⲑ[ⲙ]ⲁⲓⲟ ⲙ̄ⲙⲟⲥ ⲃⲉⲛ ⲛ̈[ⲓⲣⲡ]ⲁⲫⲏ
ⲉⲑⲏⲧⲥ
Ⲛⲁⲓⲉ ϯⲙⲉⲧⲙⲁⲓ ⲥⲟⲛ ⲑⲁⲓ ⲉⲧⲁⲩ-
ⲉ[ⲣ] ⲙⲉⲑⲣⲉ ⲉⲑⲏⲧⲥ ⲛ̈ⲁⲉ ⲡⲉⲡ-
ⲥ̅ⲧ ⲓ]ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩ ⲙⲟⲛⲟⲛ ⲧⲁⲣ
ⲁ]ⲉ ⲁⲩⲁⲓⲧⲉⲛ ⲛ̈ⲥⲟⲛ ⲛⲁⲩ ⲁⲗⲗⲁ
ⲁⲩⲉⲣⲁⲡⲉⲭⲉⲥⲟⲉ ⲟⲛ ⲉ ⲙⲟⲩ ⲃⲁ-
ⲣⲟⲛ ⲧⲏⲣⲟⲩ
Ⲛⲁⲓⲉ ϯⲙⲉⲧ[ⲙⲁⲓ] ⲣⲱⲙⲓ ⲛ̈ⲑⲟⲩ ⲟ(ⲛ)
ⲡⲉⲡⲥ̅ⲧ ⲓⲏ̄[ⲥ ⲡⲭ̄]ⲥ̄ ⲡⲉ ⲡⲓⲙⲉⲣⲉ
ⲛ̈ⲧⲉ ⲧⲁⲓ ⲁ[ⲣ]ⲉⲧⲏ ⲃⲉⲛ ⲡⲁⲓⲡ-
ⲟⲣⲉⲩⲙⲁⲓ ⲡⲉ ⲡⲓⲣⲱⲙⲓ ⲙ̄ⲙⲁⲧⲁⲧⲩ ⲁ(ⲛ)

.]ⲁⲉ ⲉ ⲭⲁⲣⲫ[ⲛⲟ]ⲩⲓ ⲛ̈ⲁⲛ .[....
ⲛ̈ⲧⲉⲩⲉⲣ ⲭⲙⲟⲧ ⲛⲁⲩ ⲡ.ⲉ.ⲭⲣ.ⲱⲛ
ⲕⲉⲧ ⲟⲛ ⲉ.ⲉⲟ.ⲟ..ⲉ
Ⲁ[ⲗⲗ]ⲁ ⲃⲉⲛ ⲡⲁⲓⲡⲟⲣⲉⲩⲱⲟⲩⲓ ...
...]ⲉϫⲏⲡⲓ ..ⲛⲁⲉ ⲛⲟⲥ̅.....
. . . . ⲟⲩⲙⲱⲓⲧ ⲑ ...ⲱⲓⲧ
..]ⲧⲉ ϯⲁⲑ[.]..ⲙⲉⲁ ⲉⲑⲡⲁ[.]ⲓⲧ ⲡⲉ-
.].ⲣⲱ ⲉⲧⲭ[..]. ⲡⲉ
Ⲏ[ⲁ]ⲡⲉ ϯⲙⲉⲧⲣⲉⲭⲱⲟⲩ ⲛ̈ⲭⲏⲧ
ⲡ]ⲁⲟⲩ ⲓⲟ ⲧⲁⲣ ⲟⲛ ⲡⲉⲡⲥ̅ⲧ ⲡⲉ ⲉⲧⲉⲣ
ⲙ]ⲉⲑⲣⲉ ⲃⲁ ⲧⲁⲓ .... ⲙⲟⲡⲟⲛ ⲁⲉ
ⲁ]ⲭⲉⲣ ⲉⲃⲟⲗ [..] ⲙ̄ⲡⲉⲧⲣⲟⲥ ⲃⲉⲛ
ⲡ]ⲓⲡⲟⲣⲉⲩⲟⲓⲟⲩⲓ ⲃⲉⲛ ⲧⲥⲏⲩⲓ
ⲁⲗⲗⲁ ⲁⲭⲧⲏⲓ ϥⲙⲁϣϫ ⲟⲛ ⲙ̄ⲫⲏ
ⲉⲧ]..ⲧⲧⲉⲣⲃⲉ.... ⲡⲉⲩⲙⲁ ⲛ̈-
ⲕ]ⲉⲥⲟⲛ
Ⲟⲙⲟⲓⲱⲥ ⲟ[ⲛ] ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲓⲙⲁ-
ⲑⲏⲧⲏⲥ ⲡⲧⲉ.[...].[..]. ⲁⲭⲧⲁ-
ⲭⲟ ⲉⲣⲁⲧⲥ ⲟⲛ ⲛ̈ϯⲙⲉ[ⲧⲣ]ⲉⲩⲱⲟⲩ
ⲛ̈ⲭⲏⲧ ⲃⲉⲛ ⲡⲁⲓⲡ[ⲟⲣ]ⲉⲭⲧⲱϣⲭ
ⲃⲁ ⲡⲏ ⲉⲧⲁⲩⲣⲓ ⲱⲟⲓ ⲉⲣⲟⲩ
Ⲛⲁⲓⲉ ϯⲙⲉⲑⲣⲉⲙⲣⲁⲩϣ ⲡⲉⲡⲥⲱ-
ⲧⲏⲣ ⲁⲭⲧⲁⲭⲟ ⲉⲣⲁⲧⲥ ⲡⲉ[.] ⲉⲩ-
ϫⲱ ⲙ[ⲙ]ⲟⲥ
ϫⲉ ⲁⲣⲓ[ⲉ]ⲙⲓ ⲉⲃⲟⲗ ⲙ̄ⲙⲟⲓ ϫⲉ ⲁ[ⲡ]ⲟⲕ
ⲟⲩⲣⲉⲙⲣⲁⲩϣ ⲟⲩⲟⲩ ϯⲟ[ⲉ]ⲃ[ⲓ-
ⲛⲟⲩϯ ⲃⲉⲛ ⲡⲁⲭⲏⲧ
Ⲥⲥϧⲛⲟⲩϯ ⲁⲉ ⲟⲛ ⲉⲑⲏⲧⲩ ϫ[ⲉ
ⲭⲡⲁϣⲟⲛⲏⲛⲓ ⲁⲛ ⲟⲩⲁⲉ ⲭⲡⲁ-
ⲱϣ ⲉⲃⲟⲗ ⲁⲛ ⲟⲩⲁⲉ [ⲙ]ⲙⲟⲛ ⲭⲗ[ⲓ
ⲡⲁⲥⲱⲧⲉⲙ ⲉ̄ ⲧⲉ[ⲭⲥ]ⲙⲛ ⲃⲉⲛ ⲡⲓ-
ⲡⲗ[ⲁ]ⲧⲓⲁ
Ⲡⲱ[ⲧ]ⲥⲛⲉ ⲁⲉ ⲟⲛ ⲛⲉⲙ ⲁⲁⲧⲓⲁ ⲡ-
ⲥⲉⲉⲣⲙⲉⲟⲣ[ⲉ] ⲃⲁⲣⲱⲟⲧ ⲁⲉ ⲁⲧ-

1 Some short work must have preceded this homily, for the lost beginning (cp. the Greek) together with the title can have occupied only a single leaf (two pages).

2 For the Tischendorf fragments see Leipoldt, *loc. cit.*, pp. 390, 401, where, however, they are not identified.

3 See Crum, *Rylands Cat.*, p. 217. This leaf is clearly part of Tattam's find.

× (p. 27) ×And unto Faith beareth witness the Patriarch Abraham who was justified because of it.[1] And unto Hope beareth witness Enôs—for he was the first who hoped, calling on the name of the Lord,[2]—and all the holy ones who suffered affliction in hope. And unto Charity also beareth witness the holy Apostle, saying, "God is Love."[3]

Excellent is the love of strangers; and unto it beareth witness righteous Lot. This man was (dwelling) in Sodom, but he was not a man of Sodom in his conduct. Likewise also Rahab the harlot beareth witness unto love of strangers—she who was delivered because of it and was justified in the Scriptures[4] because of it. Excellent is the love of brethren unto which Our Lord Jesus the Christ beareth witness. For not only hath He made us His brethren, but also He endured death for the sake of us all. Excellent is the love of mankind.

× p. 28 He again, Our Lord Jesus the Christ, is witness unto this virtue in that He not only loved Man × . . . works of . . . . . that He might give grace unto him . . . ; but in that He, the Lord, became . . . a way . . .

Excellent is long-suffering. For it is He again, Our Lord, who beareth witness unto this (virtue). For [not] only did He . . . Peter when he smote with the sword, but also He restored his ear unto him (Malchus) . . . into its place again. Likewise also Stephen the disciple of . . . also exalted long-suffering in that he prayed for them who stoned him. Excellent is meekness. Our Savior exalted it, saying: "Learn of Me, for I am meek and lowly in My heart."[5] And again it is written concerning Him: "He shall not strive nor cry; neither shall any man hear His voice in the streets."[6] And Moses also and David . . .

1 See *Romans* IV, 22.
2 Cp. *Gen.* IV, 26.
3 1 *John* IV, 8.
4 See *Hebr.* XI, 31.
5 *Matth.* XI, 29.
6 *Isaiah* XLII, 2; *Matth.* XII, 19.

C. *On the Long-suffering of Christ.*

Parchment. A half-leaf and an almost complete leaf, 29.2 × 21.4 cm. (Cairo, no. 69), from a single MS. The written column measures 22.5 × 13.5. A vertical guide-line is drawn to the left of the column and horizontal guide-lines for every other line of the text. The holes made by the pins for setting the ruler are clearly visible in the margins. The hand (see Plate XVI A) is small and very regular and may be assigned to the eleventh century.

The Homily to which these fragments belonged is probably of Greek origin, but I have failed to identify it. Possibly further fragments of the same text may be extant in the Tischendorf collection at Leipzig, in the Vatican, or elsewhere.

The sequence of our two fragments is uncertain. It is possible that Frag. 1 *verso* is actually part of the peroration.

Frag. 1 (Cairo, no. 69).

Наі тнроу ⲁϥχⲁ мⲁ ⲛ̄ωоу ⲉ̀ⲣо-
роукоτоу ϩⲁроϥ - оуоϩ
пτⲉϥχω ⲛ̄ωоу ⲉ̀ϧоλ - ⲉ̀ϥоу-
ⲱⲙ ⲛ̄ιτⲁсⲑо ⲛ̄τⲉ пιρωмι
ⲉ̀ϧⲏⲉ ϥаι ⲁϥωоу ⲛ̄ϩнτ ⲙⲁ-
τⲉϥсоττⲉⲛ ⲉ̀ϧоλϧⲉⲛ ✝-
мⲉτⲙⲁмⲙⲉ ⲓ̈ⲁωλоⲛ ⲛ̄ⲉϥλн-
оу -
пем пιϧωτⲉⲃ - пем . пιпорпⲓа
пем пισιоуⲓ̈ - пем пιмⲉⲑпоуⲭ
пем пιρⲉϥ✝ ϥаϧρι ⲛ̄ϩιк -
пем пιсωϥ тнроу ⲉ̄т ⲁ пι-
ⲇιаϧоλос соρоу ⲉ̀ϧо[λ пϧн-
тⲉⲛ - ⲉⲟϧⲉ ϥаι ⲁϥϛ[
ⲙⲁτⲉϥсоττ[ⲉⲛ
тⲁ . ϫτн . [
Ⲇ[ⲁ]ϧⲓⲇ ⲁ[ⲉ
* * *

пн ⲉт ⲁⲩпⲁу ⲉ̀ρωоу пем пн
ⲉτⲉ пⲥⲉпⲁу ⲉ̀ρωоу ⲁⲛ
Ⲓ̈τⲉ пιⲑⲣопос - ⲓ̈τⲉ пιмⲉтⲟⲩ
Ⲓ̈τⲉ пιⲁρχн - ⲓ̈τⲉ пιⲉϫоυсⲓⲁ -
ϩⲁпⲉϧоλρⲓτоτϥ тнроу ⲛ̄ⲉ
оуоϩ ⲛ̄ⲑоϥ ⲉτϧⲁхωϥ ⲛ̄оυо(ⲛ)
пιϧⲉⲛ
Ϩωϧ ⲁⲉ пιϧⲉⲛ пⲁυоϩι ⲉ̀ρⲁτоу
ⲛ̄ϧρнι ⲛ̄ϧнτϥ ⲉ̄τⲉ пⲑоϥ пⲉ
✝ⲁρχн пιⲙⲁмιсι ⲉ̀ϧоλϧⲉⲛ
пн ⲉⲑмωоυτ ϩιπⲁ ⲛ̄τⲉϥⲙⲱ-
пι ⲉ̀ϥоι ⲛ̄ρоυιт ϧⲉⲛ ϩωϧ пιϧⲉ(ⲛ)
. . .] . ✝ⲙⲁ✝ ⲉ̀ⲙⲱⲟⲛ ⲛ̄ϧ̣[н]тϥ
. . . . п]ⲗнρωмⲁ тнρϥ ⲛ̄τⲉ ✝-
мⲉⲑпоυ✝ . . .] оυоϩ ⲉ̀ϧоλρⲓто-
т]ⲛ̄τⲉⲛ ⲉ̀ϧоυⲛ
* * *

ˣUnto all these He gave opportunity that they might turn unto Him and that He might forgive them, since He desires the return of mankind. For this reason He showed long-suffering that He might deliver us from the vain worship of idols, and from murders, and fornications, and thefts, and falsehoods, and sorceries, and all the abominations which the Devil spreadeth abroad among us. For this cause He . . . that He might deliver us . . . But David . . . ˣ *Recto*

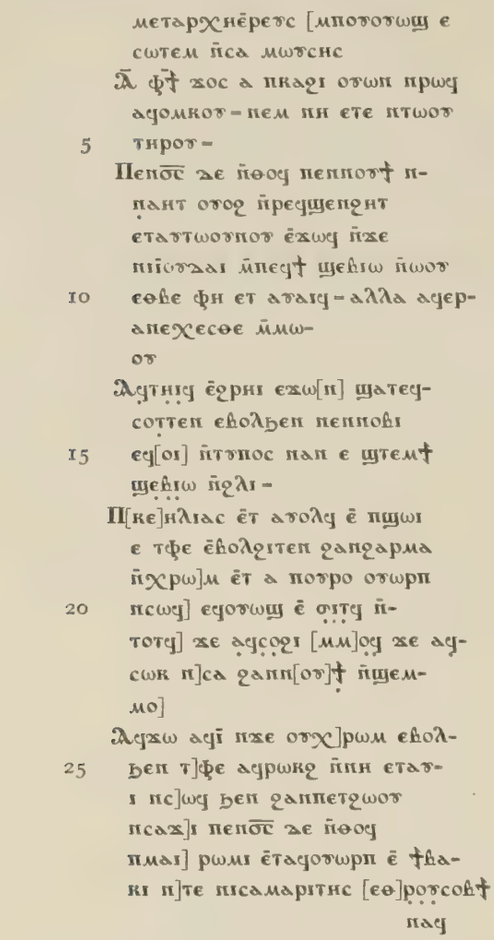
* * * * * *

. . . ˣthose things which are seen and those which are unseen, whether Thrones, or Dominions, or Principalities, or Powers, are all through Him and He is above them all, every one. ˣ *Verso*

Now all things were established in Him since He is the Beginning, the First-Born from the dead, that He might be the first in all things . . . good pleasure, since in Him . . . all the fullness of the Godhead[1] and through Him . . .

1 For the *verso* generally cp. *Colossians* I, 16 ff.; II, 9.

Frag. 1 (Cairo, no. 69).



μεταρχηερεγς [μποτοτωϣ ε
cωτεμ ῆca μωτcηc
Ⲁ ϕ† ϫος ⲁ ηκⲁϩι ⲟⲩⲱⲛ ηρωϥ
ⲁϥομκοτ-ηεμ ηη ετε ητωοτ
5 τηροτ-
Πεηⲟ̅ⲥ̅ ⲁε ῆⲟⲟϥ πεηηοτ† η-
ηⲁητ ⲟⲩⲟϩ ῆρεϥϣεηρητ
ετⲁⲩτωοτηοτ ⲉϧⲱϥ ῆⲁε
ηιῖⲟⲩⲁⲓ ⲙ̄πεϥ† ϣⲉϩιω ῆωοτ
10 ⲉⲟⲃⲉ ϕη ⲉⲧ ⲁⲩⲁιϥ-ⲁⲗⲗⲁ ⲁϥερ-
ⲁπεχεcⲟⲉ ⲙ̄ⲙⲟ-
ⲟⲩ
Ⲁϥτηιϥ ⲉ̄ⲣηι ⲉϫⲱ[ⲛ] ϣⲁⲧⲉϥ-
cοττεη ⲉⲃⲟⲗϧⲉη πεηηοⲃι
15 ⲉϥ[ⲟι] ῆⲧⲩηοc ηⲁⲛ ⲉ ϣⲧⲉⲙ†
ϣⲉϩιω ῆⲣⲗι-
Π[κⲉ]ηⲗⲓⲁc ⲉ̄ⲧ ⲁⲩⲟⲗϥ ⲉ̄ ηϣωι
ⲉ ⲧⲫⲉ ⲉ̄ⲃⲟⲗϩιτⲉη ⲣⲁⲣⲁⲣⲙⲁ
ῆⲭⲣⲱ]ⲙ ⲉ̄ⲧ ⲁ ηⲟⲩⲣⲟ ⲟⲩⲱⲣⲡ
20 ηⲥⲱϥ] ⲉϥⲟⲩⲱϣ ⲉ̄ ⲟ̣ⲩ̣ⲧ̣ϥ̣ ῆ-
τοτϥ] ⲉ ⲁϥ̣ⲥ̣ⲟ̣ⲣ̣ⲓ [ⲙⲙ]ⲟ̣ϥ̣ ⲉ ⲁϥ-
cωκ ⲛ̣]ⲥⲁ ⲣⲁⲛⲛ[ⲟⲩ]† ῆϣⲉⲙ-
ⲙⲟ]
Ⲁϥⲭω ⲁϥⲓ ⲛⲁⲉ ⲟⲩⲭ]ⲣⲱⲙ ⲉⲃⲟⲗ-
25 ϧⲉⲛ ⲧ]ⲫⲉ ⲁϥⲣⲱⲕϩ ῆⲛⲓⲛ ⲉⲧⲁⲩ-
ⲓ ⲛⲥ]ⲱϥ ϧⲉⲛ ⲣⲁⲛⲛⲉⲧⲣⲱⲟⲩ
ⲛⲥⲁⲭ]ⲓ ⲡⲉⲛⲟ̅ⲥ̅ ⲁⲉ ῆⲟⲟϥ
ⲙⲙⲁⲓ] ⲣⲱⲙⲓ ⲉ̄ⲧⲁϥⲟⲩⲱⲣⲡ ⲉ̄ ⲧϧⲁ-
ⲕⲓ ⲛ]ⲧⲉ ⲛⲓⲥⲁⲙⲁⲣⲓⲧⲏⲥ [ⲉⲑ]ⲣ̣ⲟ̣ⲩ̣ⲥⲟⲩ†
ηⲁϥ

ⲉⲧⲉ ⲙⲡⲟⲧ]ϣⲟⲡϥ ⲉⲣⲱⲟⲩ
Πεϫⲉ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲁϥ-ⲡⲉⲙ ⲓⲱⲁⲛ-
ⲛⲏⲥ ϫⲉ ϫⲟⲩⲱϣ ῆⲧⲉⲡϫⲟⲥ
ⲛⲧⲉϥⲓ̈ ⲛⲁⲉ ⲟⲩϫⲣⲱⲙ ⲉ̄ⲃⲟⲗ-
5 ϧⲉⲛ ⲧⲫⲉ ⲛⲧⲉϥⲣⲟⲕⲣⲟⲩ-
Ⲁⲩⲉⲣⲉⲡⲓⲧⲓⲙⲁⲛ ῆⲱⲟⲩ ῆⲁⲉ ⲡⲟ̅ⲥ̅
ⲟⲩⲟϩ ⲙ̄πεϥϫⲁⲩ-ϫⲉ ⲉⲧⲁϥⲓ̈
ⲁⲛ ῆⲁⲉ ⲡϣⲏⲣⲓ ⲙ̄ⲫⲣⲱⲙⲓ ⲉⲓⲭⲉⲛ
ⲡⲕⲁⲣⲓ ῆⲧⲁⲕⲟ ῆⲡⲓⲣⲉⲩⲉⲣⲡⲟⲃⲓ
10 ⲁⲗⲗⲁ ⲉ ⲛⲁϩⲙⲟⲩ-
Ⲁⲡⲁⲩ ⲉ̄ ⲟⲙⲁⲓ ῆⲧⲁⲓ ⲡⲓϣⲧ ⲙ̄ⲙⲉⲧ-
ⲣⲉϥⲱⲟⲩ ῆⲣⲏⲧ ῆⲧⲉ ⲛⲁⲓ ⲡⲟⲩⲧ ῆⲁ-
ⲧⲁⲃⲟⲥ-
Πκⲉⲉⲗⲓⲥⲉⲟⲥ ⲟⲛ ⲉⲧ ⲁ ⲡⲓⲕⲟⲩⲁⲓ
15 ῆⲁⲗⲱⲟⲩⲓ̈ ⲓ̈ ⲉⲃⲟⲗϧⲉⲛ †[ⲃ]ⲁⲕⲓ
ⲁⲩⲥⲱⲕⲓ ⲙ̄ⲙⲟϥ ⲁϥϫⲱⲡⲧ ⲉⲣⲱⲟⲩ
ⲁϥⲥⲟⲩⲱⲣⲟⲩ ϧⲉⲛ ⲫⲣⲁⲓ ⲙ̄ⲡⲟ̅ⲥ̅
ⲡⲉϥⲛⲟⲩ†-ⲁ †ⲗⲁⲃⲟⲓ ⲥⲛⲟⲩ†
ⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲓ̈ⲁⲣϣϣⲏⲛⲓ̈ [ⲁⲩⲱⲙⲕ
20 {ⲛ̣ⲓ} ⲙ̄ⲙ̄ ⲉⲃⲟⲗ ⲛϧⲏⲧⲟⲩ-
Πεηⲟ̅ⲥ̅ ϫ[ⲉ ⲛ]ⲟⲟϥ ⲡⲓϣϫ[ⲛⲟⲙⲁ-
ϧⲧ-ⲉⲧ ⲁ ⲛ̣[ⲓⲣⲁ]ⲡⲉⲣⲉⲧ[ⲙⲥ † ⲕⲟⲩⲣ
ⲛⲁϥ ϧⲉⲛ ⲧ[ⲉϥ]ⲁⲫⲉ ⲉ[ⲁⲥⲱⲕⲓ
ⲙⲙⲟϥ ⲉ̄ⲧ.[..]ⲁ̣ⲩ̣ϧⲱⲛ̣.[.....
25 ⲟⲩⲟϩ ⲁϥⲱⲟⲩ ⲛϧⲏⲧⲟⲩ [ⲙⲡⲉϥ†
ϣⲉϩιω ῆⲱⲟⲩ-ⲕⲁⲧⲁ [ⲛⲥⲁⲭⲓ.
ⲉⲧ ⲁϥⲭⲟⲥ ϫⲉ ⲙⲉⲛⲣⲉ ⲛ[ⲡⲉⲧⲉⲛ-
ϫⲁϫⲓ-ⲟⲩⲟϩ ⲁⲣⲓ ⲡⲉⲟⲛⲁ[ⲡⲉϥ ῆ-
ⲛⲓⲛ {ⲛ} ⲉⲑⲙⲟⲥ† ⲙⲙⲱⲧⲉ[ⲛ

[1] Erased.

[When Korah, Dathan, and Abiram sought after the] ×high-priesthood and would not obey Moses, God spake and the earth opened its mouth and devoured them with all those who pertained unto them.[1] But Our Lord, even Our God Who is merciful and compassionate, when the Jews rose up against Him, did not take vengeance on them because of that which they did unto Him, but refrained from them. He gave Himself for us that He might deliver us from our sins, being an example unto us not to take vengeance upon any man.

Elias also—who was carried up into Heaven by means of chariots of fire—when the King sent after him desiring to seize him because he had rebuked him for following after strange gods, spake, and there came down fire from Heaven and consumed those who came after him with evil words[2]. . . But Our Lord Who loveth mankind—when He had sent to the city of the Samaritans that they might prepare for Him, ×and they did not receive Him among them, and James said unto Him together with John: "Wilt Thou that we bid that fire come forth from Heaven and consume them?"—the Lord rebuked them and did not suffer them, saying: "The Son of Man came not upon the earth to destroy sinners, but to deliver them."[3] Consider the nature of this great long-suffering of this good God.

× *Recto*

× *Verso*

Eliseus also, when the little children came from the city and mocked him, was wroth with them and cursed them in the name of the Lord his God. And two she-bears came forth from the wood [and tare] forty-two of them.[4] But Our Lord Who is full of mercy, when the servants smote Him on the head,[5] mocking Him. . . And He was long-suffering with them and did not take vengeance upon them; according to the word which He spake: "Love your enemies, and do good to them who hate you."[6]

1 See *Numbers* XVI, 1–31.
2 See II *Kings* I, 2 ff.
3 See *Luke* IX, 51 ff.
4 See II *Kings* II, 23 ff.
5 See *John* XVIII, 22 (?).
6 *Matth.* V, 44.

D. *On Fornication.*

Parchment. A single leaf (Cairo, no. 68), 28.6 × 21 cm. (column 24.2 × 15 cm.). The script (see Plate XV B) is large and clear but by no means regular: it is probably not the work of a trained scribe. In the upper margin of the *verso* are traces of a quire-heading with the quire-number $\overline{\text{ⲁ}}$.

The work to which this fragment belonged is probably of Greek origin. It has so far not been identified.

Owing partly to the fading of the ink and partly to the impressions left by adjacent pages, transcription is often very difficult.

(Cairo, no. 68).

ⲁ

ⲁ ϥ̄ⲧ ϣⲁⲛϣ ⲛⲛⲓⲕⲉⲧⲉⲃⲡⲱ-
ⲟⲩ ⲛⲉⲙ ⲛⲓⲣⲁⲗⲁⲧ ⲛⲉⲙ ⲛⲓ-
ⲟⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲟⲁⲙⲓⲟ ⲧⲏⲣϥ
ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲛⲓϣⲧ ⲛ̄ⲛⲟⲃⲓ ⲉ ⲁ-
ⲣⲉⲥⲟⲧⲛϥ ⲛⲉ=ⲁⲛⲟⲕ ⲇⲉ ⲁⲓ-
ϣⲁⲛⲥⲓⲛⲓ ⲛⲧⲁⲛⲁⲩ ⲉ ⲛⲁⲓ ⲙ-
ⲛⲁⲓ ⲣⲏⲧ ϣⲁⲣⲉ ⲧⲁⲯⲩⲭⲏ
ϣⲟⲟⲣⲧⲉⲣ ⲛⲧⲁⲣⲓⲙⲓ ⲉⲭⲉⲛ
ⲡⲧ]ⲁⲕⲟ ⲛⲛⲓⲙⲉⲗⲟⲥ ⲉⲧⲁⲩⲃⲱⲛⲧ
ⲉ ⲁⲙ]ⲉⲛⲧ[1]
.....ⲟ]ⲩ ⲇⲉ ϣⲱⲡⲓ ⲉ̄ⲣⲉ ⲟⲩⲛ ⲛⲁⲓ
ⲡⲟⲣⲛⲓⲁ ⲱ̄ ⲧⲥⲉⲓⲙⲓ ⲕⲁⲧⲁ ⲫⲣⲏⲧ
ⲉⲧ ⲁ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲟⲥ ⲇⲉ
ⲁⲣⲉⲧⲁⲛϩⲟ ⲛⲛⲉⲡⲟⲣⲛⲓⲁ ⲉⲭⲉ(ⲛ)
ⲙⲱⲓⲧ[2] ⲛⲓⲃⲉⲛ :——
Ⲁⲓϣⲱⲡⲓ ⲅⲁⲣ ⲉⲙⲙⲟϣⲓ ⲟⲩⲛ ⲛⲓⲡⲗⲁ-
ⲧⲓⲁ ⲛⲥⲱⲧⲉⲙ ⲉ̄ ⲫⲣⲁⲛ ⲙⲡ$\overline{\text{ⲭⲥ}}$
ⲉⲃⲟⲗϩⲉⲛ ⲣⲱϥ ⲛⲣⲁⲛⲣⲱⲙⲓ ⲉⲩ-
ⲥⲁϩⲉⲙ ⲉⲩⲱⲣⲕ ⲙⲙⲟϥ ϩⲉ(ⲛ)
ⲥⲁⲭⲓ ⲛⲓⲃⲉⲛ ⲉⲧ ⲁⲩⲛⲁϫⲟϥ
ⲟⲩⲟϥ ⲡⲉ ⲉ ⲱⲣⲕ ⲉ ⲡⲧⲏⲣϥ
ⲟⲩⲛ ⲟⲩⲙⲉⲟⲙⲛⲓ ⲙⲁⲗⲓⲥⲧⲁ
ⲉ ⲱⲣⲕ ⲛ̄ϩⲏⲧϥ ⲉ̄ϫⲉⲛ ⲟⲩⲥⲁⲭⲓ
ⲙⲡⲟⲣⲛⲓⲁ ⲓⲉ ⲟⲩⲟⲱϣ̄ ⲉϥϣⲟⲩ-
ⲓⲧ
Ⲥⲥϩⲛⲟⲩⲧ ⲇⲉ ⲛⲛⲉⲕϫⲉ ⲫⲣⲁ(ⲛ)
ⲙ̄ⲡ$\overline{\text{ⲥⲧ}}$ ⲡⲉⲕⲛⲟⲩϯ ⲉ̄ϫⲉⲛ ⲟⲩⲙⲉⲧ-
ⲉϥⲗⲏⲟⲩ=ⲛⲓⲡⲁⲣⲟⲓⲙⲓⲁ ⲅⲁⲣ
ϫⲱ ⲙⲙⲟϥ ⲇⲉ ⲙⲡⲁⲣⲉ ⲭⲁⲛⲥⲫⲟ-
ⲧⲟⲩ ⲉⲩⲉⲛⲉⲟⲩ ⲉⲣϣⲁⲩ ⲛⲟⲩ-
ⲭⲏⲧ
Ⲛⲁϣ ⲡⲣⲏⲧ ⲅⲁⲣ ⲉⲣⲉ ⲡⲓⲣⲁⲛ ⲉⲑⲟⲩ-
ⲁⲃ ⲛⲧⲉ ϥ̄ⲧ ϣⲱⲡⲓ ϩⲉⲛ ⲣⲱϥ
ⲛⲟⲩⲁⲧⲉⲛⲏⲧ ⲛⲉⲙ ⲛⲏ ⲉⲧⲟⲩⲁ-
ϩⲉⲙ

[1]]ⲉⲛⲧ, *MS.* [2] ⲥⲱⲓⲧ, *MS.*

[1] For ⲥⲛⲁⲛⲟⲩ?

[x]He shall come also at His Second Advent appearing in the glory of His Father with His Angels, and He will judge the world in righteousness and will reward every man according to his works which he hath done, whether they be good or whether they be evil.[1] [x] *Recto*

Then is it not a scandal that a woman who has spent her whole life in committing fornication should say, "I am a Christian," and, as the flesh of her body wastes away and she grows old and men cease to esteem

1 Cp. ii *Cor.* v, 10.

her, should take her daughter and set her in her place to seduce others to destruction? Well did Jeremias say:[1] "Thou hadst a whore's forehead: thou hast ⟨not⟩ been ashamed before all men." And this great reproach hast thou taken to thyself. For is it because of urgent need of food and raiment that thou dost commit fornication, and not rather for pleasure? Sufficient is the saying of the Apostle Paul: "Let every woman have
[x] *Verso* her own husband."[2] But if (it be) for the sake of food and raiment, since [x]God provideth for cattle and birds and wild beasts and all creation,[3] what is this great sin which thou hast chosen for thyself? As for me, whenever I seek to contemplate such things, my soul is troubled and I weep for the perdition of the members that draw nigh to Amenti. What hath happened that thou livest in these fornications, O woman? Even as the Prophet saith,[4] thou dost cause thy fornications to flourish in every place.

For I walked in the streets hearing the Name of the Lord (uttered) by the mouth of abominable men who used it as an oath in every utterance which they spake. A fearful thing it is to swear at all; but verily most of all to swear by (the Name of God) in some utterance touching fornication or some vain matter. For it is written: "Thou shalt not take the Name of the Lord thy God in vain."[5] For the *Proverbs* say: "Faithful lips become a heart."[6] For how, when the holy Name of God is in the mouth of a senseless man and of them that are vile...?

E. *Treatise or Homily.*

Parchment. Two fragmentary leaves (Cairo, nos. 42, 64), measuring 34 × 18 and 36 × 28 cm. respectively. Since the hand—a small, very regular uncial—is the same in both, and the numeration of the *versos*, $\overline{\text{ρπϩ}}$, $\overline{\text{ρπϭ}}$, probably indicates pages, the fragments represent two consecutive leaves of a single MS. Possibly further fragments of the same MS. could be identified among the Tischendorf fragments at Leipzig.

The text suggests a Greek original, but this has not been identified. Owing to their imperfect condition, no translation of the fragments is attempted.

Frag. 1 (Cairo, no. 40).

	]..c		$\overline{\text{ρπϩ}}$
	]χa τηρ-		ϩε[ιι
	]ρι εqχη		aιιι[
	]ετσοσι		ιιατ ε.[
5	]...ρεqωω-		ατϩε.[
	].q ατοϥ εϥ-	5	ατϭχημα[
	]τη φη ετεωa.		ιιιωϯ ατϩ[
	.]εϧολριτοτq		ατϩε κεοτaι[
	]ιιιρϧηοτι παγλι		ιιηa ιιτε ιιη ετ[
10	κατασ]τaσις ecοτaϧ ατοϥ		ⲁⲗⲗⲁ ϩωϧ ιιιϧεη.[
	]οτ ριτεη ϯϩρη.. ῆχε	10	ιιιεσκωϯ eqωω[
	]ετ εϧολ ..ος ῆχε ..		ϩοο ωaρος ιι[
	]ϫρολϫ ατοϥ ...		ιιιιa τap ετεμμaγ[
	κ]ατa ιιθοπογ ētaϥa..		ῆϧητq ιιαιιτω[c
15	]ιιαιιτωιι φaι ēτ ερ-		ιιιaτaϩοοιι ιμμaγ- [
	]ιι ῆ.εθιιαιιοϥεμ ε τκε	15	ϭϩε ϯφγcις ϩε ιιε..[
	].q μιιιιιωϯ ιιαγλοc-		ϫομ χη ϧεη τεcιι.ϵ[
	]ωω ιιεθιιαιιεϥ ιιτε ιιιψγχη		ϩγcοιι ιιογωτ ⲁⲗⲗⲁ ⲁ ατ[
	]ιιτaϥ ε ϯωελετ ερωογ		ϵϧογτι ε φογaι φογaι ιιγ[
20	]cωι ecωιιι ϧaτοτc λaγ-		ιιεη.ατρηογ ϭϩε .[
	].ε ϵϧρηι aqτογιιοc ιιωογ ϩε	20	ϵγωοιι ιιϧητεη ιιεμ ιιιιε[
	].ϫω μμοc		.ιϩ[.].φογaι φογaι μμωογ ο[
	]ταωφερι ϴι ϵτιιaγ ε cητ..τa		ιιτε φη ϵτϯογϧ.. ϩεη ιιaιιι[
	]ε caχι ατωιιο ιιaι ϵϧολ ιιρaι-		ιιχε φη ετεμμaγ ϯϯκaι[
			ῖ ϵϧογτι ιιϭοc ϵτεωac ωω[

1 *Jer.* III, 3.
2 I *Cor.* VII, 2.
3 Cp. *Matth.* VI, 25 f.
4 *Ezekiel* XVI, 29?
5 *Exodus* XX, 7.
6 ? *Proverbs* X, 32 or XV, 7.

]ητε ηρακοτχι ϧεη ναι ρηϯ ϙ(ν)
].ар тєппаθєтіан же арκоτ
]..... οτοϥ єсοι ηροτο
]ταϣ[....]λως єрєϯсϣω
]μєηр.οτєс.[
] ϣмоη η[
] єοτηκα[
]....ταιχοχαχι[
].ιη
]ι...ϯ пє ϯφτсιс
]ηсноτ ηιϣєη οτοϥ
ι]ϣєη єсамє[.....]ηι-

ηιαναθοη οτοϥ ηιρϧηοτ.[
ϯψτχн ναι єτορι єратоτ οτϧ[є?
κατα οτκιηϯ єϧοτη єρρα ..[
ϧεη ποτєρηοτ οτοϥ с.[
Φη[..].[...]ηοοс наη а оτη[
[..]οϧ[.о]усмοτ ноτ.[
[о]ϧοϥ натфωπ ηсноτ[
є.асοι ϣмοч οτοϥ[
ммос ан ϧεη ρλι ηсноτ[
οм ϣєη тнрч ϧεη.[
ϣωπ ерос τє.ϯмє[.].[
ηι є тρωοτ ηсναϥ[

Frag. 2 (Cairo, no. 64).

..тєм ни..мос єϧϣ же сєєрθєωριн ан ηρλι
...]ни єтϯ єϧοτη єρρєη тєнφτсιс єψωοη
.....]οϯ ροταη же οτн ασϣαηсωк н-
ϯψτχ[н] ϣιρωмι єϧοτη ётєθωс ϣмєтϣφнр
5 сноτ ниϣєη ϧεη ναϣι етοι ηρτсοη-κατα
ϯмєтнιϣϯ етοι є[ϧο]υη є ηιπєθηαπєч
ϣасєροτο σιсι η[....].х...ϧεη ϯмет-
ϣφнр ηατωω[с.....]ος[..]ммос мєη ναρ
....].асєр.[...]ηрос мιιη ммос нсноτ
10 ниϣєη] ρι[ρ[ен] ϯм[є]ϯϣφнр ητє φη етοσ-
сι[...] Οτοϥ мп[а]сορι ерατс οταє ϣπас-
.....] наι ϣмιηι ηιπєθηαπєч же ёτєс-
.....]ϰ ємιη єϧολ [..]ϯ мπιρηϯ єτєφοι
.....].ηοτρτсοη ηοτωτ
15 Чϣє.а є ητοτс κατα ηιχιηοι єθηηοτ περ-
ροτο нсноτ ниϣєη єψωοη ϧεη ϯмєтнιϣϯ
єτοι ηοτϣωϣ й[ος]ωτ + τєннаτ же ϯноτ
ё ϯщєλєт єτσ[ι] мωιτ нас єϧολριτєη ηιсαχι
..]єη η[н] єτσοсι ριτєη ηιχιηοωι є ηϣωї
20]єт м[φρн]ϯ ϧεη οτма ймοωι єп-
]р + ρλοιοι ναρ єϧρнι
]н ηхє ηιсαχι ριτєη ни-
про]φнтнс пе=пєм нιї єϧ-
]ηιοταρсαρхι ητє ηιπ̄с̄[1] пе=
25]ос єθρєсϧωιτ єϧοτη є ηιοτ-
].єψωπι єпанєс єасοι
ш]ωπι κατα πсмοτ ητσρομ-
[ни
]єθπанєч мπιρηϯ
30 . . η мπιρηϯ ϧεη
є]ϧολϧєη ηιπєσ-
]ϣєτϣφнр

[1] *sic.*

р̄н̄с̄

єθρєсмєї же ϯноτ асєρρнтс є ϧωπτ [є-
ϧοτη є ηιма ймοωι є ηϣωι + єϧϣ ϯ[...].
жω ммос οη йθη єτ астωпс ρнєн[....]?
οτηι=+ οτοϥ θη єτасοτωасι же амни
5 Οταє ναρ φη ёτορι ерατч мπαιρηϯ мπαємοτиϥ
йτοτч ёπєρ ηαє ηа[...]ωοτη οταє φη єτ-
σοсι ρа п̄σ̄с̄ [.....]λ наρρач ϧεη ρλι йсн-
οτ ηαє ηιма[...]ає[.....]аι єτοι ёϧοτη
ё ηιϩρομος єθοτаϥ [...]сϣє ναρ п.[....
10 τωπτєη йсноτ ниϣєη οτοϥ йτєη[.....
кни ёπєч єпϧωπτ ймοη єϧοτη р[.....
ϩρομος
Ϩωсαє маρєпєр...[...] ниϣєη єτєр[.....
наχос же....[..] οτοϥ же амн [.....
15 κατα с.ч ητє пχιηмοωι є ηϣωι є[ч]σι ё-
ϧοτη є ηιєθηαπєч наι рнϯ оη аριноιη ё-
ни єθηηοτ мєπєнсаї єττωмι є ηιсαχι
фн ναρ єθοτаρсαρхι єθρєпϣωπι єпанєч
єϧολϧєη οτаιаι єщ[..] єϧρнι ч.[.]..[..
20 ϧεη οτωπρ єϧολ мπιρ[. . . . .
λος οτοϥ єфєρπар[а
ммос йϧρнι ϧεη таι[
єϧολ ϧεη οτωοτ єтωοτ р[
тєсοι ммοч ιє єсх...[
25 ϣωπι ποτωοτ наρρас ηса[
єщωπ маλιста οτнιϣϯ[
сι=
Ιϩхє же οτκοτχι пе єθρєϥ[
ра=ϩωс же ф[
30 ηι ёροϥ пе=[
.ϣєη ни ёτ[
.]а..ν.[

F. *Four Homiletic Fragments.*

(1) Parchment. Upper portion of a leaf (Cairo, no. 67), measuring 21 × 20 cm. As the heading of the *verso* shows, it was the last leaf in a second quire (each quire containing eight leaves). The outer edge has been cut off (probably for book-binding purposes) and the foot has been torn away. The hand, medium-sized and regular, should probably be assigned to the later tenth or eleventh century. The *recto* is much discolored and the surface in parts abraded, while the *verso* has been bleached by exposure to weather.

The homilist contrasts the ultimate lots of the Rich Man and Lazarus (here called Nineves and Job respectively), and calls upon his hearers to make their choice.

(2) Parchment. Lower portion of a leaf (Cairo, no. 70), 17 × 23 cm. The column, 17 cm. wide, has horizontal and vertical guide-lines: the only stop used is = (black). The hand is of a peculiar, angular type (? twelfth century) seemingly identical with that of No. IX, Frag. 3 (see Plate V D, *b*).

The text contains an indignant reproof of some individual for misbehavior in church in contrast to the reverent conduct of the Angels in the presence of God.

(3) Parchment. Lower portion of a leaf (Cairo, no. 65), measuring 22.5 × 25.5 cm. (the latter is the full width of the page): the written column is 16.5 cm. wide. The angular hand seems to be identical with the hand of (2).

The text contains a fragment of the story of Jonah. It does not belong to the homily of Saint John Chrysostom *On Jonah*, but may possibly be a fragment of Zacharias of Sekhoou *On Nineveh*. More probably, however, it belongs to the anonymous Sermon *On Penitence* extant in a MS. at Turin, and may even be the leaf (ⲟⲩ), ⲟⲍ which is missing from that MS.[1] Another fragment of that work is *Cod. Tisch.* XXIV, 42, though the script differs from that of our fragment.

(4) Parchment. A nearly complete leaf of which the upper half is at Leipzig (*Cod. Tisch.* XXIV, 21),[2] and the lower at Cairo (No. 52 A). The leaf has been roughly cut in two and the inner margin hacked off. Whether this fragment belongs to the same MS. as does Frag. 1 I am unable to state.

The *recto* is paged ⲱⲛⲉ: the *verso* is headed ⲱⲛⲍ — ⲛⲁⲓ — (Ornament[3]) — ⲛⲏⲓ — [. .]. The script is identical with the script of No. XVI, Frags. 3–4: besides the rounded form of the stop ⁘, the form ⲙⲉⲛⲛⲥⲁ is another feature in common.[4]

The text deals with the vanity of human wealth, power and strength.

1 See de Rossi, *Alcuni Manoscritti Copti* (offprint), pp. 86f. For the Nitrian origin of the Bohairic MSS. at Turin edited by de Rossi see *Introduction* § 6.

2 Leipoldt, *loc. cit.*, p. 393.

3 A rather elaborate eight-foil in red and yellow.

4 See above, p. 79.

Frag. 1 (Cairo, no. 67).

ϩεn ⲡⲉϥⲥⲱⲙⲁ ⲛⲉⲙ ..ⲟⲧⲍ[1] ⲛⲁ-
ⲙⲉⲛϯ
Ⲟ[ⲩⲟ]ⲩ ⲙⲉⲛⲛⲥⲁ ⲛⲁⲓ ⲁ ⲫ̄ϯ ϯ ⲛⲁϥ ⲛ[.].[
ⲁ̣..ⲉⲛⲉ ...ⲁ ⲭⲱⲣⲓⲥ ϯⲙⲉⲧ[ⲟⲩ-
ⲣⲟ ⲛⲧⲉ ⲡⲓⲫ̣ⲛⲟⲩⲓ ⲉⲧ ⲁⲩⲉⲣⲁⲡⲟⲗ[ⲁⲩ-
ⲓⲛ ⲙ̄ⲙⲟⲥ ⲱⲁ ⲉ[ⲛ]ⲉⲩ ⲉⲩⲱ[ⲟⲛ
ϩεn ϯⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲛⲁⲧⲕⲏⲏ ⲉ.[
ⲛⲉⲧⲱ ⲛⲉⲙ ⲡⲓⲁⲩⲧⲉⲗⲟⲥ[
ⲛⲁⲩ ... ⲣⲱϥ ⲉ ⲡⲓⲛⲉⲧⲏⲥ ⲡⲓⲁ[ⲟⲩⲁⲓ
Ⲁ̣ⲩⲟⲭ[. . . . .
ⲡⲛⲏⲓ [.ⲕ]ⲁⲗⲱⲥ ... ⲕ.[
ⲡⲛⲓϩⲏ[ⲕ]ⲓ ⲡⲟⲩ[.]ⲟⲟⲩ ⲩ[..].[..].[
ⲧⲉⲭϯ ⲛⲁϥ ⲛⲟⲩⲁⲩⲁⲡⲏ
Ⲏⲁⲩ ⲣⲱϥ ⲍⲉ ⲉⲧ ⲁⲩⲉⲣ ⲕⲁⲧⲁⲣⲧⲁⲣ[ⲟⲥ
ⲉⲡⲉⲥⲏⲧ ⲙⲉ[ⲛ]ⲛⲥⲁ ⲡⲭⲱⲕ ⲉⲃⲟⲗ [ⲙ-
ⲡ]ⲉⲫⲏⲓⲟⲥ ⲓⲥⲍⲉ ⲉⲩⲱⲟ .. ⲱ[
ϯⲛⲟⲩ
Ⲡⲉⲭⲁϥ ⲍⲉ ⲉⲩⲱⲟⲩ ϩεn ⲁⲙⲉⲛϯ [ϩεn
ⲣⲁⲛϩⲁⲍⲁⲣⲟⲥ ⲉⲧⲣⲱ[ⲕ]ⲉ ⲙ̄ⲙ[ⲟϥ
ϩεn ⲡⲓⲭⲣⲱⲙ
Ⲓⲱϧ ϧ[ⲉ]ⲛ ⲡⲓⲉⲙⲧⲟⲛ ⲛⲧⲉ ⲟⲙⲉⲧ[ⲟⲧⲣⲟ
ⲛⲛⲓⲫ]ⲛⲟⲩⲓ ⲛⲉⲙ ⲧⲁⲡⲟ[ⲗⲁⲩⲥⲓⲥ
ⲛⲛⲓⲁⲩ]ⲁⲟⲟⲛ ⲉ[

* * *

[1] ? ⲧⲉⲩⲥⲁⲣⲍ.

ϧ̣[1] — ⲛⲁⲥ̄ⲥ̄ — — ⲓ̄ⲏ̄ⲥ̄ ⲓ̄ⲍ̄[2]
Ⲁⲗⲗⲁ ⲉⲧⲁⲕⲥⲱⲧⲉⲙ ⲉ̄ ⲕⲉⲭⲉ[3] ⲫⲣⲱ
ⲍⲉ ⲁⲣⲓⲫⲙⲉⲩⲓ ⲍⲉ ⲁⲕⲟⲓ ⲛⲛⲉⲕⲁⲩⲁ[ⲟ]ⲟⲛ
ϩεn ⲡⲉⲕⲱⲛϧ ⲭⲛⲁⲩ ⲍⲉ ⲙⲡⲉ ⲡⲓⲟⲩ-
ⲱⲙ ⲛⲉⲙ ⲡⲓⲥⲱ ⲛⲉⲙ ϯⲭⲓⲡⲉⲣⲫⲟ-
ⲣⲓⲛ ⲛ̄ⲕⲁⲗⲱⲥ ⲉⲣ ⲣⲗⲓ ⲛ̄ⲛⲟⲩⲣⲓ ⲙⲡⲓ-
ⲁⲟⲛⲁⲓ ⲉⲧⲉⲙⲙⲁⲩ
Ⲓ]ⲥ ⲡⲓⲙⲉⲣⲟⲥ ⲉ̄ ⲙⲡⲉⲕⲃⲓⲟⲥ ⲉⲃⲟⲗ ⲛⲧⲁⲩ
ⲡⲓⲃⲉⲛ ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲓⲥ ⲓⲱϧ ϩεn
ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲫⲛⲟⲩⲓ ⲛⲉⲙ ϯⲁ-
ⲡⲟⲗⲁⲩⲥⲓⲥ ⲛⲁⲧⲕⲏⲏ ⲓⲥ ⲡⲓⲛⲉⲧⲏⲥ
ⲣⲱϥ ϩεn ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲛⲁⲧⲥⲉⲛⲟ
ϩεn ⲟⲩϧⲓⲥⲓ ⲛⲁⲧⲕ[ⲏ]ⲏ ⲱⲁ ⲉⲛⲉⲩ
ⲥⲱⲧⲙ ⲍⲉ ⲛⲁⲕ ⲙ̄ⲡⲓⲣⲏϯ ⲉⲧ ⲉⲕⲟⲩ-
ⲱⲙⲩ
Ⲭ]ⲟⲩⲱⲙ ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲫⲛⲟⲩⲓ
ⲛⲉⲙ ⲛⲉⲥⲁⲩⲁⲟⲟⲛ ⲡ ⲧⲉⲛⲟⲱⲛⲕ ⲉ
ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛⲓⲫⲛⲟⲩⲓ ⲟⲁⲓ ⲉⲧ ⲁⲩ-
ⲱⲁⲱⲛⲓ ⲉⲣⲟⲥ ⲛ̄ⲧⲁⲉ ⲡⲓⲁⲓⲕⲉ[ⲟ]ⲥ ⲓⲱϧ
ⲫⲏ ⲉⲧⲉ ⲡⲉⲩⲣⲟ ⲟⲩⲏⲡ ⲛⲟⲩⲟⲛ ⲛⲓ-
ϩⲉⲛ] ⲙⲡⲉⲩⲧⲁⲥⲟⲟ ⲉ ⲣⲗⲓ ⲡⲣⲱⲙⲓ
...] ⲉⲛⲉⲩ ⲡ ϩεn ⲡⲏ ⲉⲧⲁⲩ[...]ⲉ
..ⲙ̄ⲙ]ⲟⲩ ⲡ ϩεn ⲉ ⲣⲗⲓ ⲡⲭ[

* * *

[1] Cursive numeral.
[2] Probably an error for ⲓ̄ⲥ̄.
[3] Read ⲉⲧⲁⲩ-, ⲉⲩⲉ- ?

...[×]in his body and his flesh (?) in Amenti. And after these things God gave him[1]..., besides the Kingdom of Heaven which he enjoyed for ever being in a state of joy unending...with the Angels. Consider...also Nineves[2] the pitiless. He...(ll. 12–13) the poor...[and did not] give him charity. Perceive also that, when he was.....after the ending of his life..., he said, being in Amenti in torments which scorched him with fire: "Job (is) in the repose of the Kingdom of Heaven in enjoyment of the good things..." × (p. 15 ?)

[×]But when he[3] has heard, he will say: "Remember that in thy life thou didst receive thy good things."[4] Thou seest that food and drink and wearing of goodly raiment did not profit that pitiless man. × p. 16 ?

Behold the two parts of thy life at all times, O my beloved. Behold Job in the Kingdom of Heaven and in eternal bliss. Behold Nineves also in torments unquenchable, in endless pain for ever. Choose, then, for thyself that which thou shalt desire. If thou desirest the Kingdom of Heaven, make thyself like to the Kingdom of Heaven after which the righteous Job followed, even he whose door was open unto every man and did not turn away (?) any man [at] any time among those who...him...

1 *sc.* Job, who here seems equivalent to Lazarus.
2 Apparently equivalent to Dives of the Parable (*Luke* xvi, 19 ff.).
3 Apparently Abraham.
4 Cp. *Luke* xvi, 25.

Frag. 2 (Cairo, no. 70).

* * *

ⲡⲓⲁⲛ]ⲅⲉⲗⲟⲥ[

ⲥ[ⲣⲫⲙ]ⲉⲧⲓ ⲱ ⲫⲣⲱⲙ[ⲓ . . . . .]ⲧⲛ

ⲉ ⲟⲩⲣⲱⲙⲓ ⲙ̄ⲡⲉⲕ . [. . . . .]

ⲕⲥⲱⲟⲩⲛ ⲁⲛ ⲁⲉ ⲉⲕⲟ[ⲓ ⲛ̄ⲑⲁⲙⲓⲟ ⲙ̄]ⲡⲉⲕ-

ⲟⲩ ⲟ[ⲩⲟ]ⲩ ⲛ̄ⲟⲩ ⲛ̄ⲧ[ⲉ ⲧⲫⲉ ⲡⲉⲙ ⲡ]ⲕⲁ-

ⲣⲓ

ⲕⲥⲱⲟⲩⲛ ⲁⲛ ⲁⲉ ⲥⲉⲟ[ⲣⲓ ⲉⲣⲁⲧ]ⲟⲩ

ⲛ̄ⲁⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ [ⲙ̄ⲡⲉⲙⲑⲟ] ⲛ-

ⲛⲟⲩⲟⲩ ⲃⲉⲛ ⲧⲉⲕ[ⲕⲗⲏⲥⲓⲁ]

Ⲥⲉⲟⲣⲓ ⲉⲣⲁⲧⲟⲩ ⲛ̄ⲁ[ⲉ ⲡⲓⲁⲣⲭⲏⲁ]ⲅⲅⲉ-

ⲗⲟⲥ = ⲉⲧⲉⲣⲡⲉⲣⲉ[ⲧⲓⲙ . .]ⲫⲟⲩ-

ⲁⲣⲥⲁⲣⲙⲓ ⲙ̄ⲡⲟⲩⲟⲩ [ⲫ̄ⲧ̄ ⲡⲟⲩ]ⲣⲟ ⲛ̄-

ⲧⲉ ⲡⲱⲟⲩ ⲃⲉⲛ ⲧⲉⲕⲕ[ⲗⲏⲥ]ⲓⲁ =

Ⲥⲟⲃⲉ ⲟⲩ ⲛ̄ⲑⲟⲕ ⲱ ⲫⲣⲱⲙⲓ ⲛ̄ⲧⲁ-

ⲗⲉⲡⲱⲣⲟⲥ ⲉⲕⲣⲏⲗ ⲉ̄ⲃⲟⲗ ⲃⲉⲛ ⲧ-

ⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲁⲣⲁ ⲫ̄ⲟ[ⲥⲁ]ⲣⲥⲁⲣⲙⲓ ⲙ̄-

ⲡⲉⲕⲟⲩ̄

[ ]ⲏⲓ ⲉⲕ[

[

Ⲟ[. . . . .]ⲟⲩ ⲛ̄ⲁⲉ ⲣⲁⲛⲁⲡⲱⲉ ⲛⲱⲟ

[. . . . .]ⲁⲡⲉⲧ[1] ⲁⲡⲟ[. .] ⲛ̄ⲁⲍⲱ-

ⲙ[ⲁⲧⲟⲛ ⲁ]ⲧⲉⲣⲣⲙⲡⲟⲥ ⲉ̄ ⲡⲟⲩ-

ⲟⲩ̄ [ⲡⲉⲙ ⲟⲩ]ⲣⲟⲧ̄ ⲡⲉⲙ ⲟⲩⲥⲱⲉⲣ-

ⲧ[ⲉⲣ]

Ⲓⲥⲁ[ⲉ ⲧⲛⲓⲱⲧ̄] ⲛ̄ⲁⲧⲡⲁⲙⲓⲥ ⲛ̄ⲁⲍⲱⲙⲁ-

ⲧ[ⲟⲛ ⲡⲉⲙ] ⲛⲓⲉ̄ⲍⲟⲩⲥⲓⲁ ⲧⲏⲣⲟⲩ

[ⲛⲧⲉ ⲛⲓⲫⲏ]ⲟⲩⲓ ⲛ̄ⲱⲁⲣ ⲛ̄ⲭⲣⲱⲙ

ⲫ̣ⲟ[. . . .] . ⲟⲩ = ⲟⲩⲟⲩ ⲙ̄ⲡⲁⲩ-

ⲱ[ⲭⲉⲙⲭ]ⲟ[ⲙ] ⲛ̄ⲣⲉⲙⲥⲓ = ⲟⲩⲁⲉ ⲙ̄-

ⲡ[ⲟⲩ]ⲱⲉ . ⲉ̄ⲃⲟⲗ ⲉ̄ ⲫⲟⲩⲁⲣⲥⲁⲣⲙⲓ ⲛ̄-

ⲧⲉ ⲡⲟⲩⲟⲩ̄ = ⲁⲗⲗⲁ ⲥⲉⲟⲣⲓ ⲉⲣⲁ-

ⲧⲟⲩ ⲧⲏ[ⲣ]ⲟⲩ ⲃⲉⲛ ⲟⲩⲥⲱⲉⲣⲧⲉⲣ

ⲉⲩⲟⲓ ⲛ̄ⲁ[.]ⲧⲓⲁⲁⲁⲩⲙⲁ = ⲉⲩⲉⲣⲟⲉⲱ-

[1] Or ⲕ.

Frag. 3 (Cairo, no. 65).

* * *

ⲉⲩⲥⲟⲛ[1] . [

Ⲁⲡⲗⲱⲥ ⲣⲓⲧⲉⲛ . [

ⲥⲙⲟⲩ = ⲡⲉⲙ[

ⲉ̄ⲧⲁⲫⲱⲧ ⲉ̣[ⲫⲟⲗⲃⲉ]ⲛ

ⲡⲣⲟ ⲙ̄ⲡⲟⲩ̄ = ⲝ[. . . . .]ⲉ . . ⲛ̄-

ⲥⲁ ⲙⲉⲑⲙⲟⲩ[. . . . ⲙ]ⲫⲣⲏⲧ

ⲉ̄ⲧ ⲁⲫⲉⲣⲭⲟⲣ[ⲡ . . . .]

Ⲁⲩ ⲭⲓⲙⲓ ⲛⲟⲩⲭⲟⲓ = ⲟⲩⲟⲩ ⲉ̄ⲧⲁⲫⲧ̄

ⲛⲧⲉⲫⲣⲙⲓ ⲁⲫⲁⲗⲏⲓ ⲉ̄ⲣⲟⲩ = ⲟⲩⲟⲩ

ⲉ̄ⲧⲁⲩⲭⲱⲟⲩⲛ ⲉⲃⲟⲗ ⲛⲁⲧⲉⲣⲣⲱⲧ

ⲡⲉ ⲃⲉⲛ ⲫⲓⲟⲙ

Ⲁ ⲫ̄ⲧ̄ ⲁⲉ ⲥⲁⲧⲟⲧⲩ ⲧⲟⲩⲛⲟⲥ ⲟⲩ-

ⲛⲓⲱⲧ̄ ⲙ̄ⲙⲟⲛⲙⲉⲛ ⲃⲉⲛ ⲫⲓⲟⲙ

[1] The fragmentary endings of seven preceding lines are omitted.

* * *

Ⲟⲩⲟⲩ[1] [. . . . .] . ⲓⲱⲛⲁ ⲛ̄ⲁⲉ ⲛⲓ-

ⲕⲛⲁ[ⲟⲥ . . . . .] ⲣⲓⲧⲉⲛ ⲫⲁⲓ ⲛ̄ⲑⲟⲩ

ⲙⲉⲛ . [. . . . .] . . ⲉⲩⲓⲛ ⲙ̄ⲙ[ⲟⲩ

ⲛ̄ⲁⲉ ⲫ[ⲧ̄ . . . .] ⲙⲡⲓⲣⲏⲧ̄ ⲉⲧⲁⲫⲉⲣ-

ⲡⲁⲣⲉⲧ[ⲓⲥⲑⲉ ?] ⲉ̄ ⲉⲣⲁⲓⲁⲕⲟⲛⲓⲛ ⲙ̄-

ⲡⲉⲩⲥⲁⲭⲓ = ⲡⲉⲙ ⲡⲉⲩⲟⲩⲁⲣ-

ⲥⲁⲣⲙⲓ

Ⲟⲩⲟⲛ ⲁⲉ ⲛⲓⲃⲉⲛ ⲉ̄ⲧ ⲉⲩⲛⲁⲥⲟⲧ-

ⲛⲟⲩ = ⲟⲩⲟⲩ ⲛ̄ⲧⲉⲩⲟⲩⲟⲣⲡⲟⲩ

ⲙⲉⲛⲉⲛⲥⲁ ⲓⲱⲛⲁ ⲉ̄ⲃⲟⲗⲣⲓⲧⲉⲛ

ⲡⲉⲩ . . . . . ⲉⲣⲧⲟⲗ[ⲙ]ⲁⲛ[2]

[1] The fragmentary beginnings of ten lines are omitted.

[2] All except the last two letters are very doubtful.

* * * * * *

× Frag. 2 *Recto* ×The Angels . . . Remember O man . . . unto (?) a man. Do not . . . Knowest thou not that thou art a creature of thy Lord and the Lord of Heaven and Earth? Knowest thou not that the Angels stand in the presence of their Lord in the Church? That the Archangels stand ministering unto the commandment of their Lord God, the King of Glory, in the Church? Wherefore dost thou, O wretched man, hasten forth from the Church contrary to the command of thy Lord?

* * * * * *

× *Verso* ×. . . . hundreds of thousands . . . incorporeal [beings] . . . chant hymns unto their Lord with fear and trembling. If the great host of the Incorporeal Ones and all the Powers of Heaven with hair of flame . . . and they are not able to sit nor do they transgress (?) the commandment of their Lord; but they all stand trembling, being . . . and beholding . . .

× Frag. 3 *Recto* ×. . . together. In a word, by means of . . . grace and . . . when he (Jonah) had fled from the face of the Lord . . . even as he had already . . . He found a ship, and when he had paid his fare, he went on board. And when they had unmoored, they voyaged on the sea. But God straightway raised up a mighty tempest on the sea.

× *Verso* ×And the whale [swallowed up] Jonah . . . God [punished?] him by this means . . . even as he (Jonah) had excused himself from ministering unto His word and His command. Now every one whom He shall choose and whom He shall send after Jonah by means of His . . . [must not] dare . . .

Frag. 4 (*Cod. Tisch.* XXIV, 21 + Cairo, no. 52[A]).

ⲱⲛⲍ ⲛⲁⲓ — — ⲛⲏⲓ

ⲧⲁϩⲱⲟⲩ ϩⲓⲧⲉⲛ ⲛⲓⲟⲩⲣⲱⲟⲩ ✣ ⲓⲉ ϩⲓ-
ⲧⲉⲛ ⲛⲓⲉϫⲟⲩⲥⲓⲁ ⲉⲧⲥⲟⲥⲓ ⲛ̄[ⲧ]ⲉ ⲛⲓⲕⲟⲥ-
ⲙⲟⲥ ✣ ⲛ̄ⲥⲉⲉⲣⲁⲩⲙⲉⲩⲓⲙ[1] ⲙⲙⲱⲟⲩ
ⲓⲉ ϩⲉⲛ ⲡⲁⲓⲛⲟⲣⲉ ⲛⲓⲥⲟⲛⲓ ϫⲱⲧϥ
ⲛⲛⲓⲛⲓ ⲛ̄ⲥⲉⲕⲱⲗⲡ ⲙ̄ⲙⲱⲟⲩ ✣ ⲛⲥⲉⲱ-
ⲗⲓ ⲙ̄ⲡⲉⲧⲉⲛⲧⲱⲟⲩ ✣ Ⲟⲩⲟϥ ⲛ̄ⲥⲉϩⲱ-
ⲧⲉϩ ⲛ̄ⲣⲟⲩⲯⲩⲭⲏ ✣
ⲛⲟⲟϥ ϩⲉⲛ ⲡⲁⲓⲛⲟⲣⲉ ⲛⲟⲩⲉ̈ϫⲛⲟⲩ
ⲱⲙⲥ ✣ Ⲟⲩⲟϥ ⲛⲥⲉϣⲉⲛⲉⲥⲓⲉ ✣
Ⲫⲛⲟⲩ ϫⲉ ⲙ̄ⲡⲉⲛⲟⲣⲉ ⲡⲓⲣⲁⲙⲁⲟ ϣⲟⲩ-
ϣⲟⲩ ⲙ̄ⲙⲟϥ ϩⲉⲛ ⲧⲉϥⲙⲉⲑⲣⲁⲙⲁⲟ̄
Ⲟⲩⲟϥ ⲙ̄ⲡⲉⲛⲟⲣⲉ ⲛⲓϫⲱⲣⲓ ϣⲟⲩϣⲟⲩ
ⲙ̄ⲙⲟϥ ✣ ϩⲓϫⲉⲛ ⲧⲉϥⲙⲉⲧϫⲱⲣⲓ
Ⲟⲩⲟϥ ⲙ̄ⲡⲉⲛⲟⲣⲉ ⲛⲓⲥⲁⲓⲉ ϣⲟⲩϣⲟⲩ
ⲙⲙⲟ]ϥ ϩⲓϫⲉⲛ ⲛⲥⲁⲓ ✣ ⲙ̄ⲡⲉϥⲥⲱ-
× Cairo ×ⲙ̄ⲁ
Ⲕⲉ] ⲅⲁⲣ ⲉⲟⲩⲙⲛϣ ⲉⲧⲟⲓ ⲛ̈ϫⲱⲣⲓ
. .]ⲁⲩⲙⲛ ✣ ⲛ̈ⲧⲟⲩⲙⲉ̈ⲧⲕⲟⲩϫⲓ ⲛ-
. . .]ⲙⲉⲛⲛ̄ⲥⲁ ⲟⲩⲕⲟⲩϫⲓ ⲁⲉ ⲛ̈-
ⲥⲛⲟ]ⲩ ⲁ ϕ̄ϯ ⲟⲩⲱϫⲛ ⲛ̈ⲧⲟⲩϫⲟⲙ
ⲣⲟⲩⲥⲟⲩ ϩⲓⲧⲉⲛ ⲟⲩϣⲱⲙⲓ
ϫⲉ ⲡⲟⲩ]ⲱⲟⲩ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ϕ̄[ϯ]
. . . . ⲙ]ⲟⲩⲛⲕ ⲉⲃⲟⲗ ✣ . .[. .]ⲟⲱ
. . . . .]ⲛⲥ ⲉ ⲡⲧⲛ-
ⲣϥ]
Ⲟⲩⲟϥ ⲉⲃⲣ]ⲟⲩⲉⲣⲭⲣⲓⲁ ⲛⲣⲁⲛⲕⲉⲭⲱ-
ⲟⲩⲛⲓ ✣ ⲉⲑ]ⲣⲟⲩⲧⲱⲟⲩⲛⲟⲩ ϩ̄[ⲉⲛ
. . . . ⲟⲩ]ⲟϥ ϣⲁⲣⲉ ⲛⲛ ⲉⲧ[ⲥϩⲛ]ⲟⲩ-
ⲧ . . . ⲉ]ϫⲉⲛ ϕⲟⲟⲩ ϩⲉⲛ [.] ⲉⲩ-
ϫⲱ ⲙ̄ⲙⲟ]ⲥ ✣ ⲁⲉ ⲁⲟⲩϣⲧ [.]ⲉ
. . . . .]ⲛⲛ[. . .]ⲙ ⲥⲁϯ[ⲟⲧϥ

[1] = *δημεύειν*.

ⲱⲛⲍ ⲛⲁⲓ — — ⲛⲏⲓ

ⲁⲩⲉⲣⲡⲗⲁϩⲓⲛ ⲙⲙⲟϥ ⲛⲟⲩⲣⲱⲙⲓ ✣ Ⲉⲑϧ[ⲉ
ϕⲁⲓ [ⲁ ⲛ]ⲛⲛⲁ ⲉⲃⲟⲩⲁϧ ⲉⲣⲉⲧⲙⲙⲉⲛⲓⲛ
ϫⲉⲛ[ϫ]ⲫⲟ ⲛ̈ⲧⲉ ⲡⲕⲁϩⲓ ✣ Ⲟⲩⲟϥ ⲛⲓϣⲏ-
ϩⲓ ⲛ̈ⲧⲉ ⲛⲓⲣⲱⲙⲓ ✣ ϩⲱⲥ ϫⲉ ⲟⲩⲟⲛ
ⲛⲓϧⲉⲛ ⲉ̈ⲧ ⲁⲧϫⲫⲟⲩ ⲉ̈ϧⲟⲗ ϩⲉⲛ ⲡ[ⲕⲁ-
ϩⲓ ✣ ϩⲁⲛⲕⲁϩⲓ ϩⲱⲟⲩ ⲛⲉ ✣ Ⲟⲩⲟϥ ⲟ[ⲛ
ϫⲉ ⲉⲧⲉⲕⲟⲧⲟⲩ ⲉ̈ ⲡⲕⲁϩⲓ ✣ ⲕⲁⲧⲁ ✝-
ⲁ̈ⲡⲟⲫⲁⲥⲓⲥ ⲉⲧ ⲁϥⲑⲁⲩϫ ⲉ̈ϧⲉⲛ ⲁ̈ⲁⲁ[ⲙ
Ⲭⲉ ⲛ̈ⲑⲟⲟⲩ ⲟⲩⲕⲁϩⲓ ✣ Ⲉⲕⲛⲁⲧⲁⲥⲑⲟⲟⲩ
ⲟⲛ ⲉ̈ ⲡⲕⲁϩⲓ ✣
Ⲡⲉϫⲁϥ ϫⲉ ⲡⲓⲣⲁⲙⲁⲟⲓ ✣ ⲛⲉⲙ ⲡⲓϩⲏⲕⲓ ⲉⲩ-
ϣⲟⲛ ✣ ϩⲱⲥ ϫⲉ ⲙⲡⲉϥⲫⲉⲣϫ ⲟⲩⲁⲓ
ⲉ̈ϧⲟⲗϧⲉⲛ ⲟⲩⲁⲓ ✣ ϫⲉ ⲛⲛⲉ ⲡⲓϩⲏⲕⲓ
ϫⲟⲥ ϫⲉ ⲉⲧⲁϥϫⲉ ϕⲁⲓ ⲉ̈ ⲡⲓⲣⲁⲙⲁⲟⲓ
ⲙ̄ⲙⲁⲧⲁ̈ⲧⲟⲩ ✣ ⲙⲡⲉϥⲥⲁϫⲓ ⲉⲃⲏⲏⲓ
ⲁ̈ⲛⲟⲕ ϧⲁ ⲡⲓϩⲏⲕⲓ ✣
Ⲉⲑϧⲉ ϕⲁⲓ ⲁϥⲟⲧⲉⲛϥ ⲡⲓϩⲱϧ̈ ⲉ[ϧⲟⲗ ?
× Cairo ×ϫⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲉ ⲟⲩⲟⲛ ⲛⲓϧ[ⲉⲛ ⲉⲩ-
ⲥⲟⲛ ✣ ⲡⲉϫⲁϥ ϫⲉ ⲛⲛ ⲧⲏⲣⲟ[ⲩ ⲉⲧ-
ϣⲟⲛ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ [
ⲛ̈ⲧⲉ ⲡⲕⲁϩⲓ ✣ Ⲟⲩⲟϥ ⲛⲓϣⲏ[ϩⲓ ⲛ̈ⲧⲉ ⲛⲓ-
ⲣⲱⲙⲓ ✣ ⲡⲓⲣⲁⲙⲁⲟ ✣ Ⲟⲩ[ⲟϥ ⲛⲓϩⲏⲕⲓ
ⲉⲩⲥⲟⲛ ✣
Ⲁⲛⲉ[ⲙⲓ] ϫⲉ ⲙⲡⲉϥⲫⲉⲣϫ[ⲟⲩ ⲉϧⲟⲗ ⲁⲗ-
ⲗ[ⲁ ⲁ]ⲛⲁϣⲉⲙ ⲛⲟⲩⲟⲛ [ⲛⲓϧⲉⲛ ⲉⲩ-
ⲥⲟⲛ ✣ ⲉϧⲟⲩⲛ ⲉ̈ ϯⲟⲓ[ⲕⲟⲩⲙⲉⲛⲏ
Ⲓϕϸⲛϯ ⲟⲛ ⲉⲧⲉⲙϫⲱ[ⲙ̄ⲙⲟⲥ
.]ⲗⲗⲁ[1] ✣ ϫⲉ ⲁⲙⲱⲓⲛⲓ [ⲛⲓϣⲏⲓ ⲥⲱⲧⲉⲙ
ⲉⲣ]ⲟⲓ ✣ ⲛ̈ⲧⲁ ϯⲥϧⲱ ⲛ[ⲱⲧⲉⲛ ϯⲣⲟϯ
ⲛⲧⲉ] ⲛ̄ⲑ̄ ✣
Ⲟ[ⲩⲟ]ϩ ϧⲉⲛ ⲛⲥⲛⲁⲥ[2]. [
. .]. ⲟⲓⲛ Ⲟⲩⲟⲛ ⲓⲛ . [
. .]ⲧⲣϩ[
Ⲁⲥⲓⲙⲉ .]

[1] ? Read ⲁⲁⲁ. [2] Doubtful.

[God ?] ×takes them (*sc.* the goods of the rich) away either through kings or the exalted powers of the world, and they confiscate them; or when thieves break into houses, and rob them, and carry off their property, and slay them; nay, when their ships sink and run ashore (?). Now therefore, let us not cause the rich to boast himself in his riches. And let us not cause the strong to boast himself in his strength. And let us not cause the beautiful to boast himself in the beauty of his body. For verily many who are strong (overlook ?) their feebleness of...But after a little time God overthrows their strength, ... them through sickness that at God's bidding their glory passes away...altogether, and that they may have need of others, and may rise up in...And those things that are written are wont[1] to [teach us ?] concerning..., saying: "[God] looked...Straightway ×He made of it (*sc.* earth) man." For this cause doth the Holy Spirit...creatures of the earth and the sons of men. So then all who are born upon the earth are also earth. And moreover they shall return to earth, according to the sentence which was passed upon Adam: "Dust thou art, and to dust shalt thou also return."[2] × p. 856 × p. 857

Now he saith[3]: "Rich and poor together." So then he did not distinguish one from the other. For the poor shall not say: "He said this concerning the rich alone, and not concerning me, the poor man." Therefore he explained the matter (showing) that he is speaking of all together. He saith: "All ye that dwell in the inhabited part of the earth, and ye sons of men, rich and poor together."[4] Thou perceivest that he has not separated them but has called them all together into the world. As also when David (?) saith: "Come ye children and harken unto me, and I will teach you the fear of the Lord."[5] And in Isaiah...

1 What follows is very doubtful. 2 *Gen.* III, 19. 3 *Psalm* XLIX, 2. 4 *id.*, 1, 2. 5 *Psalm* XXXIV, 11.

XXXVI. MONASTICA

Parchment. Seven fragments of which the second and third belong to a single MS. Whether Frag. 1 belonged to the same volume is uncertain.[1] Frags. 4–5 belong to another MS. from which Frags. 6–7 also are probably derived.

Frag. 1 (Cairo, no. 14^{Add}),[2] 20.5 × 21 cm., is the upper portion of a leaf numbered —, ϛιη. The inner edge has been torn off, and the text of the *recto* is consequently obscure. Frags. 2–3 (Cairo, no. 101), 15.2 × 22 cm. (complete width), form the upper portion of a sheet (two leaves) numbered on the *versos* by a later hand ϡλϛ, ϡμϛ. The script is a regular, good-sized uncial: the only stop used is = (black). Frags. 4–5 (*Cod. Tisch.* XXVI, 24, 25),[3] 7 × 19 and 7 × 18 cm., again form the upper part of a sheet of two leaves, numbered on their *versos* ρπ, ρϥ. In script and style these fragments are identical with No. XXIII E i. Frags. 6–7 (Cairo, no. 102), 7 × 16.5 cm., are the lower part of a sheet belonging apparently to the same MS. as Frags. 4–5.

Frag. 1 (Cairo, no. 14^{Add}).

```
    ...]. κατα πιμωιτ ϵ[τ] αϥτηϥ
    πα]ϩ ñϫϵ πεπϭϵ Οτοϥ πεπ-
    ηηϧ α]πλωϲ ϩωϧ ηιϧεη αριτοτ
    ϵϧϧϵ] ϕ̄† ηεμ οτκωτ ηεμ οτ-
 5  με]ϑηιϲτοϲ
    ....]ϧεη ϩαηϲκϵτοϲ ηϩατ
    ....]. ϲ ερον ϫαρ ϵ ερκϵ.
    ....]. ο παρα[1] πιϲηοτ ετεη-
    ....]η ϧεη ϕϧιοϲ π†μετ-
10  ϲοη]
    ...]ϩϥ ηακ[2] ϵ ερ ϕαι καη τηατας-
    ταϲιϲ η]ϣορπ μαρεηαρϥ ερος
    ñϲα ηικ]απων μπιμοηαστηρι-
    ον]
15  ...ϵ]τϣοη ϧεη πιλαος ϵϧοτη ϵ̈
    ...η]ϵμ οτϑωτ ñϧητ ηεμ οτ-
    ....]ρϥ μπερ† σρο μ̄μωοτ ϩι-
    ....]. ϧιοϲ=
    ....]ϵϲ. ñπ..ϥ Οτοϥ ñτϵϲερ
20  τηομ]ονη ϩιτεη οτα̣η̣αϲτροφη̣ ϵ
    .]. ϵϲοτωϧ ηεμ οτασκηϵιϲ
    ο]τοϥ [η]τϵκερϲποτωη ηϲηοτ ηι-
    ϧεη] ϵ ϲμοτ ϩ̣.[
    ...]. απετ[
```

[1] †ηοτ written above παρα.
[2] Written above the line.

```
    ϲιη
    ηϩηαυ[κ]ϵοη ητϥοτω[μ ϲϵ-
    ερηοϥρι ϫαρ ον ñρϩαηϲω[μα ηϫϵ
    ηιχρια ηαηαϣκϵον ñτ[ϵ ηιϲωμα
    οτοϥ ϣαϫϲϵκοτ ϵ̈ϧο[ϫη ϵ ηιηη̄α-
 5  τικον
    Ϭ]ϣωη ϫϵ οτραμαο ηϵ[
    .]τϵη ϩαηκοτϲ ϵτη[αϣτ αρϥ
    ερωοτ κατα †ϲοϕ[ια ϵτ ϩ ϕ̄†
    τηιϲ ηακ=ητϵκϣτ[ϵμερ-
10  ϵϲϑαηϵϲϑϵ ϩολως [
    τϥμϵτϫαϫι ιμητι[ οτρϥερϵ-
    τικος ηϵ Οτοϥ ϵϥϲω[ϧϵ ηϵ
    οτϧϵ ϕ̄†
    Ηηηαϫ ϵτϵμμαϫ ϵκηαϑω[οτ† ϵ-
15  ρον ηρηπρωμι ϵτοτaϧ ϵ[οτοη
    ϣϫομ μμωοτ ϵ ϲωτϵμ ϵ[
    μηαι ρη† ητϵκϑαϣ ηαι ϩω[ϧ μ̄-
    μωοτ οτοϥ ητϵκερ ρω[
    ϵτϭι ϵ̈ϧοτη ϵ ηοτοτ-
20  ϫαι
    Ηαϩϑηκ ον=οτοϥ ητϵκαρϥ ερ[ον
     .  .  .  ]ερϣωτ ερ....
     .  .  .  .  ]...αλλα ηη ϩ[
                    ]ϩηοτ [
```

× (p. 217) ...×according to the way which our Lord and Master hath appointed us. In a word, do everything as unto God with regularity and faithfulness.

[Do not drink ?] from vessels of silver; for...to us...contrary to the season which...in the life of brotherhood...to thyself to do this. And if the disposition already exists let us guard against it according to the rules of the monastery...who among the people...with persuasion and...do not allow victory over (?) them...because of (?)...life...And practise patience by means of a conversation...which is pure and of discipline. And be zealous at all times to bless...

× p. 218 ...×necessities that he may eat. For the necessities of the body also profit some persons and are wont to lead them on to spiritual (necessities). But if it be a rich man (who doeth thee) cruel wrongs, guard against them according to the wisdom which God hath given thee. Do not perceive at all...his enmity, unless he be a heretic or a scoffer against God. At such a time thou shalt gather unto thee holy men who are able to hear (everything ?). So thou shalt commit this business unto them, and shalt...which tend towards their salvation.

Take heed also, and guard thyself...do business (?)...but those...profit...

1 I have had no opportunity to compare the script of the two.
2 This number was assigned in error.
3 See Leipoldt, *loc. cit.*, pp. 24 f.

Frag. 2 (Cairo, no. 101).

ⲡⲓϩⲛⲧ ⲑⲱⲧ ⲉ̄ϫⲱⲟⲩ ⲙ̄ⲫⲣⲛ̄ⲧ
ⲡⲟⲩⲥⲙⲓⲗⲁϫ ϣⲁⲥⲧⲟⲙⲧⲉⲙ ⲉ ⲟⲩ-
ⲓⲁⲣⲁⲗⲟⲗⲓ-ϣⲁⲥⲧⲁⲕⲟ ⲙ̄ⲡⲉϥⲕⲁⲣ-
ⲡⲟⲥ-ⲛⲁⲓ ⲣⲛ̄ⲧ ⲡⲓⲱⲟⲩ ⲉⲧϣⲟⲩ-
ⲓⲧ-ϣⲁϥⲧⲁⲕⲟ ⲙⲡⲟⲩⲧⲁϩ ⲙ̄ⲡⲓⲙⲟⲩ-
ⲛⲁϫⲟⲥ-ⲉϣⲱⲡ ϥⲟⲛⲧ ⲛϩⲛⲧ
ⲛⲉⲙⲁϥ ϧⲁϫⲱⲟⲩ ⲛ̄ⲛⲓⲁⲣⲉⲧⲏ
ⲧⲏⲣⲟⲩ ⲛⲉ ⲡⲓⲫⲉϧⲓⲟ ϧⲁϫⲱⲟⲩ
ⲛ̄ⲛⲓ..ⲏ .....[..]..... ⲁⲙⲁϧ.
Ⲏϫ[ ].ⲟⲩⲛⲉ ⲧ

* * *

$\overline{\text{ⲧⲗⲥ}}$

.....ⲙⲟⲥ ϧⲉⲛ ϩⲱⲗ ⲛⲓϧⲉ(ⲏ)
..ⲡⲁ -ⲛⲉⲙ ⲡⲓⲉⲙⲓ
ϥⲙⲉⲛⲣⲉ ⲡⲓϧⲩ[ⲥ]ⲓ ⲉ ⲟⲩⲙⲉⲥⲧ ⲛ̄
..ⲁϕⲙ.. ⲛⲉ-ⲟⲩⲟϩ ⲡⲓⲥⲛⲁϣ
.....ⲟⲩ ⲛⲁⲧϧⲓⲥⲓ ⲟⲩⲟϩ ⲙⲡⲉⲣ-
....ⲉⲩϧⲣⲁⲧⲉⲓⲁ ⲟⲩⲟϩ ⲡⲉⲕ-
.....ⲥⲉ....ⲉ̄ⲣⲟⲕ...ⲉⲣ-
..ⲁϩ...ⲉⲧⲉ....ⲟⲩⲟϩ ⲧ

(*Slight remains of five more lines.*)

* * *

Frag. 3 (Cairo, no. 101).

.ⲟⲩ ⲁⲛ ⲛⲉ-ⲁⲗⲗⲁ ⲛⲁ ⲟⲩⲟⲛ
ⲛ[ⲓ]ϧⲉⲛ ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉ
ⲛ[ⲁ]ⲉⲛⲧⲟⲗⲏ-
Ⲉϯ[ⲉ]ϥⲙⲉⲛⲣⲉ ⲛⲓⲙ ⲉ̄ⲧⲉⲡⲟⲩϥ[1] ϧⲉⲛ
ⲟ]ⲩⲁⲩⲁⲡⲏ {ⲉⲥ}ⲉⲥϫⲏⲕ[2] ⲉϧⲟⲗ ⲡⲁϥ-
ϫⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ ϫⲉ ⲙ̄-
ⲛ[ⲉ]ⲣⲉⲣϩⲟⲧ ⲛⲁⲕⲟⲩϫⲓ ⲛ̄ⲟⲣⲓ
ⲁϥⲧ]ⲙⲁⲧ ϫⲁⲣ ⲛ̄ϫⲉ ⲡⲉⲧⲉⲛⲓⲱⲧ
ⲉ ⲧ ⲛ]ⲱⲧⲉⲛ ⲛ̄ⲧⲙⲉⲧⲟⲩ-
ⲣⲟ]
Ⲡⲛⲓ ⲉϧ]ⲟⲗ ⲛⲡⲉⲧⲉⲣϥⲡⲁⲣϫⲟⲛ-
ⲧⲁ..[..] ⲙⲛⲓ ⲧ[...]ⲟⲙ ⲉⲧⲡⲁ
].ⲉⲧⲉⲛ.[.....]ⲛⲱⲧⲉ(ⲛ)
]ⲥ

* * *

$\overline{\text{ⲧⲙⲥ}}$

ⲉ̄ⲩⲓⲣⲓ ⲙ̄ⲙⲱⲟⲩ ⲛ̄ⲁⲧⲣⲟⲧ ⲉϧⲟⲗ
ϧⲉⲛ ϧⲓⲥⲓ ⲛⲓϧⲉⲛ ⲛⲧⲉ ⲛⲁⲓ ⲕⲟⲥ-
ⲙⲟⲥ-ⲛⲁϥϫⲱ ⲙⲙⲟⲥ ⲛⲱ[ⲟ]ⲩ
ϫⲉ ⲟⲩⲟⲛ ⲛⲧⲱⲧⲉⲛ ⲙⲙⲁ[ⲩ] ϱⲁ(ⲛ-)
ϧⲓⲥⲓ ϧⲉⲛ ⲛⲓⲕⲟⲥⲙⲟⲥ-ⲁⲗⲗⲁ [ϫ]ⲉⲙ-
ⲡⲟⲙⲧ-ϫⲉ ⲁⲓⲟⲣⲟ ⲉ ⲛⲓⲕⲟⲥ[ⲙ]ⲟⲥ
ⲉⲩⲧⲛⲟⲙⲧ ⲛⲱⲟⲩ ⲉⲩⲧⲉⲙ[ⲉ]ⲣⲡ-
ⲕⲁⲕⲓⲁ ϧⲉⲛ ⲡⲓⲟϫ-
ϱⲉϫ
Ⲏⲁϥⲧ ⲙ̄ⲡⲓⲣⲁϣⲓ ⲉ̄ϧⲟ[ⲩ]ⲛ ⲉ ⲡⲟ[ⲩⲣⲏⲧ?
ⲉ ⲡⲁⲓⲛ[
ⲧⲉⲛϧⲁ.[

(*Remains of two lines wholly illegible.*)

[1] ⲛⲏ ⲉⲧⲉⲛ written over erasure: ⲟⲩϥ above line.
[2] Last syll. of ⲁⲩⲁⲡⲏ written over erasure: after the following ⲉ, ϲ over erasure; ϫⲏⲕ ⲉϧⲟⲗ is *repeated* above the line. These changes are due to a second hand.

...[×]persuasion upon them. Just as ivy enshrouds a vineyard and destroys its fruit, so vain glory destroys the fruit of the monk, if it persuades him. Above all the virtues is humility, above (all the)... [×]...in all things...And knowledge loves toil, being a thing that hates...; and idleness...without toil. And do not (neglect?) continence and thy... [×] Frag. 2 (p. 335) [×] p. 336

"...[×]are not; but Mine are all they who harken to My commandments."[1] Since He loves them who are His with a perfect love, He said unto us (?): "Fear not, My little flock; for it is your Father's good pleasure to give you the Kingdom. Sell your goods..."[2] ...[×]causing them to be undismayed in all the sufferings of this world, He said unto them: "Ye here in the world have affliction (toil): but be of good cheer; I have overcome the world."[3] And He gave them strength so as not to faint in tribulations. He put joy into their hearts... [×] Frag. 3 (p. 345) [×] p. 346

1 A loose citation of *Luke* VI, 46. 2 *Luke* XII, 32. 3 *John* XVI, 33.

Frag. 4 (*Cod. Tisch.* XXVI, 24).

-:-	
ē χρεμρεм ñса пеqсоп	ρп
ьатотк=мперщфіт ьа-	ер мфрн†-же текλωιхι
хωq=мнпωс ñтеqθет	аτщопоτ ероτи=
пекρнт ьеп пеqсахι=	Отоq ма піаіō пωоτ-же ат-
отоq ñтекерпоьι ē ф̄†ν	ер пінаι пемні еωье ънпоτ=
ⲁ̣ⲗ̣ⲗ̣[ⲁ . . .	Ϭщоп екпащε пак ē пщем-
* * *	[мо . . .]
	* * *

Frag. 5 (*Cod. Tisch.* XXVI, 25).

-:-	
Ϭщоп птекерχаріzес-	ρq
θе ммоq ñотсоп ñтак	ρіпа ñтекρемсι ьеп тек-
ⲁкерпоьι ē ф̄†=χаq ē-	рι=ьеп отметēпікнс
ьоλ мареqщε паq=ïē а-	ēкотωщ ñтекотωм
рітq ñремρε ісже ēq-	мпекωік=
отωщ ρωq ē ер мопа-	Ϭщоп акщапщε пак ē от-
χо[с . . .	ьакι=ïē от†мι=ē † мпек-
* * *	[ρωь ероλ . . . .]
	* * *

[x] Frag. 4 (p. 179) . . .[x]to murmur against his brother in thy presence, be not confused before him, lest haply he overpersuade thy heart with his words, and thou sin against God. But . . .

[x] (p. 180) . . .[x]do likewise; for they receive thy complaint. And give the glory to them; for they showed mercy on me for your sakes. If thou shalt go into a strange land . . .

[x] Frag. 5 (p. 189) [x]If thou bestowest him[1] upon a brother of thine, thou hast sinned against God. Release him and let him go, or set him free if he himself desires to become a monk.

[‹] (p. 190) . . .[x]that thou mayest sit in thy cell in a state of gentleness (?) when thou wouldest eat thy bread. If thou shouldest go to a town or a village to sell thy handiwork . . .

1 *sc.* a slave.

Frag. 6 (Cairo, no. 102[a]).

* * *	* * *
ке пікесаьет=	мωоτ ероq-аλλа птеqкω†
Ñтеqтаро ератоτ ñпιεнто-	ñса птаіо пιеьоλριтеп
λн ката теqхом=нтеq-	ф̄† ммаτατq-еqмετī е т-
щтемаλаπλеь-аλλа ñтеq-	паротсια м̄пō̄с̄ ñпат пιьеп
хотщт ēьоλ ьатρн мпιье-	он етоι ñро†-отоq еωмеρ
. . . .]е мпι†щеьιω пιек . .	ñωоτ
* * *	* * *

Frag. 7 (Cairo, no. 102[b]).

* * *	* * *
]. меп . . .	же ñθос етротп пем пι-
пащωпι ñьнтq-	сωма ρωсте еωреq-
Ϯмаρ спοτ† же ñθос ñхом	ωпъ ēьоλριтотс
ñте †ψτχн ωаι ēт а ф̄†	

Frag. 6 [x] *Recto* . . .[x]even the wise; let (?) him establish the commandments according to his power; let him not be overeager (?), but let him look towards the . . . of the recompense, the . . .

[x] *Verso* . . .[x]them to him; but let him seek after the glory which is from God alone, thinking upon the dreadful and glorious appearing of the Lord at all times.

Frag. 7 [x] *Recto* . . .[x] . . . shall be in him. But the second strength of the soul, that which God . . .

[‹] *Verso* . . .[x]for it (the soul) is united with the body, so that the body lives through it.

XXXVII. BIBLICAL FRAGMENTS

A. *Exodus.*

Parchment. Two leaves (Cairo, no. 15), each 34 × 27 cm., forming a single sheet from the outer part of a quire, and numbered —ⲓⲕⲍ, —ⲓⲗⲍ. Vertical guide-lines are drawn on the left of the column and horizontal lines for every fourth or fifth line of the text. The hand is thick and very regular (see Plate VI B) and may be assigned to the tenth century. The only stop used is = (black): it occurs usually at the end of a paragraph.

The sheet has been folded apparently to serve as a book-wrapper. In the left margin of page ⲓⲕⲍ is a crude drawing of a bearded figure with halo and cross-headed staff: on the halo is inscribed ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲉⲡⲓⲥⲕ(ⲟⲡⲟⲥ).

The first leaf contains *Exodus* XXXIV, 29–35, XXXV, 1–10; the second, XXXIX, 30 f. + XXXVI, 8 f., 35–38 + XXXVIII, 9–18 (ⲉⲧⲥⲏⲩ) as published by Lagarde, *Der Pentateuch Koptisch*,[1] pp. 215^{5}–216^{14}, 221^{20}–222^{31}. A collation is here added, the references being to Lagarde's text.

L., p. 215^{5} ϥⲛⲟⲩϯ > ⲛⲟⲩⲥ; L. 6 ⲟⲩⲟϩ ⲁϥⲛⲁⲩ > ⲟⲩⲟϩ omitted; L. 7 ⲡⲉⲛⲥⲏⲣⲓ ⲧⲓⲣⲟⲩ > ⲧⲓⲣⲟⲩ omitted; L. 8 ⲛ̄ⲭⲉ ⲡϩⲟ &c. > ⲛ̄ⲭⲉ ⲡⲁⲛⲟⲙ ⲛ̄ⲧⲉ ⲡⲉϥϩⲟ; L. 9 ⲡⲁⲧⲉⲣϩⲟϯ &c. > ⲁⲧⲉⲣ—...ⲉⲣⲟϥ ⲡⲉ || ⲟⲩⲟϩ ⲁϥⲙⲟⲩϯ > ⲟⲩⲟϩ omitted; L. 10 ⲁϥⲧⲁⲥⲑⲟ > ⲁⲩⲧⲁⲥⲑⲟ; L. 11 ⲡⲓⲁⲣⲭⲱⲛ ⲧⲓⲣⲟⲩ > ⲧⲓⲣⲟⲩ omitted; L. 12 ⲟⲩⲟϩ ⲁϥⲥⲁⲝⲓ > ⲟⲩⲟϩ omitted; L. 15 ⲛ̄ⲥⲓⲙⲁ > ⲛ̄ⲧⲉ ⲥⲓⲙⲁ; L. 17 ⲕⲁⲗⲓⲙⲙⲁ > ⲕⲁⲗⲓⲙⲁ || ⲁϥⲥⲱⲛⲓ > ⲉϥⲛⲁⲓ; L. 19 ⲕⲁⲗⲓⲙⲙⲁ > ⲕⲁⲗⲧⲙⲙⲁ || ⲥⲁⲧⲉϥⲛⲟⲩⲓ ⲛ̄ⲓ ⲉ̄ⲃⲟⲗ > ⲥⲁⲧⲉϥⲛⲟⲩⲓ ⲉϥⲥⲁⲝⲓ ⲙⲉⲙⲁϥ; L. 20 f. ⲧⲓⲣⲟⲩ > omitted; L. 21 ϩⲉⲛϩⲱⲛϥ > ϩⲟⲛϩⲉⲛ ⲙ̄ⲙⲟϥ; L. 24 ⲕⲁⲗⲓⲙⲙⲁ > ⲕⲁⲗⲧⲙⲁ; L. 29 ⲛ̄ϧⲛⲧⲟⲩ > ⲙ̄ⲙⲱⲟⲩ; L. 30 ⲟⲩⲙ̄ⲧⲟⲛ > ⲛⲉⲙⲧⲟⲛ; L. 31 ⲉⲧⲛⲁⲓⲣⲓ > ⲉⲑ-; L., p. 216^{5} ⲉⲧⲛⲁ- > ⲉⲑⲛⲁ-; L. 6 ⲛⲉϥϩⲏⲧ ⲉⲧⲉⲓⲛⲓ ⲉϧⲟⲩⲛ ⲛ̄ⲛⲓ- > ⲛⲟⲩϩⲏⲧ ⲉⲓⲛⲓ ⲉϧⲟⲩⲛ ⲛⲟⲩ-; L. 9 f. ⲙ̄ⲙⲁⲙⲛⲓ > ⲛ̄ⲙⲁⲉⲙⲛⲓ; L. 12 ϩⲁⲛⲱⲛⲓ > ⲟⲩⲱⲛⲓ; L., p. 221^{23} ϩⲩⲁⲕⲓⲛⲑⲓⲛⲟⲛ > ϩⲩⲁⲕⲩ(ⲛ)ⲑ-; L. 24 ⲙⲓⲧⲣⲁ > ⲙⲏⲧⲣⲁ; L. 26 ⲛ̄ϯⲥⲕⲩⲛⲏ &c. > ϯⲙⲏϯ ⲛⲁⲩⲗⲏ ⲛ̄ⲧⲉ ϯⲥⲕⲏⲛⲏ; L. 29 (as l. 23); L. 30 ⲉⲧⲉⲣⲓⲉⲃ > ⲉⲧⲉⲣϩⲓⲃ; L. 32 ⲥⲧⲗⲗⲟⲥ > ⲥⲧⲗⲟⲥ; L., p. 222^{2} ⲡⲉⲧⲁⲥⲙⲁ > ⲕⲁⲗⲧⲙⲁ; L. 3 ⲥⲕⲏⲛⲏ > ⲥⲕⲏⲛⲏ; L. 3 ϩⲩⲁⲕⲓⲛⲑⲓⲛⲟⲛ > ϩⲩⲁⲕⲧⲑⲓⲛⲟⲛ; L. 4 ⲕⲟⲕⲕⲓⲛⲟⲛ > ⲕⲟⲕⲕⲟⲥ (so also in L. 29 below) || ⲉⲧⲉⲣⲓⲉⲃ—ⲱⲉⲛⲥ > omitted; L. 6 ⲥⲧⲗⲗⲟⲥ...ⲡⲟⲩⲕⲣⲓⲕⲟⲥ > ⲥⲧⲗⲟⲥ...ⲟⲩⲕⲣⲓⲕⲟⲥ || ⲡⲟⲩⲕⲉϥ- —ⲟⲩⲕⲉϥ-; L. 9 ⲡⲓⲥⲧⲓⲁ > ⲟⲛ added; L. 10 ⲥⲧⲗⲗⲟⲥ > ⲥⲧⲗⲟⲥ (so also in ll. 15, 20 below); L. 17 ⲉ̄ ⲛ̄ⲛⲁⲥⲓⲥ ⲛ̄ⲧⲱⲟⲩ... ⲛ̄ⲧⲱⲟⲩ > ⲟⲩⲟϩ (inverting the order of what follows); L. 21 ⲟⲩⲟϩ ⲡⲓⲁⲩⲗⲏ > ⲟⲩⲟϩ omitted; L. 27 ⲕⲁⲗⲙⲁ > ⲕⲁⲗⲧⲙⲁ; L. 31 ⲉⲧⲥⲏⲩ > ⲉϥ-.

B. *Psalms.*

Fragments from MSS. of the Psalms are numerous: most, if not all of these, however, were written either for liturgical or devotional use[2] and do not come from copies of the Scriptures. The parchment leaves and fragments[3] are here noticed first; then the remains of paper copies.

(*a*) *Parchment.*

(1) Single leaf (Cairo, no. 33^{A}), 27.6 × 18 cm., medium sized, very regular hand of the tenth or eleventh century. Contents: *Pss.* XXIX, 1—XXX, 19.[4]

(2) Single leaf (Cairo, no. 33^{B}), 26 × 17 cm. The *verso* (last page of quire twelve) is headed ⲣⲟⲥ ⲓⲏ (Ornament) ⲭⲥ ⲓⲏ. Contents: *Ps.* LXX, 5–18.

(3) Single leaf (Cairo, no. 76, vi), 26 × 19 cm., numbered on *verso* ⲧⲛ̣ⲍ; thirteenth century paper hand. The text, *Ps.* CVI, 8–19, is almost bleached out by exposure.

(4) Fragment (Cairo, no. 76, v); upper half of a leaf, 9 × 18.5 cm., headed (*verso*) ϥⲥ ⲕⲉ (Ornament) ⲟⲟⲥ [. .]. Thick, twelfth century hand. Contents: *Ps.* XXXIX, 5–6, 10–11.

(5) Complete leaf and two fragments (Cairo, no. 76, i–iii) from one MS.; large, rather unformed thirteenth—fourteenth century hand; Psalm-headings and numerals in red. (*a*), 29.3 × 22 cm., headed on *verso* ⲓⲥ ⲛⲁⲓ

1 The text is based upon another 'Nitrian' MS., from Dêr Anba Bishoi, acquired by Tattam (*op. cit.*, p. iii).

2 Fragments of the Psalter as adapted for use in Horologia and other service-books are not included in this section.

3 Some of these, doubtless, belong to the same MSS. as the parchment leaves of Psalters recovered by Tischendorf (*Cod. Tisch.* XXIX, 23–28): see Leipoldt, *loc. cit.*, pp. 422 f.

4 The references are to the Coptic version (Cairo, 1898).

(Ornament) ⲛⲏⲓ ⲡⲛⲉ. Contents: *Pss.* LXXIV, 3—LXXV, 10; (*b*) (fragment from upper edge of a leaf), 12 × 11 cm. Contents: *Ps.* LXXVII, 35–38, 43–45; (*c*) (lower half of a leaf), 15 × 21.5 cm. Contents: *Ps.* CII, 2–4, 9–12.

(6) Upper half of a leaf (Cairo, no. 76, iv), 22.5 × 25 cm., possibly from the same vol. as (5), though the script here is a late variety of the square 'vellum' hand. Contents: *Pss.* XXIV, 11–17; XXV, 1–6.

(*b*) *Paper.*

(1) Nineteen leaves (Cairo, no. 77, i), 22.2 × 14.2 cm., foliated on *versos*. Very regular 'paper' hand of thirteenth century; stops ⳾ and ⳾— (red). Psalm-headings in red; first lines in thick black lettering; capitals and large letters in text are touched in with red. Contents: *Pss.* XLI, 3—XLII, 2; XLIII, 3–8; XLIV, 1–10; CVII, 5—CVIII, 8; CX, 1—CXII, 2; CXIV, 3—CXVII, 12; CXLIV, 4—CXLVII, 1.

(2) Fourteen leaves (*id.* ii), 18.5 × 13.5 cm., foliated on the *verso*. Small, regular, thick script (? thirteenth century), eighteen lines to the page. Stops (⳾), Psalm-numbers (in margin), and headings, in red; paragraph capitals and prominent letters in the text are touched in with red. Each Psalm began with a large capital illuminated in red and yellow and was further distinguished by marginal illuminations, but the former have been mostly cut out, no doubt to serve as models for later scribes. Contents: *Pss.* XXXI, 10—XXXII, 6; XXXIV, 13—XXXVII, 3; XXXVII, 12—XXXVIII, 6; XLIV, 15—XLV, 3; LXXV, 9—LXXVI, 5.

(3) Eighty-seven leaves[1] (*id.* iii), 18 × 13.3 cm., foliated on the *verso* with cursive Coptic numerals. The script is a small, thick uncial approximating to the 'vellum' style (see Plate XX A), thirteenth century. Psalm-headings and numerals are ordinarily in thin informal uncials usually black, but occasionally in red. Each Psalm begins with a large illuminated capital and one line in red: red is also used for the stops (⳾) and for emphasising prominent letters. The lower and outer portions of the leaves from quires ⲓⲏ—ⲕⲏ are eaten away. Quire-headings, *e.g.*, —ϭⲥ (Ornament) ϫⲉ ⲕⲏ | ⲕⲉ ϭⲥ (Ornament) ϫⲉ. Contents are as follows: *Pss.* XIII, 6–12; XIV, 1–4; XXXI, 10–12; XXXII, 1–6; XXXIII, 1–8; XXXIV, 3–11; XXXV, 1—XXXVI, 14; XL, 1–8; XLII, 1—XLIII, 18; XLIV, 6–13; XLVI, 4—XLVII, 3; XLIX, 1–8, 14–50; LXX, 14–21; LXXI, 7–14; LXXII, 4–17; LXXIII, 4–11; LXXV, 10—LXXVI, 8; LXXVII, 6–17, 35–42, 49–57; LXXVIII, 1—LXXIX, 2; LXXIX, 11—LXXX, 2; LXXX, 11—LXXXI, 2; LXXXVII, 1–6; LXXXVII, 13—XC, 4; XCII, 1—XCVI, 5; CIII, 8—CIV, 12; CV, 2—CVI, 3; CIX, 3—CX, 4; CXI, 3—CXIII, 5; CXIII, 20—CXIV, 7; CXVII, 1—CXVIII, 17; CXVIII, 67–77, 119–138; CXXXIII, 2—CXXXIV, 7; CXXXVIII, 7–15; CXXXIX, 1—CXLIII, 8; CXLIV, 6–11; CXLVII, 3—CXLVIII, 12.

(4) Twenty leaves (*id.* iv), 17.7 × 13.3 cm., paged (irregularly) on *rectos* and *versos*. Coarse, thick, thirteenth century hand. Psalm-headings and numerals in red: enlarged initials (red or black); first lines in thick black capitals. Stops ⳾ (red) and ⳾—— (at end of paragraphs). Quire-headings (*e.g.*) ⲋ ⲓⲍ (Ornament) ϫⲉ ⲉ | ⲍ ⲓⲍ (Ornament) ϫⲉ ⲋⲍ. Contents: *Pss.* XIII, 7—XV, 2; XXI, 15—XXII, 4; XXIV, 2–16; XXVI, 1–14; XXXVI, 1–8, 21–29; CXVIII, 117–137; CXLI, 5—CXLIII, 1; CXLVII, 7—CLI, 4.

(5) Thirty leaves (*id.* v), 22.2 × 15 cm., without page or folio numbers. The script is a good-sized, very regular 'paper-uncial,' probably of the thirteenth century. Psalm-headings, numerals (in margin), and stops (⳾), are in red. Initial capitals are variously enlarged (see Plate XXVII A–C) and are sometimes red and sometimes black. The paper is often eaten through, apparently owing to the use of corrosive ink. A large part of the Psalter to which these leaves belonged was given by B. Drovetti to Peyron and is now at Turin.[2] Another leaf of the same MS. (recovered by Tischendorf), containing the latter part of Psalm XXII, is at Cambridge (C.U.L., *Add.* 1886, 13). The contents of the new leaves are: *Pss.* IX, 24—XI, 3; XIII, 2–7; LX, 1–4; LX, 7—LXI, 3; LXV, 16—LXVI, 3; LXVII, 3–15, 18–23; LXXIII, 4–8; LXXVI, 9—LXXVII, 5; LXXXV, 2–13; LXXXVII, 6–10; LXXXVIII, 7–10; XCI, 1–12; XCIII, 3–10; CIII, 6–12.

(6) Thirty leaves or fragments (Cairo, no. 34),[3] 25.5 × 17.3 cm., foliated on *versos*. Medium-sized 'paper' uncial (Plate XXIII B): deep black ink. Psalm-headings, numerals, first lines, enlarged initials, and stops (⳾ or ⳾), in red. Quire-headings (*e.g.* [.] ⲓⲥ (Ornament) ϫⲉ – | ⲕ ⲛⲁⲓ (Ornament) ⲛⲏⲓ [ⲡⲗⲟ]). Contents: *Pss.* XXI, 23—XXII, 1; XLVI, 1–8; LXXVII, 14—LXXXVII, 4; CVI, 25—CVII, 1; CX, 9—CXI, 8; CXXI, 3—CXXIV, 2; CXXVI, 1—CXXVIII, 8; CXXXIII, 1—CXXXIV, 7; Song of the Three Children. To the same MS. belongs C.U.L., *Add.* 1886, 6 numbered ϲⲙⲏ and containing *Pss.* CXLVI (end), CXLVII, CXLVIII (beginning).

1 Three leaves at Cambridge (C.U.L., *Add.* 1886, 15, 18) belong to the same MS.

2 Published with an excellent facsimile by Rossi, *Mem. della Reale Accad. delle Scienze di Torino*, Ser. II, t. XLIII (1893), pp. 226 ff. The new leaves partially fill the gaps in the Turin MS., which must have come from Dêr Abû Makâr.

3 The margins were illuminated, but the color has eaten away the paper.

(7) [1]Two leaves (Cairo, no. 77, vii), 22 × 14.2 cm., unnumbered, headed ⁘. Coarse thirteenth—fourteenth century hand; Psalm-numbers and stops (✣) red. Contents: *Pss.* VII, 1–7; VIII, 2–6.

(8) Two leaves (*id.* viii), 12.7 × 8.2 cm., unnumbered. Running fourteenth century script; first lines (of sections) red, with Arabic incipits; no stops. Contents: *Ps.* CXVIII, 124–133.

(9) Three leaves (*id.* ix), 26 × 18 cm., unnumbered. Large, bold, and very even script of the 'paper' style. Psalm-headings, numerals, and stops (✣) in red: first lines in thick black script, sometimes with elaborated capitals. Quire-headings (*e.g.*) ⲕ ⲕⲉ (Ornament) ⲟⲑⲥ. Contents: *Pss.* LXXII, 11—LXXXIII, 6; CXIV, 1—CXV, 1; CXVIII, 2–10, 23–35.

(10) Four leaves (*id.* x), 26.5 × 17.8 cm., numbered on *versos*. Psalm-headings, numerals, and stops (✣), red: enlarged initial letters. Coarse, ill-formed, 'paper' uncials of the fourteenth century; green-brown ink. Contents: *Pss.* IV, 8—V, 8; XXV, 4—XXVI, 5; CL, 6—CLI, 8; Prayer of Zacharias, of Simeon, and the 'Hymn of Abba Athanasius the Archbishop.'[2] The text of the last is as follows:

ⲡⲓϩⲱⲥ ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ

Ⲟⲩⲱⲟⲩ ϩⲉⲛ ⲡⲛⲉⲧⲥⲟⲥⲓ ⲙ̀ⲙⲁϥ ✣ ⲛⲉⲙ ⲟⲩϩⲓⲣⲏⲛⲏ ϩⲓⲧⲉ(ⲛ) ⲡⲓⲕⲁϩⲓ ✣ ⲛⲉⲙ ⲟⲩϯⲙⲁϯ ϩⲉⲛ ⲡⲓⲣⲱⲙⲓ ✣ ⲧⲉϩⲱⲥ ⲉ̀ⲣⲟⲕ ✣ ⲧⲉⲛⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ✣ ⲧⲉⲛϣⲉⲙϣⲓ ⲙ̀ⲙⲟⲕ ✣ ⲧⲉⲡⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ✣

Ⲧⲉⲡⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉ̀ϧⲟⲗ ✣ ⲧⲉⲛⲥⲁⲝⲓ ϩⲉⲛ ⲡⲉⲕⲱⲟⲩ ✣ ⲧⲉⲛϣⲉⲛϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲉⲑⲃⲉ ⲡⲉⲕⲛⲓϣϯ ⲛ̀[ⲱⲟ]ⲩ ⲛ̄ⲑ̄ⲥ̄ ⲡⲟⲩⲣⲟ . . .

(11) Three leaves (*id.* xi), 26.5 × 18.5 cm., unnumbered. Script, regular thirteenth—fourteenth century 'paper' style: Psalm-headings, stops (✣), &c., in red. Contents: *Pss.* VII, 9–19; CXXXI, 1–11; CXXXIII, 2—CXXXIV, 8.

C. *Gospels.*

(1) Six nearly complete and six fragmentary leaves (Cairo, no. 73), 33.5 × 25 cm., paged on *versos*. Page-headings on left- and right-hand leaves respectively: ⲕⲁⲧⲁ | (ⲙⲁⲑⲑⲉⲟⲛ); last and first leaves of quires headed (*e.g.*) ⲁ̅ⲁ̅[3] ⲓ̅ⲍ̅ (Ornament) ⲭ̅ⲍ̅ ⲓ̅ | ⲓ̅ⲍ̅ (Ornament) ⲭ̅ⲍ̅ ⲁ̅ⲉ̅. Stops, ✣ (red). Sections are distinguished by enlarged initials and marginal illuminations (the latter mostly perished), the first two lines being in red: the section-numbers are often placed inside the initial. Contents (originally), the Four Gospels, of which the following portions remain: *Matth.* VIII, 20—IX, 4; IX, 9–12, 15–24; XI, 28—XII, 12; XIII, 30–52; *Mark* III, 21–23, 27–30; XII, 34–44; *John* III, 2–5, 8–11; VIII, 49–52, 55–58; IX, 13–16, 19–23; X, 14–29; XI, 17–33; XX, 25—XXI, 4 (the last named is in Cambridge University Library, *Add.* 1886, 1).[4]

(2) 113 leaves or fragments (Cairo, no. 74), 25.5 × 19 cm., foliated on *versos*: horizontal guide-lines to every line of the text: ten leaves to the quire. Very fine and careful 'paper' hand of the early thirteenth century.[5] (See Plate XVIII A.) Sections begin with enlarged illuminated capitals and two lines in red: major (red) and minor (black) section-numbers are placed in the margin or inside capitals; stops, ✣ (red) or ⁘ (first hand, black). Left-hand pages are headed ⲗⲟⲩⲕⲁ or ⲓ̅ⲱ̅ⲁ̅: quire-headings (*e.g.*) ⲣⲟ ⲓ̅ⲍ̅ (Ornament) ⲭ̅ⲍ̅ ⲓ̅ⲍ̅ | ⲓ̅ⲏ̅ ⲓ̅ⲍ̅ (Ornament) ⲭ̅ⲍ̅. I was not able to retain the leaves sufficiently long to make a collation. Contents (originally), the Gospels of SS. Luke and John,[6] of which the following portions are preserved: *Luke* I, 21–28, 38–81; II, 19—III, 1; III, 8–16; IV, 17–33; V, 4–17, 25–33; VI, 9–22, 31–37, 44–49; VII, 8–22; VIII, 15–56; IX, 8–13, 21–61; XI, 10–25; XII, 15–31; XIII, 27—XIV, 13; XIV, 21–30;[7] XVI, 18—XVII, 2; XVII, 22–30; XVIII, 13–19, 29–39; XIX, 15–26; XX, 35–46; XXI, 16–25; XXII, 36–48; XXII, 54—XXIII, 2; XXIII, 11–22; XXIV, 18–53 (end of Gospel);

1 Nos. 7 and 8 may well belong to Horologia.

2 Identical with the 'Gloria in excelsis' of Western liturgies. For the complete Coptic text see the Cairo *Psalmodia*, pp. ⲥⲛⲉ ff. Has this ode any bearing on the 'mention of S. Athanasius' which John Khamé bade his monks use in connection with the Song of the Three Children (*Life of John Khamé*, ed. Davis, p. 41)?

3 Assuming that the first two pp. were outside the quire and contained prefatory matter, we may take the quire to have contained 16 pp. (8 folios).

4 Recovered by Tischendorf.

5 It closely resembles a (? hitherto unnoticed) copy of the Gospels at Dêr es Suriân, dated 1216 A.D., and written (as the colophon also states) by one Simon, son of the deacon Peter, son of John ⲡⲛ̄ ⲡⲥⲧⲁⲫⲓ, at the charge of 'the archon Bartholomew, son of the deacon Abu'l Feth (ⲁⲡⲟⲩⲗⲫⲉⲑ) Mansur, the man of the Monastery (ⲙⲟⲡⲏ) of Apa Besa.' Note that in the Abû Makâr MS. double *mu* is regularly written with a narrow and a spreading character: ⲙⲙ.

6 No trace of the first volume (SS. Matthew and Mark) was found: it may be extant in the modern library or in Europe.

7 = Fo. 92: fo. 93 is at Cambridge (C.U.L., *Add.* 1886, 11) and was recovered by Tischendorf.

John I, 9–49; III, 26–34; IV, 8–16; V, 19—VI, 33; VI, 61–70; VII, 10–44;[1] VIII, 14–29; VIII, 53—IX. 3; IX, 19—X, 24; XI, 14–36; XII, 30—XIII, 4; XIII, 13–20; XIV, 10–19; XIV, 27—XV, 4; XV, 9—XVI, 4; XVI, 20—XVII, 1; XVII, 14—XX, 15; XX, 29—XXI, 5; XXI, 13–25 (*end of Gospel*).

D. *Epistles.*

Five leaves (Cairo, no. 75), 28.8 × 22 cm., paged (?) on the *versos*, 23 ll. to the page. Good-sized, regular, but not very careful 'paper' uncials (fourteenth century: Plate XXVI A); stops (·), section-numbers, and marginal references (to authors of citations), in red. Sections begin with enlarged capitals which, like the paragraph capitals and prominent letters, are touched in with red: superfluous syllables have been deleted by the rubricator with red paint. Left-hand pages are headed ⲣⲱⲙⲉⲟⲥ; quire-headings, [ⲕⲁ ⲓⲉ (Ornament) ⲭⲥ ⲁ]|ⲓ ⲑⲉ (Ornament) ⲟⲧ ⲕⲁ. Contents: *Epistles to the Romans* (Coptic and Arabic),[2] I, 17–24; III, 4–15; IV, 7–16; followed (on leaf -ⲗⲏ) by a collection of the O.T. citations occurring in the text with references to their sources.

The fifth leaf is headed (on *verso*) ⲣⲭ ⲕⲟⲣⲓⲛ ⲁ ⲓⲧ (Ornament) ⲭⲧ ⲏ. Contents: i *Cor.* XIV, 20, ⲛ̀ⲣⲙⲏ ⲛ̀ⲥⲉⲛ ⲛⲉⲧⲉⲛⲣⲏⲧ—XIV. 28, ⲙⲁⲣⲉϥⲥⲁϩⲓ ⲟ̈ⲧⲱϥ ⲛⲉⲙ ϕ̀ϯ. The following variants from Horner's (Oxford) text occur: 20, ⲛ̀ⲣⲙⲏ ⲛ̀ⲥⲉⲛ ⲛⲉⲧⲉⲛⲣⲏⲧ ⲉⲩⲱⲟⲩⲛ (ⲓ added by a second hand) ⲉⲣⲉⲧⲉⲛϩⲛⲏ. 21, ⲟⲩⲟⲉ ϯⲛⲟⲩ ⲟⲛ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ (with ⲁⲛ added by the same or a second hand) ⲛⲉϩⲉ ⲛ̀ⲟ̄ⲥ̄. 22, ⲛⲁⲩϫⲏ ⲛ̀ⲟⲩⲙⲛⲏⲙⲓ || ϯⲡⲣⲟⲫⲏⲧⲓⲁ *to* ⲉⲟⲛⲁⲣϯ omitted by haplography. 23, ⲁⲉ ⲉⲣⲉⲧⲉⲛⲗⲟⲅⲓ. 25, ⲛⲧⲉϥⲟⲩⲱⲛⲉ || ⲟⲛⲧⲱⲥ omitted. 26, ⲛ̀ⲟⲩⲯⲁⲗⲧⲏⲣⲓⲟⲛ || ⲉⲛ ⲉⲱⲓ̀ ⲛⲓⲃⲉⲛ. 28, ⲉⲩⲱⲟⲩ ⲁⲉ ⲟⲛ ⲟⲩⲉⲣⲙ.

E. *Catena Patrum.*[3]

Parchment. Two leaves, one half-leaf, and five fragments (Cairo, no. 36[Add]). The script is a fine regular hand of the tenth or eleventh century. Headings to the Gospel-sections are in small informal uncials; those prefixed to citations from the Fathers are in red ink. Paragraph capitals usually have ⳾ prefixed : stops, = (black).

Frag. 1, 33.5 × 25.5 cm. (column 27.5 × *c.* 17 cm.), numbered —ⲣⲙⲏ (on *Matth.* XVIII), corresponds to Lagarde's text,[4] pp. 49[17]–50[13]. The following variants occur: L(agarde), p. 49[17], ⲉⲑⲣⲟϯ ⲡⲉϫⲁϥ > order inverted; L.[20], ⲉϫⲱϥ > ⲉ̈ϫⲉⲛ ⲡⲉⲛⲥⲱⲧⲏⲣ; L.[21], ⲣⲁⲙⲉⲑⲣⲉⲧ > ⲣⲁⲙⲉⲧⲙⲉⲑⲣⲉⲧ; L.[22], ⲛ̀ⲓⲟⲩⲁⲥ > omitted; L.[23], ⲡⲁϥϫⲱ > ⲉ̈ⲡⲁϥϫⲱ; L.[24], ⲉⲣⲱⲟⲩ > ⲉⲧⲉⲙⲙⲁⲩ; L.[24f.], ⲡⲟⲧⲓⲡⲁⲙ ⲡⲉϫⲁϥ > inverted; L.[25], ⲥⲕⲁⲡⲁⲗⲓⲍⲓⲛ > -ⲍⲉⲥⲑⲁⲓ (so also in L.[28]); L.[28], ⲉ̈ⲧ ⲉⲡⲓⲑⲩⲙⲓⲁ > -ⲟⲧⲙⲓⲁ; L.[36], ⲥⲉⲧⲓⲣⲟⲥ > omitted; ϥϫⲱ ⲙⲙⲟⲥ > ϫⲱ ⲙⲙⲟⲥ ⲁⲉ; L.[36f.], ⲙ̀ⲃⲉⲣⲓ ⲉ̈ⲃⲟⲧⲛ > inverted. L., p. 50[1], ⲛ̀ⲧⲉⲣⲟⲓⲡⲣⲟ > ⲛ̀ⲧⲉⲣⲟⲩⲡⲣⲟ; L.[2f.], ⲟⲩⲟⲉ ⲉⲩⲁⲣⲉⲣ ⲉⲣⲱⲟⲩ > omitted; L.[8], ⲓⲧⲁ > ⲁⲉ added; L.[9], ⲁϥϫⲱ > ⲟⲧⲛ added; ⲡⲓⲧⲱⲟⲩ > ⲡⲓ-; L.[10], ⲁϥⲓ̈ > ⲟⲩⲟⲉ ⲁϥⲓ̈; L.[13], ϕⲟⲩⲱϣ ⲁⲛ > ⲁⲛ omitted.

Frag. 2, 21 × 15 cm., is a fragment from the outer side of a leaf (on *Matth.* XXI), corresponding to L., pp. 57[39]–58[13], 58[23–25]. It is too small for collation.

Frag. 3 (Cairo, no. 36), 32 × 26 cm., numbered —ⲣⲛⲁ (on *Matth.* XXII), corresponds to L., pp. 60[13]–61[14]. The following variants are found: L., p. 60[18f.], ⲡⲉϫⲁϥ—ⲧⲁⲓⲣⲉⲩⲕⲱⲛ > inverted; L.[20], ⲡⲉⲧⲉϥϫⲱ > ϕⲛ ⲉⲧⲉϥϫⲱ; L.[21], ⲡⲓⲕⲁⲧⲁⲓⲛⲓ > a second ⲉⲧⲱⲟⲛ ⲛⲱⲧⲉⲛ added; L.[31], ⲡⲓⲁⲥⲓⲟⲥ > omitted; -ⲡⲗⲁϩⲓⲛ > ϕⲗⲁϩⲓⲛ; L.[33], ⲉⲡⲓⲁⲛ > ⲉⲡⲓ (ⲁⲉ added above line by a late hand); L.[34], ⲙ̀ⲙⲁⲧⲁϥ > placed after ⲡⲓⲣⲏⲧ.

L., p. 61[1], ⲉⲧⲱⲟⲛ > ⲗⲟⲓⲡⲟⲛ added; ⲙ̀ⲙⲉⲧⲁⲧⲣⲱⲟⲩⲱ > -ⲙⲉⲧ- omitted; ⲙ̀ⲡⲁⲩⲓⲃⲓ > with ⲁⲉ added; L.[2], ⲟⲩⲁⲉ ⲙ̀ⲙⲟⲛ ⲣⲗⲓ > ⲙ̀ⲣⲗⲓ; L.[3], ⲙⲡⲁⲩⲣⲓⲙ > with ⲟⲩⲁⲉ ⲙⲡⲁⲩⲉⲣⲱⲁⲗⲉ ⲛ̀ⲣⲏⲧ - ⲟⲩⲁⲉ ⲙ̀ⲡⲁⲩⲏⲓⲥⲓ -, added; L.[5], ⲉⲧⲡⲁ-ⲱⲟⲩⲛ > ⲁⲧⲡⲁ-; L.[7], ⲙⲧⲛⲉⲧⲓⲙ > ⲙⲛⲛⲉⲧⲓⲙ; ⲣⲱⲟⲩ > omitted; L.[13], ⲙⲉⲛ > omitted.

1 = Fo. 183; 8[14–22] is fo. 185. The lost fo. 184 contained 7[45–52]; but clearly the famous passage 7[53]–8[11] was omitted as usual in Coptic texts.

2 Whether or no this is part of the copy of the Epistles seen by Tattam (Introd. p. xl) must be left uncertain. It can hardly be described as a 'beautifully-written' MS.

3 Other leaves from this work are at Leipzig (*Cod. Tisch.* XXVII, 8–15) and doubtless belong to the same MS. Fragments of another Nitrian copy are in the British Museum, *Add.* 14740 A, foll. 10, 11, 24: see Crum, *Cat.*, no. 914. It is to W. E. Crum that I am indebted for this information.

4 *Catenae in Evangelia Aegyptiacae quae supersunt* (from MS. Parham, no. 102). Note that Lagarde's MS. (see colophon *ib.*, p. 232) was written by a monk of S. Macarius and doubtless belonged to the Library there, though it was obtained by Curzon at Dêr es Suriân (see *Visits to Monasteries of the Levant*, pp. 82 f., where it is wrongly described as a 'manuscript of the Gospels').

Frag. 4, 16.2 × 25 cm., upper half of a leaf, headed on *verso* ⲡⲍ [ⲓ]ⲛⲥ (Ornament) [ⲡⲭⲥ], relating to *Matth.* XXIV. By a singular good fortune the fragment partly fills the lacuna in Lagarde's text,[1] p. 67. A copy (without line-division) is here given:

Recto [. . . . .]ⲛⲁϩ ⲉ [ⲡ]ⲓⲡⲗⲁⲛⲟⲥ - [. . . . . ⲛⲉⲭ]ⲁⲩ ⲁⲓⲉⲣⲱⲟⲣⲡ ⲛ̄ⲭⲟⲥ [ⲡⲱⲧⲉⲛ ⲉⲱ]ⲱⲡ ⲁⲧⲱⲁⲛⲭⲟⲥ ⲡⲱⲧⲉⲛ ⲭⲉ ⲫⲛⲓⲣⲉ ⲫⲣⲓ ⲡⲱⲁⲫⲉ ⲙ̄ⲡⲉⲣ[ⲓ̄] ⲉⲃⲟⲗ ⲫⲛⲓⲣⲉ ⲫⲃⲉⲛ ⲛⲓⲧⲁⲙⲓⲟⲛ ⲙ̄ⲡⲉⲣⲧⲉⲛⲫⲟⲩⲧⲟⲩ - ⲉ̄ⲡⲓⲁⲛ ⲟⲩⲛ ⲛ̄ⲑⲟⲩ ⲡⲉ ⲡⲓⲕⲟⲥⲙⲟⲡⲗⲁⲛⲟⲥ ⲛ̄ⲁⲛⲧⲓⲭ̄ⲣⲓⲥⲧⲟⲥ

✣ Ⲥⲛⲁⲉⲣⲫⲏⲧⲉ ϩⲉⲛ ⲧ[ⲉ]ⲫⲁⲣⲭⲏ ⲉ̄ ⲓ̄ⲣⲓ ⲛ̄ⲣⲁⲛⲫⲏⲛⲟⲩⲓ ⲙ̄ⲙⲉⲧⲱⲟⲩⲓ ⲙ̄ⲡⲉⲙⲑⲟ ⲛ̄ⲛⲓⲣⲱⲙⲓ ⲫⲱⲥⲧⲉ ⲉⲑⲣⲉⲫⲱⲉ ⲡⲁϥ ⲉ̄ ⲡⲓⲱⲁⲫⲉⲧ ⲛ̄ⲧⲉⲫⲓⲣⲓ ⲛ̄ⲣⲁⲡⲉ̄ⲣⲟⲟⲩ ⲛ̄ⲛⲓⲥⲧⲓⲁ ⲙ̄ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲫⲟⲟⲡⲧⲉⲛ ⲙ̄ⲙⲟϥ ⲉ̄ ⲡ̄ⲭ̄ⲥ̄ ⲡⲓⲁ̀ⲗⲏⲑⲓⲛⲟⲥ ⲛ̄ⲛⲟⲩϯ - ⲙⲉⲛⲉⲛⲥⲱⲥ ⲛ̄ⲧⲉⲫⲱⲉ ⲡⲁϥ ⲉⲃⲟⲩⲛ ⲉ̄ ⲫⲁⲛⲧⲁⲙⲓⲟⲛ ⲫⲱⲥ ⲭⲉ ⲛ̄ⲧⲉⲫⲉⲣⲟⲓⲕⲓⲛ ⲙ . . . [. . .

Verso ⲉⲩⲧⲁⲗⲏ[ⲟⲩ]ⲧ ⲉ̄ϩⲉ . [. . . . .] - ⲉⲫⲙⲟⲩϯ ⲭⲉ [. . . . .] ⲉⲑⲃⲉ ⲡⲓ̄ⲉ̄ ⲛⲉⲣⲟⲟⲩ ⲉ̄[. . . .] . ⲡⲙ̣ⲣ̣ⲟⲩ ⲟⲓⲕⲟⲛⲟⲙⲓⲕⲱⲥ ⲉⲁⲩⲱⲟⲡⲓ ⲉⲫⲟⲓ ⲡⲣⲉⲫⲙⲱⲟⲩⲧ ⲉⲑⲏⲧⲧⲉⲛ ⲕⲁⲧⲁ ⲡⲥⲁⲭⲓ ⲛ̄ϯⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲱⲁⲧⲉⲩⲧⲟⲩⲛⲟⲥⲉⲓⲛ ⲧⲛⲟⲩ [ⲛ]ⲉⲙⲁⲩ ⲟⲩⲟⲩ ⲛ̄ⲧⲉⲩ[ⲟ]ⲣⲉⲛⲫⲁⲗⲁⲓ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲛⲓⲁⲃⲱⲙ ⲫⲓⲧⲉⲛ ⲛⲓⲙⲉ[. .] ⲙ̄ⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲛ̄ⲧⲉ ⲧⲉⲩⲙⲉⲟⲛⲟⲩϯ ⲛ̄ⲣⲉⲩⲧⲁⲗⲃⲟ

✣ Ⲥⲁⲧⲟⲧⲩ ⲭⲉ ⲡⲉϫⲁⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲓⲣⲟϫⲣⲉϫ ⲛ̄ⲧⲉ ⲛⲓⲉⲣⲟⲟⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⲫⲣⲏ ⲉⲫⲉⲉⲣⲭⲁⲓ - ⲛⲓⲓ̄ⲟⲩ ⲛ̄ⲛⲉⲩϯ ⲙ̄ⲡⲉⲫⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲩ ⲛⲓⲥⲓ[ⲟ]ⲩ ⲉⲩⲉⲫⲉⲓ ⲉⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲟⲩⲟⲩ ⲛⲓϫⲟⲙ ⲛ̄ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ ⲉⲩⲉⲕⲓⲙ

Ⲙⲉⲛⲉⲛⲥⲁ . . . . . ϯ ⲥⲁⲣ ⲁ . ⲱⲟⲟⲣⲧⲉⲣ (slight remains of one line).

Frag. 5, 18 × 8 cm., is a strip cut from the outer edge of a leaf. A few letters only in each line are preserved. The text (on *Mark* XIV) corresponds to L., p. 109[18] ⲕⲉⲫⲁ̀ⲗ]ⲉⲟⲛ ⲫⲁⲓ—109[27] ⲛ̄ⲧ̄ ⲛ̄[ⲥⲁⲃⲉⲣⲓ (with slight traces of two further lines).

Frag. 6, 13.5 × 24 cm. (lower portion of a leaf). The text (on *Luke* I) = L., p. 119[15–21, 34–39]. In the left margin of the *verso* is an Arabic gloss.

Frag. 7, 18.3 × 13 cm., upper and outer corner of a leaf headed on the *verso* ⲡⲙⲃ̄[2] ⲓ̄ⲏⲥ̄ [. Of the text (on *Luke* XXIII), ll. 18–21 of the *recto* (fragmentary) = L., p. 174[20–21]: the preceding seventeen lines (imperfect) partly fill the lacuna in the published text (p. 174[19]), and read as follows:]ⲛⲁⲣⲁⲡⲧⲱⲙⲁ ⲛ̄ⲧⲉ(ⲛ) |]ⲉ ⲡⲧⲏⲣⲩ - ⲁⲗⲗⲁ ⲉ̄[|]ⲛⲟⲩⲱⲁⲱⲓ ⲟⲩⲟⲩ ⲛ̣[|]ⲉⲙⲁⲱⲱ - ⲉⲣⲣⲏ ⲉⲭⲉⲛ(ⲛ) |] ⲱⲩⲧ |] ⲛⲓⲙⲏⲓ ⲛ̄ⲑⲱⲱⲓ ⲛⲉⲙ |]ⲟⲩⲁ̀ ⲉⲧ ⲁⲁⲓⲧⲟⲩ | ⲛ]ⲧⲉ ⲡⲓⲁⲣⲭⲏⲉⲣⲉⲩⲥ |]ⲧⲏⲥ ⲭⲉ ⲉⲧ ⲁ ⲡⲓⲉⲣⲟ- |] | ⲧ]ⲟⲟⲧⲓ ⲛ̄ϯⲡⲁⲣⲁⲥⲕⲉⲩ[ⲏ] | ⲡ]ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛ̄ⲧ[ⲉ] | ⲥ]ⲁⲃ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲏ[. . .] |]ⲩⲛ ⲉ̄ ⲡⲟⲩⲙⲁ ⲛ̣[. . . .] |]ⲭⲉ ⲛ̄ⲑⲟⲟⲩ ⲛⲉ . [. . . .] |] ⲛⲱⲟⲩ ⲭⲉ ⲁⲓ [. . . . .] |]ⲛⲁϩ ϯ |

The *verso* = L., p. 174[29–39] (l. 36 ⲉⲧⲓ ⲟⲛ ⲧⲓⲧⲟⲥ—l. 38 ⲗⲱⲗ ⲉⲃⲟⲗ being omitted).

Frag. 8, 17 × 15.5 cm., outer (?) and upper corner of a leaf. Unidentified.

Frag. 9, 23.5 × 4.2 cm., strip cut vertically from the middle of a leaf. Unidentified; but the fourth and third lines from the foot of the *recto* (?) are part of a subject-heading (? not in L.'s text):]ϩⲉⲛ ⲛⲓⲥⲏⲱ[| . . . ⲗⲁⲥ]ⲓⲗⲓⲟⲥ ⲉⲑ[ⲃⲉ . . .

1 Our fragment (the *top* of a leaf) picks up the text exactly (allowing for a lacuna of ten letters) where the Curzon MS. breaks off (at the *foot* of a leaf). Can the new fragment actually belong to the Curzon MS. ? Yet if so, how are we to account for the other fragments (from the same MS.) which reproduce passages extant in the more complete copy ?

2 The numeration indicates that this leaf belonged to a second volume of the *Catena*, the first dealing with *Matthew* and *Mark*, the second with *Luke* and *John*.

XXXVIII. LITURGICAL FRAGMENTS

A. *The Greek Liturgies of Saints Basil and Gregory.*

Paper. Twenty-five leaves (Cairo, no. 20), 17.7 × 13.3 cm., unpaged. Rubrics, alternate capitals, and sometimes stops (high, low, and middle points are used), are in red ink.

1. The first ten leaves come from the Egyptian Anaphora of Saint Basil. The script is a clear but coarse sloping uncial (see Plate XXI A). Accents and breathings are intermittently marked, but are usually incorrect (*e.g.* ˊ normally marks a *rough* breathing): initial γ has the form γ̓. Summary Arabic renderings of the rubrics are added in the margins by another (?) but probably contemporary hand. The ordinary abbreviations are used—θ̄c̄, ī c̄, χ̄c̄, κ̄ε̄, π̄η̄ρ̄, π̄ν̄ā, ο γ̄ν̄ος, c̄ρ̄ιā, cτ̄ρος. On fo. 9ª the reigning Patriarch (Benjamin II, 1327–1339) is named, thus dating the MS.

2. Fifteen leaves belong to the Egyptian Anaphora of Saint Gregory. The script is here a fine, slightly sloping uncial, apparently contemporary with the script of the Basilian Anaphora, but by a far more expert scribe (see Plate XXI B). Errors are comparatively few, accents are mostly correct, and the breathings (ˊ and ˋ) are rightly used. Ends of sections are marked by a line of spaced commas (red). The brief Arabic directions in the margin appear to be by another hand.

Folio 4 in this group is the inner edge only of a leaf; folios 7–8 are badly affected by damp, which also obliterated many of the rubrics.

The size of the leaves, the quality of the paper, and (in a most general sense) the similarity of the hands make it certain that both Rites, though written by different scribes, belonged to a single volume. When (if indeed ever) the Liturgy was celebrated in Greek at the Monastery of Saint Macarius we cannot ascertain: that it was used at the 'secondary enthronement' of the Patriarch there, is perhaps a possible conjecture.

The fragments of the Basilian Anaphora are valuable as containing the principal parts of the 'Mass of the Catechumens,' which is taken for granted as common form in the MS. used by Renaudot[1] and so not written out. They supply the Greek text of several passages of which only the Coptic—and in some cases Ethiopic—has hitherto been known, besides a large number of variant readings.[2] The following is an analysis[3] of this group of leaves with references to the texts and versions edited by Brightman (B.)[4] and Renaudot (R.).[5]

Fo. 1

I. *Prayer of Thanksgiving.*
[Εὐχαριστοῦμεν—] *σὺν τῷ παναγίῳ· Ἀμήν* (B. 113, 148).

II. *Prayer of Prothesis.*
Δέσποτα Κύριε—αἰώνων. Ἀμήν (B. 148: cp. 124).

Fos. 2–4

III. ? *Prayer after the 'Praxis'* (Acts-lesson).[6]
... θρου δικαίωσον—χάριτι καὶ οἰκτ[*ιρμοῖς*].

IV. *Censing.*
Ὁ Θεὸς ὁ *αἰώνιος* (B. 150).
Καὶ *μνησθῆναι* (B. 150, 166, R. 58).
Τὴν *ἐξ οὐρανοῦ—τὸν λαόν σου* (B. 166, 126, R. 59).

V. *Prayer of the Gospel.*
Δέσποτα Κύριε &c. (cp. B. 115, 117).

1 *Lit. Or. Coll.* (2nd edition) I, 57 ff.

2 These are noted in the *apparatus criticus* (where our fragments are parallel to the text of Renaudot).

3 For this as for other notes on the contents of the Basil fragment I am greatly indebted to the kindness of the Rev. F. E. Brightman of Magdalen College.

4 *Liturgies Eastern and Western*, Vol. I.

5 *ut supra.*

6 The identification is provisionally made by Brightman.

LITURGICAL FRAGMENTS

Fos. 5–6
VI. *Intercession after the Gospel.*
. . . . . .(App.), B. 160.
. . . *καθολικῆς καὶ ἀποστολικῆς—τὸ θέλημά σου τὸ ἅγιον* (B. 161, 115).
VII. *Kiss of Peace.*
Ὁ Θεὸς ὁ αἰώνιος—*ἐν ὑψίστοις Θεῷ καὶ* . . .(R. 62).

Fo. 7
VIII. *Anaphora.*
[*ἀναγέν*]*νησιν ἐξ ὕδατος—ἐπὶ τῶν ἁ*[*γίων*] (= R. 65 *sq.*).

Fo. 8
IX. *Intercession* (after the Consecration).
[*ἐλπί*]*ζοντες—εὐκαιρίαις* + *ὁ διδοὺς—ἔργον ἀγαθόν* (B. 128, 167 f.; R. 69).
Μνήσθητι Κύριε—*ὁμολογητῶν* (R. 70).

Fo. 9
[*ἀγγε*]*λικῆς καὶ ἀρχ. σου λειτουργίας* (B. 120).
Μνήσθητι $\overline{\text{κε}}$ *ὑπὲρ τ. θύσια—προσφερόντων* (R. 32, 70: cp. B. 129).
Μνήσθητι $\overline{\text{κε}}$ *ὑπὲρ τ.—ἐκκλησίας* (B. 121, 150).
Μνήσθητι $\overline{\text{κε}}$ *ὑπὲρ τ.—ἐπισκόπων* (B. 121, 151).
Μνήσθητι $\overline{\text{κε}}$ *ὑπὲρ τ.—συνελεύσεων ἡμῶν* (B. 121, 151).
Ὡς *προσεδέξω—βουλο*[*μένων*] (B. 129).

Fo. 10
X. *Fraction.*
*μεταλήψεως—*Θεὸς *ἡμῶν* (R. 72).
Δέσποτα $\overline{\text{κε}}$*—ἀπαρεστικόν* (R. 73).

The remains of the Liturgy of Saint Gregory correspond generally to the text of Renaudot,[1] but with numerous variants. The addition, at the end, of two Psalms and two hymns is perhaps noteworthy: the Alphabetic Hymn to the Theotokos appears to be unpublished. The following is a rough analysis of the contents of this group.

I. *Prayer of Peace.*

Fo. 1^a–2^b [*ἀνα*]*καινίσαι—ἀμήν* (= Ren. 90–91).
ἡ ἀγάπη—κυρίῳ (= Ren. 92).

II. *Beginning of the Anaphora.*

Fo. 2^b *ἀληθῶς—ἄχρονον* (= Ren. 93).

III. *Consecration.*

Fo. 3^a–4^b *τοῦ πτώματος—πίετε ἐξ αὐτοῦ* (= Ren. 96–97).
Fo. 5^a–5^b *ὁ διάκονος—ἁμαρτιῶν* (= Ren. 98).

IV. *Intercession after Consecration.*

Fo. 6^a–7^a *παρασχοῦ πᾶσιν—τὸ πρόσωπον* ⟨*τῆς γῆς*⟩ (= Ren. 100–101).
Fo. 7^a–9^b *χάρισαι τῷ λαῷ—ὀνόματα* (= Ren. 102–104).

V. (*After the Eucharistic Confession*).

Fo. 10^a *τῷ πατρί—ἀμήν* (= Ren. 113, with differences).

VI. *Psalms and Hymns.*

Fo. 10^b–12^a Psalm CXXXV.
Fo. 12^b–13^a Psalm CL.
Fo. 13^b–14^b Hymn to the Trinity.
Fo. 14^b–15^b Hymn to the Theotokos (Alphabetic).

1 *op. cit.*, pp. 85 ff.

The Liturgy of Saint Basil.

× Fo. 1a ×cγn τω παναγίω καὶ ἀγαθω καὶ zωοποιω και ὁμοογσιω coγ $\overline{\text{πνι}}$ · nŷn καὶ ἀεῖ καὶ εις τογc αιωνας των αιωνων αμην:——

※ εγχη επικλησεως[1] ※ السرّ

Δεσποτα $\overline{\text{κε}}$ $\overline{\text{ιγ}}$ $\overline{\text{χε}}$ ὁ cγναΐδιος λογος τογ ἀχραντογ coγ $\overline{\text{πρc}}$ καὶ $\overline{\text{πνc}}$ αγιογ · ὁ αρτος ὁ εκ τογ $\overline{\text{oγνογ}}$ καταβας · καὶ

× Fo. 1b προθεις cεαγτον ἀμνον ἀμωμον · ὑπερ τῆς τογ κοcμογ zωῆς · δεομεθα καὶ παρακαλογμεν[2] cε φιλᾱνε ἄγα×θε $\overline{\text{κε}}$ · επιφανον το προcωπον coγ · ἔπι τον αρτον τογτον · καὶ επὶ το ποτήριον τογτο - ⟨α⟩ προεθήκαμεν εν ταγτὴ[3] τη ἱερατηκη coγ τραπεzη · καὶ αγιαcον αγτα καὶ μεταποιηcον · ἵνα ὅ μεν αρτος ογτος[4] · γενηται εις το αγιον coγ cωμα το[5] δε ποτηριον coγ αιμα εἷc αφεcιν ἁμαρτιων · χαριτι καὶ οικτειρμοις καὶ φιλᾱνια τογ $\overline{\text{πρc}}$ καὶ τογ αγιογ $\overline{\text{πνc}}$ · νγν καὶ ἀεῖ καὶ εις τογc αιωνας των αιωνων αμην :——

* * * * *

× Fo. 2a [εχ]×θρογ δικαὶωcον εν τη χρηcτότητι coγ · ωc κορνηλιον ⟨τον εν⟩ ταῖc πραzεcι των αγιων coγ αποcτολων · μαρτγρογμενον καὶ κατιcχγcον ημων τον νογν · καὶ την διἀνοιαν ἵνα μιμηται γενωμεθα[6] τογ χριcτογ[7] coγ · Χαριτι και οικ[T] :——

※ εγχη ※ صلاه البخور

× Fo. 2b ×Ο $\overline{\text{θc}}$ ο αιωνιος ὁ αναρχος καὶ ατελεγτητος ὁ μεγας τη βογλη καὶ δγνατος · εν τοῖc εργοις · ὁ παν×ταχογ παρων καὶ τοῖc πacιν παριcταμενος · cγμπαρεcω ἡμιν κατα τὴν ωραν ταγτὴν καὶ γενογ ⟨εν⟩ μεcω παντων ημω(ν) ἁγνιcον[8] ημων τας καρδιας · ἁγιαcον ημων τας ψγχας · καθαριcον ημας · απο παντος ἁμαρτηματος ἑκογcιογ τε · καὶ ακογcιογ καὶ δος ημιν προcφεριν · ενωπιον coγ τας λογικας λατρειας αινεcεως θγμιαμα πνεγματικον

× Fo. 3a = R. 58 εἰcερ×χομενον εἰc το εcωτερον τογ καταπετασματος · εις τὰ αγια τῶν ἁγιων |καὶ μνηcθηναι παρακληθητι περι τῆc[9] ειρηνης της αγιας μονης καθολικης coγ εκκλησιας :——

Την εξ $\overline{\text{oγνογ}}$ coγ[10] ειρηνη(ν) · βραβεγcον ταις απαντων ημων καρδίαις · αλλα καὶ τογ βιογ τογτογ · τὴν ειρηνην

× Fo. 3b = R. 59 ημιν δωρηcαι τον βαcιλεα τα cτρατίωτι (*sic*) · κα ταγμα×τα τογc αρχοντας[11] βογλην δημογc γειτονίας[12] ημων

(Fo. 1a–2b: *no parallel Greek text in Renaudot.*)

[1] επικλησις, *Cod.* [2] -ρα- omitted by first hand, supplied in margin by later hand in 'Coptic' uncials. [3] Originally ταγτην (ν erased). [4] τογτος, *Cod.* [5] τογ, *Cod.* [6] γενομεθα, *Cod.* [7] χρηστογ, *Cod.* [8] αγνηcον, *Cod.* [9] καὶ μνηcθῆναι παρακλήθητι περὶ τῆc, *Ren.* [10] *Ren.* omits coγ. [11] αρχογτας, corrected by first hand. [12] γιτωνιας, *Cod.* (='quarters' of a city): γείτονας, *Ren.*

× Fo. 1a . . .×with Thy all-holy and good and life-giving and consubstantial Spirit, now and always and for ever and ever. Amen.

Prayer of Invocation.

O Master, Lord Jesus Christ, the co-eternal Word of Thy pure Father and the Holy Spirit, the Bread that came down from Heaven and didst offer Thyself, a Lamb without blemish, for the life of the world, we

× Fo. 1b beseech and entreat Thee, O loving and good ×Lord, show Thy face upon this Bread and upon this Cup which we have set forth upon this Thy Holy Table and sanctify them and transubstantiate them, that this bread may be changed into Thy Holy Body and this Cup into (Thy) Blood for the remission of sins. Through the grace and mercies and loving-kindness of the Father and the Holy Spirit, now and always and for ever and ever. Amen.

* * * * * *

× Fo. 2a . . .×of the enemy, justify (us) in Thy graciousness as Thou didst Cornelius unto whom witness is borne in the Acts of Thy holy Apostles, and strengthen our mind and our understanding that we may become imitators of Thy Christ. Through the grace and mercy &c.

Prayer < of Censing >.

O God, the Everlasting, without beginning and without end, Who art great in counsel and mighty in Thy

× Fo. 2b works, Who art present ×everywhere and standest beside all men, be present with us at this hour and be in the midst of us all. Purify our hearts, purify our souls, cleanse us from all sin deliberate and indeliberate,

× Fo. 3a and grant unto us to offer before Thee the reasonable service of praise, a spiritual incense-offering ×entering into the inner side of the veil, into the Holy of Holies. And be entreated to remember the peace of Thy one holy Catholic Church.

Vouchsafe (?) Thy peace which is from Heaven vouchsafe (?) unto the hearts of us all, but the peace of

× Fo. 3b this life also grant unto us. Our King, the ranks ×of our army, our magistrates, our Senate, our people, the

εἰcοδογc · και ἐξοδογc εν πacη ειρηνη κατακοcμηcον[1] ⁜ Βαcιλευc τηc ειρηνηc κε κε τογ ελεογc · ειρηνην[2] δοc ημιν παντα γὰρ ἀπεδωκαc ημιν κτηcαι[3] ημαc ὁ θc · εκτοc coγ αλλον ογκ οἰδαμεν το ονομα coγ ὀνομαzομεν · τὸ ὑπερ cριαc και εγεργεciac · των ψγχων ημων ⟨επονομαzομενον⟩[4] · zωο×ποιηcον τας ἁπαντων ἡμων ψγχας δια τογ ἁγιογ coγ πνc · ὅπωc μη κατιcχγcη[5] θανατοc ἁμαρτιων ημων · μήτε[6] καθ ημων τογc δογλογc coγ · μήτε[7] κατὰ παντὸc τογ λαογ coγ κε εγλογηcον την εκκληciαν[8] coγ χαριτι και οικτειρμοιc × Fo. 4a

⁜ εγχη εγαγγελιογ ⁜ صلاة الانجيل

Δεcποτα κε ιγ χε ὁ ἐzαπόcτειλαc τογc ἁγίογc[9] coγ μαθητας · και αποcτολογc · ἐν ὁλω τω[10] κόcμω · κηργzαι ×και διδαzαι το εγαγγελιον τηc Βαcιλειαc coγ + και μαθητεγειν {ειc} πάντα τα ἔθνη εἰc τὴν επιγνωcιν coγ δι᾽ ο[11] δεομεθα και παρακαλογμεν cε φιλᾶνε ἀγαθε κε · διανοιzο(ν) τὰ ωτα των καρδιων ημων · ειc την ἀκρόαcιν των ἁγίων coγ εγαγγελιών · διανοιzον και τα αιcθητηρια[12] των ψγχων ημων · και καταzιωcον ημαc γενεcθαι μη μονον ακροάτάc · αλλα κ(αὶ) ποιητας × Fo. 4b

* * * * *

κα]×θολικηc και ἀποcτολικηc τογ θγ[13] εκκλησιας · ειρήνην και ὑγιειαν αγτοις τὲ[14] και ημιν χαριzομενοc εκ πacων[15] των ἡμερω(ν) τὰc δὲ εγχὰc αγτων ac ποιογνται ὑπερ ημων · και ὑπερ παντοc τογ λαογ coγ και τὰc ημων[16] ὑπερ αγτογ[17] · προcδεzαι επι τον ογνιον και εγλογημενον coγ θγciαcτηριον εἰc οcμην εγωδιας πα(ν)τα δὲ[18] εχθρον[19] αγτογ · ὁρατον[20] ἡ ἀορατον cγν×τριψον και καθγποταzον · ὑπο τογc ποδας ημω(ν)[21] εν[22] ταχει αγτὸν δὲ εν τη ἁγία[23] εκκλησια εν εἰρήνη[24] διαφγλαzον :—— × Fo. 5a = R. 60

Μνηcθητι κε ὑπὲρ τηc αγιαc εκκλησιαc ταγτῆc και των[25] cγνελεγcεων ημω(ν) × Fo. 5b

[1] κατακοcμιcον, *Cod.* [2] *Ren.* omits κε κε τογ ελεογc and before ειρηνην adds την cην.
[3] κτιcαι, *Cod.* [4] *Ren.* omits το γπερ—⟨επονομαzομενον⟩: the last word was perhaps omitted by haplography.
[5] καταιcχγνθηcει, *Cod.* [6] *Ren.* omits. [7] μηδε, *Cod.* (so also *Ren.*). [8] τηc εκκλησια, *Cod.*

(Fo. 4b: *no parallel Greek text in Renaudot.*)
[9] αγιαc, *Cod.* [10] το, *Cod.* [11] coγ, added above line by the scribe of the Gregory-Liturgy: δι᾽ ο, so corrected by the same hand from διογ. [12] εcθ-, *Cod.* [13] coγ, *Ren.*
[14] ὑγιαν αγτων δε, *Cod.* [15] παντων, *Cod.* [16] κατασημων, *Cod.*: και ἡμειc, *Ren.*
[17] αγτογc, *Cod.*: αὐτῶν, *Ren.* [18] μὲν, *Ren.* [19] -ων, *Cod.* [20] -ων corrected by second hand.
[21] αὐτοῦ, *Ren.* [22] ἐπὶ, *Ren.* [23] *Ren.* adds coγ. [24] *Ren.* adds και δικαιοcύνη. (The remainder of 5b with all but the last words of 6a has no parallel in Renaudot's Greek text, which is here imperfect.)
[25] τον, *Cod.*

quarters (of our city) do Thou endue with all peace. O King, Lord of peace, Lord of mercy, give unto us Thy peace, for Thou hast given us all things. Possess us, O God; for besides Thee we know no other, we call upon Thy holy Name which ⟨is named⟩ for the salvation and well-being of our souls. ×Quicken the souls of us all through Thy Holy Spirit, that the death of our sins may not have dominion over us Thy servants nor over all Thy people. Lord, bless Thy Church. Through the grace and mercy... × Fo. 4a

×O Master, Lord Jesus Christ, Who didst send forth Thy holy Disciples and Apostles in all the world to preach and to teach the Gospel of Thy Kingdom, and to instruct all nations unto knowledge of Thee;—wherefore we entreat and beseech Thee, O Lover of men, good Lord, open the ears of our hearts unto the hearing of Thy holy Gospels. Open also the perceptions of our souls, and vouchsafe that we may become not only hearers but doers. × Fo. 4b

* * * * * *

...×of the Catholic and Apostolic Church of God, granting unto them and unto us peace and health all our days. And for their prayers which they offer on behalf of us and of all Thy people, and our (prayers) on its[1] behalf—do Thou accept them upon Thy heavenly and blessed altar for a smell of sweet savor. Its every enemy, visible or invisible, do Thou soon ×crush and set under our feet, but for itself, preserve it in peace in the holy Church. × Fo. 5a × Fo. 5b

Remember, O Lord, this holy Church and our assemblies.

1 *sc.* of Thy people.

Τὰς επιcγναγωγὰc ημων εγλογηcον · δὸc ημιν αγτας ὅ θc ακωλγτωc[1] καὶ ἀνεμποδιcτωc[2] γενεcθαι κατὰ το
× Fo. 6ᵃ αγιον · καὶ μακαριον coγ θελημα · οικογc εγχων οικογc ×εγλογιων ημιν καὶ τοιc μεθ ημων[3] εἰc τον αἰωνα
χάριcαι · εξηγερθητι κε καὶ διαcκορπιcθητωcαν παντεc οι εχθροι coγ καὶ φγγετωcαν παντεc οι μιcογντεc[4] το
ὄνομα coγ το αγιον τον δὲ λαον coγ τον πιcτον καὶ αληθινον ποιηcον επ εγλογιαιc[5] χιλιαc χιλιαδων καὶ
= R. 60 μγριαc μγριαδων εν ὑποταγη ποιογν|τας το θελημα coγ το ἅγιον[6] :——

× Fo. 6ᵇ ×εγχη acπαcμογ[7] الاصبصموس

Ο θc̄[8] ὁ αἰώνιοc ο κτιcαc επ αφθαρcιαν[9] τον ān̄ον καὶ τ̀ν εἰcελθοντα φθονω τογ διαβολογ θαναton · εἰc τον
κοcμο(ν) διὰ τῆc zωοποιογ παρογciac · τογ μονογενογc coγ ὑιογ καθελω(ν) καὶ τῆc ογn̄θεν[10] εἰρηνηc
εμπλησας τὴν γην · ἣν καὶ[11] των αγγελων εδοξαcαν cτρατιαι λεγογcαι +

Δοξα εν ὑψιcτοῖc θω̄ · και

* * * * *

× Fo. 7ᵃ = R. 65 αναγεν]×νηcιν · εξ ὕδατοc καὶ πn̄c · και εποιηcεν ημαc ἑαγτω[12] λαον περιογcιον ἁγίαcον[13] ημαc ⟨δια⟩ το πn̄α ·
coγ τὸ ἅγιον[14] +

Οc ηγα(πη)cεν τογc ἰδιογc τοὺc εν[15] κοcμω ἔδωκεν ἑαγτον · αντίλγτρον τω βαcιλεγοντι ἡμων θαναtω · ὑφ ω[16]
κατειχομεθα[17] πεπρασμένοι[18] ὑπο τηc ἁμαρτιαc ἡμῶν[19] · καὶ κατελθων διὰ[20] cτρογ εἰc τον ἅδην · ἀνέcτη εκ
× Fo. 7ᵇ νεκρων τη τριτη ἡμέρα · καὶ ανελθων εἰc ογn̄ογc · ἐκαθιcεν · εκ ×δεξιων[21] coγ τογ πρ̄ο · ὁρicαc[22] ημεραν ανταπο-
δοcεως καθ ην[23] επιφανεῖc κρινai τὴν οικογμενην εν δγκαιοcγνη καὶ αποδογναι · εκαcτω κατὰ τηn πράξιν
αγτογ +

ο λ(αοc) κατα το ελεοc coγ

[1] ακολλγτως, *Cod.* [2] -ος, *Cod.* [3] Probably μεθ ἡμᾶc should be read.
[4] μηcογντας, *Cod.* [5] *Sic*: ? place ἐπὶ before λαὸν and read εγλογιας.
[6] *Ren.* adds χάριτι καὶ οἰκτιρμοῖc τοῦ μονογενοῦc coγ ὑιοῦ δι' οὗ καὶ μεθ' οὗ, κλ'.
[7] acπαcμον, *Cod.* [8] *Ren.* adds ὁ μέγαc. [9] απαφθαρcιαν, *Cod.*: επ αφθαρcιαν (or -ᾳ) seems preferable to ἐν ἀφθαρcίᾳ of *Ren.* [10] ογn̄ωθεν, *Cod.* [11] ἣ δι, *Ren.*
[12] εαγτον, *Cod.* [13] ἡγίαcεν, *Ren.* [14] τῷ πνεύματί coγ τῷ ἁγίῳ, *Ren.* [15] *Ren.* adds τῷ.
[16] ἐν ᾧ, *Ren.* [17] κατεχομεθα, *Cod.* [18] πεπραγμενοι, *Cod.* [19] ὑπὸ τὴν ἁμαρτίαν (only), *Ren.*
[20] διὰ τοῦ, *Ren.* [21] ἐν δεξίᾳ, *Cod.* [22] ὄρηcαc, *Cod.* [23] καθηναι, *Cod.*

Our gatherings together do Thou bless. Grant unto us, O God, that they may be held without let and hindrance according to Thy holy and blessed will. Vouchsafe unto us and to them who are with us[1] houses
× Fo. 6ᵃ of prayer, houses ×of blessing for ever. Arise, O Lord, and let all Thine enemies be scattered, and let all that hate Thy holy Name flee before Thee, but upon Thy faithful and true people who in obedience do Thy holy will, bring thousands of thousands and tens of thousands of tens of thousands of blessings.

× Fo. 6ᵇ ×*Prayer of Salutation.*[2]

O God the Everlasting, Who didst create man for incorruption, and didst destroy death, which had entered into the world through the envy of the Devil, through the life-giving presence of Thine only-begotten Son, and didst fill the earth with that peace from Heaven which also the hosts of the Angels glorified, saying: "Glory to God in the Highest, and. . ."

* * * * * *

× Fo. 7ᵃ . . .×regeneration through water and the Spirit, and made us an especial people, sanctify us through Thy Holy Spirit.

He Who loved His own that were in the world, gave Himself as a ransom unto Death, who reigned over us and unto whom we were subject, being sold into slavery by our sin; and when He had descended through the Cross into Hades, He rose again on the third day from the dead; and when He had ascended into Heaven,
× Fo. 7ᵇ He sat ×at the right hand of Thy (*sic*) Father, having appointed a day of retribution whereon He shall appear and judge the world in righteousness and reward every man according to his work;

(*The People*: According to Thy mercy, O Lord.)

1 Or better "after us" (see note on text). 2 (*Aspasmos*): *i.e.*, of the Kiss of Peace.

Κατέλιπεν[1] δε ημιν τουτο ⟨το⟩ μέγα της ευσεβειας {μεγα} μυστηριον μέλλων γαρ παραδουναι εαυτον[2] · εἰς θανατον[3] ὑπερ τῆς του κοσμου ζωῆς +[4] ⟨ε⟩λαβεν αρτον επι των ἁ |

* * * * *

[ελπι]ˣζοντας ἐπι σοι[5] · καὶ επικαλουμενους τὸ ονομα σου τὸ ἅγιον ὁτι οἱ οφθαλμοὶ παντων εἰς σὲ ελπιζουσιν · καὶ σὺ δίδως τὴν τροφὴν αυτων εν εγκαιριαῖς[6] ποιησον μεθ' ημων κατα τὴν αγαθοτητα σου ὁ διδοὺς τροφην πασῃ[7] σαρκι πλήρωσον χαρας · καὶ ευφροσυνης τας καρδίας ημων · ἵνα[8] πάντοτε πασαν ἀυτάρκιαν εχοντες περισσευσωμεν[9] εἰς παν εργον αγαθον του[10] ποιεῖν ˣ το θελημα σου τὸ αγιον :—— ˣ Fo. 8ᵇ = R. 70

Μνησθητι κε καὶ των τα[11] δωρα ταυτα προσφερομενων[12] · καὶ μισθον ουρανιον παρασχου πασιν[13] · επειδὴ[14] δεσποτα προσταγμα εστιν του μονογενους σου ὑιου τῆς μνημῆς των ἁγιων σου · κοινωνειν ημας μνησθηναι[15] καταξιωσον[16] των ἀπ αιωνος ευαρεστησαντων[17] σοι[18] · αγιων πρων πρϊαρχων · προφητων[19] · αποστολων · μαρτυρων · ὁμολογητων

* * * * *

[αγγε]ˣλικης καὶ αρχαγγελικης σου λειτουργίας · | Μνησθητι κε ὑπερ των θυσια[20] ἡμων ταυτα δωρα προσφερον- ˣ Fo. 9ᵃ
των + Μνησθητι κε ὑπερ της ειρηνης της ἁγιας μονης καθολικης καὶ ἀποστολικης[21] ορθοδοξου του θυ *cp.* R. 70
εκκλησιας +

Μνησθητι κε ὑπερ του αγιου πρς ημων παπα ἀββα βενιαμην · του πρϊαρχου της μεγαλοπολεως αλεξανδρειας · *cp.* R. 68
καὶ ορθο · δοξων επισκοπων[22]

ˣΜνησθητι κε ὑπερ τῆς ἁγιας εκκλησιας ταυτης · καὶ των συνελευσεων[23] ημων :—— ˣ Fo. 9ᵇ
Ὡς προσδεξω τα δωρα του δικαιου σου ἀβελ · καὶ την θυσιαν του πρς ημω(ν) ἀβραὰμ · ζαχαριου του θυμια⟨μα⟩ · κορνηλιου . τὰς προσευχας καὶ ἐλεημοσύνας[24] καὶ της χηρας[25] τὰ δυὸ λεπτα · καὶ τα εγχαριστηρια των δουλων σου · προσδεξαι των το πολυ[26] καὶ ολιγον κρυφα · καὶ παρρησια βουλο|[μενων

* * * * *

[1] -λειπεν, *Cod.* [2] αγτον, *Cod.* [3] θαναγτον, *Cod.* [4] People's response omitted. [5] εποιεσοι, *Cod.*
[6] ἐγκαιρίᾳ, *Ren.* [7] πασῃ, *Cod.* [8] *Ren.* adds ἐν παντί. [9] περιστεύσωμεν, *Ren.* [10] τό, *Ren.*
[11] τα added by a second hand: τὰ τίμια δῶρα σοι ταῦτα, *Ren.* [12] -τον, *Cod.*: *Ren.* adds καὶ ὑπὲρ ὧν καὶ δι ὧν καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν. [13] *Ren.* adds αὐτοῖς. [14] επιδη, *Cod.* [15] ετι μνησθηναι, *Ren.*
[16] *Ren.* adds κύριε. [17] εὐαρεστάντων, *Ren.* [18] σου, *Cod.* [19] ἀποστ., προφ., κηρύκων, εὐαγγελιστῶν, μαρτ., ὁμολογητῶν, *Ren.* [20] *sic.* [21] ἀποστολοις, *Cod.* [22] -πον, *Cod.*
[23] -εον, *Cod.* [24] ελεει-, *Cod.* [25] τας χειρας, *Cod.* [26] πολου, *Cod.*

—and He left unto us this great mystery of holiness. For when He was about to deliver Himself up unto death for the life of the world, . . He took bread in . . .

* * * * * *

. . .ˣwho wait upon Thee and call upon Thy holy Name; for the eyes of all wait upon Thee, and Thou ˣ Fo. 8ᵃ
givest them their meat in due season. Deal with us according to Thy goodness, Thou Who givest food unto all flesh. Fill our hearts with joy and gladness, that having at all times all sufficiency we may abound unto every good work, to do ˣThy holy will. ˣ Fo. 8ᵇ

Remember also, O Lord, them who offer these gifts and grant unto them all a heavenly reward. Forasmuch as it is a commandment of Thine only-begotten Son, O Lord, that we should partake in memory of Thy Saints, vouchsafe to be mindful of them who well-pleased Thee from the beginning, the holy Fathers, Prophets, Apostles, Martyrs, Confessors . . .

* * * * * *

. . .ˣof Thine angelic and archangelic liturgy. ˣ Fo. 9ᵃ

Remember, O Lord, them who offer these our sacrificial (?) gifts.

Remember, O Lord, the peace of the one, holy, Catholic, and Apostolic, Orthodox Church . .

Remember, O Lord, our holy Father Papa Abba Benjamin,[1] the Patriarch of the great city Alexandria, and (all) Orthodox Bishops.

ˣRemember, O Lord, this holy Church and our assemblies. ˣ Fo. 9ᵇ

As Thou didst accept the gifts of Thy righteous Abel, the sacrifice of our Father Abraham, the incense-offering of Zacharias, the prayers and alms of Cornelius, and the widow's two mites; even so accept the thank-offerings of Thy servants who desire to . . . their much and their little secretly and openly . . .

* * * * * *

1 Benjamin II, Monophysite Patriarch, 1327–1339 A.D.

μεταλήψεως των ἁγίων αγτογ μγστηρίων[1] ὁ παντοκρατωρ κϵ̅ ὁ θϵ̅ ημων

× Fo. 10a=R. 72 ※ ×ϵγχη ⟨της⟩ κλασεως[2] τογ αρτ(ογ) ※ صلاة القسم

= R. 73 Δϵσποτα κϵ̅ ο θϵ̅ θ πηρ̅ ὁ παντοκρατωρ[3] · ὁ μϵγας ὁ αἰωνιος · καὶ θαγμαστὸς ϵν δοξη · ὁ φγλαξων[4] τὴν διαθηκην σογ καὶ το ϵλϵος τοῖς αγαπωσιν σϵ · ὅ δογς ημιν λγτρωσιν[5] ἁμαρτιων · διὰ τογ μονογϵνογς σογ

× Fo. 10b γιογ κγ̅ δὲ καὶ θγ̅[6] καὶ χρϲ̅ ημων ιγ̅ χγ̅ · ἡ ζωη των απαντων ×ἡ βοηθϵια των προς σϵ καταφϵγγοντων καὶ ϵλπις τοῖς ϵπικαλογμϵνοῖς[7] σϵ ω παρϵστηκασιν μγριαδϵς[8] · αγγϵλων καὶ αρχαγγϵλων χϵρογβὶμ καὶ σϵραφὶμ καὶ πασα των ογ̅νιων[9] δγναμεων ἡ αμϵτρητος[10] πληθγς ὁ ἁγιασας τὰ[11] προκϵιμϵνα σογ δωρα ταγτα · καθαρισον ημας απο των κργφαιων καὶ φανϵρων ημων ἁμαρτηματων καὶ παν διανοημα[12] απαρϵστικον[13]

[*Sic exit.*]

The Liturgy of Saint Gregory.

× Fo. 1a ×καινίσαι βογλόμϵνος καὶ προ[c] τὸ ἀρχαιον ἀναγάγϵιν ἀ[ιω]μα · ογ̓κ ἀγγϵλος · ογ̓κ ἀρχαγγϵλος · ογ̓ πριάρχης · ογ̓

= R. 90 προφήτης · τὴν ἡμῶν ἐνϵχϵίρησϵ[14] χρ̅ίαν ·

Αλλ' αὐτὸς ἀτρϵπτως σάρξ γϵνόμϵνος · καὶ ἐνανθρώπησας[15] κατὰ παντα ὡμοιώθης[16] ἡμι(ν) ἐκτὸς μόνης[17] ἁμαρτίας · μϵσίτης ἡμῶν γϵγονας[18] καὶ τοῦ πρ̅ς̅ · καὶ τὸν μϵσότοιχον τοῦ φραγμοῦ · καὶ τὴν χρονίαν ἔχθραν καθϵλων ·

× Fo. 1b τὰ ἐπίγϵια τοῖς ἐπογνίοις σγνηψας · καὶ τὰ ἀμφότϵρα ϵἰς ἓν σγνηγαγϵς · ×καὶ την ϵν×σαρκον ἐπλήρωσας οἰκο-

= R. 91 νομίαν · καὶ μέλλων σωματικῶς ἐλαγνϵιν ϵἰς[19] ογρανογς · θϵϊκῶς τὰ πάντα πληρῶν · τοῖς ἁγίοις σογ μαθήταις καὶ ἀποστόλοις ἐλϵγϵς ·

Εἰρήνην ἀφίημι ὑμῖν · ϵἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν ·

Ταὐτην καὶ νῦν ϵἰρήνην ἡμῖ(ν) δωρησαι δϵσποτα · χάρισαι παντὸς ἀποκάθαρον[20] μολύσματος · παντὸς δόλογ · καὶ πάσης κακίας · καὶ πανογργίας · καὶ τῆς θανατηφόρογ μνησικακίας · καὶ καταξίωσον ἡμᾶς

[1] *Ren.* adds τοῦ ἀχράντογ σώματος καὶ τοῦ τιμίογ αἵματος τοῦ χριστοῦ αὐτοῦ. [2] κλασας, *Cod.*

[3] κύριϵ, παντοκρατωρ ὁ θϵός, ὁ μϵγας, *Ren.* [4] -σον, *Cod.* [5] -σϵιν, *Cod.* [6] θϵ̅, *Cod.*

[7] των ϵπικαλογμϵνων, *Ren.* [8] παραστήκογσι χίλιαι χιλιάδϵς καὶ μύριαι μγριάδϵς, *Ren.* [9] ογ̅νιον, *Cod.*

[10] η αμϵτριτος, *Cod.*; *Ren.* omits. [11] So *Ren.*: αγιασοντα, *Cod.* (But ἁγίασον τά may well be the right reading.) [12] -νοιημα, *Cod.* [13] απαραστικον, *Cod.*: ἀπάρϵσκον, *Ren.*

[14] ϵνϵχϵίρησας, *Cod.* (so *Ren.*). [15] ϵνηνθ-, *Cod.* (so *Ren.*). [16] ὁμοιώθης, *Ren.* [17] +τῆς, *Ren.*

[18] γϵνόμϵνος, *Ren.* [19] +τοὺς, *Ren.* [20] ἀπὸ καθαρῶς, *Cod.*

× Fo. 10a . . .×of partaking in His holy Mysteries, O Lord our God Almighty.

Prayer at the Breaking of the Bread.

O Master, Lord God the Father Almighty, the Great, the Eternal, Who art wondrous in glory; Who keepest Thy covenant and Thy mercy unto them that love Thee; Who hast given us remission of our sins

× Fo. 10b through Thine only-begotten Son, our Lord and God and Savior Jesus Christ; the Life of all, ×the Help of them who flee unto Thee, and Hope of them who call upon Thee; beside Whom stand tens of thousands of Angels and Archangels, Cherubim and Seraphim, and all the countless multitude of the heavenly powers; Thou Who hast hallowed these gifts which lie before Thee, cleanse us from our secret and our open sins, and [remove far from us] every thought which is displeasing [to Thy goodness. . .]

* * * * * *

× Fo. 1a . . .×when Thou didst desire to renew him (*sc.* man) and to restore him to his former estate, neither Angel, nor Archangel, nor Patriarch, nor Prophet attempted our Salvation;

But Thyself, without change, though made flesh and putting on manhood, didst become in all points like us saving only sin, and didst become a Mediator between us and the Father. And when Thou hadst broken down the middle wall of partition and the ancient enmity, Thou didst unite things earthly with things

× Fo. 1b heavenly, and bring the twain together in one, ×and fulfil the dispensation in the flesh. And when Thou wast about to mount up into the Heavens bodily, divinely fulfilling all things Thou didst say to Thy holy Disciples and Apostles:

"Peace I leave with you, My peace I give unto you."

That peace do Thou now also give unto us, O Master. Vouchsafe to cleanse us from all stain, all guile, all

×ἀσπασασθαι ἀλλήλους ἐν φιλήματι ἁγίῳ · εἰς το μετασχεῖν ἀκατακρίτως τῆς ἀθανάτου καὶ ἐπουρανίου σου δωρεας · × Fo. 2a
χάριτι[1] τῆ σῆ · εὐδοκία[2] τοῦ πρς · καὶ ἐνεργεία τοῦ παναγίου σου πνς' ·

Σὺ γὰρ εἶ ὁ χορηγὸς καὶ δοτὴρ πά(ν)των · τῶν ἀγαθῶν · καὶ σοὶ τὴν δόξαν τὴν ἀΐδιον δοξολογίαν ἀναπέμπο-
μεν[3] · σὺν τῶ ἀνάρχω σου πρί · καὶ τῶ ἁγίω πνί νῦν κ(αι) εἰς τ(ους) αἰω(νας) τ(ων) αἰω(νων) ἀμήν[4]. |

Η ἀγάπη τοῦ θῦ καὶ[5] πρός · καὶ ἡ χάρις τοῦ μονογενοῦς γ(ιο)ῦ κ(υριο)ῦ × δὲ καὶ θῦ καὶ σρὸς ἡμῶν ἰῦ χῦ = R. 92
Καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου πνς · × Fo. 2b

Ἔσται[6] μετὰ πάντων ὑμῶν[7]

Ἄνω ὑμῶν[8] τὰς καρδίας ·[9]

Εὐχαριστησωμεν τῶ κῶ ·[10]

ἀρχὴ[11] = R. 93

Ἀληθῶς[12] ἄξιον καὶ δίκαιον · σὲ αἰνεῖν · σὲ ὑμνεῖν[13] · σὲ εὐλογεῖν · σὲ προσκυνεῖν · σὲ δοξάζειν · τὸν μόνον
ἀληθινὸν θν · τὸν φιλάνον · τὸν ἀφραστον · τὸν ἀόρατον · τὸν ἀχώρητον · τὸν ἀνάρχον · τὸν ἀιώνιον · τὸν
ἄχρονον

? Four leaves lost.

×τοῦ πτώματός μου τὴν ἀνά(ς)τασιν ὑπηγόρευσας · ἐδωκας τοῖς ὑπὸ τοῦ ἅδου κρατουμένοις τὴν ἄφεσιν · τοῦ × Fo. 3a
νόμου τὴν ἀρὰν ἀπεσοβησας[14] · ἐν σαρκὶ τὴν ἁμαρτίαν κατήργησας · τῆς σῆς ἐξουσίας μοὶ τὴν δυνάστειαν = R. 96
ἐγνώρισας · τυφλοῖς τὸ βλέπει(ν) ἀπέδωκας · νεκροὺς ἐκ τάφω(ν) ἀνέστησας · ῥήματι τὴν φυσιν[15] ἀνώρθωσας ·
τῆς σῆς εὐσπ[λα]γχνίας μοὶ τὴν οἰ[κονομιαν] ὑπέδειξας τῶν [πονηρων την] βιαν ὑπήνεγκας [τον νωτον]

[1] In marg. (?) هنا يطر (later hand), "Here he cuts the (bread)". [2] χάριτι τῆς εὐδοκίας, *Ren.* [3] -ωμεν, *Cod.*
[4] κ(αὶ) εἰς ... ἀμήν, *Ren.* omits. [5] *Ren.* omits. [6] εἴη, *Ren.* [7] People's response omitted.
[8] ἄνω σχῶμεν, *Ren.* [9] People's response omitted. [10] People's and priest's versicles (ἄξιον καὶ δίκαιον) ignored: (note omission of γάρ in the following Prayer of Oblation).
[11] (Red): + τῆς προσκομιδῆς, *Ren.* [12] + γάρ, *Ren.* (cp. note on the omission of versicles above).
[13] σὲ ὑμνεῖν: *Ren.* omits. [14] ἀπεσώβησας, *Cod.* [15] φυσις, *Cod.*

evil, from wickedness and from deadly malice. And vouchsafe that we ×may greet one another with a holy × Fo. 2a
kiss, to the end that we may partake without condemnation of Thy deathless and heavenly gift, through Thy grace and the good pleasure of the Father and the operation of Thy Holy Spirit.

For Thou art the Bestower and Giver of all good things, and unto Thee we offer up glory, the eternal praise-giving, together with Thy Father Who is from everlasting, and the Holy Spirit, now and for ever and ever. Amen.

The love of God the Father, and the grace of the Only-Begotten Son, our Lord ×and God and Savior Jesus × Fo. 2b
Christ,

And the fellowship and the gift of the Holy Spirit
Shall be with you all.
Lift up your hearts.
Let us give thanks unto the Lord.

Beginning <of the Oblation>.

Verily it is meet and right to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, the Only True God, the Lover of man, the Ineffable, the Invisible, the Uncontained, without beginning, the Eternal, without time...

* * * * * *

...×Thou didst suggest the rising again after my fall; Thou didst give release unto them who were under × Fo. 3a
the power of Hades; Thou didst drive away the curse of the Law; in the flesh Thou didst set sin at naught; the might of Thy authority Thou didst make known to me; to the blind Thou didst restore sight; the dead Thou didst raise up from the tombs; by Thy word Thou didst restore nature; Thou didst show unto me the dispensation of Thy loving-kindness; Thou didst endure the violence of wicked men; Thou hast given Thy

× Fo. 3b cογ δέδωκας ἐ[ις μαστιγας] ×τὰς δὲ σιαγόνας cογ ὑπεθηκας εἰς ῥάπίσματα · οὐκ ἀπέστρεψας δι' ἐμὲ τὸ πρόσωπόν cογ ἀπὸ αἰσχύνη[ς ἐ]μπτυσμάτων

ο λ(αος) λε(γει) κ(γρι)ε ἐλ(ἐησον)[1]

ὡς πρόβατον ἐπί σφαγην · ἦλθες μεχρι σ̄τ̄ρ̄ογ τὴν ἐμὴν κηδεμονίαν ὑπέδειξας τῷ σῷ τάφῳ τὴν ἐμὴν ἁμαρτίαν ἐνέκρωσας · εἰς οὐ͞νόν μοι τὴν[2] ἀπαρχὴ(ν) [ανε]βίβασας · τῆς σῆς ἀφίξεώς[3] [μοι τὴν πα]ρογσίαν ἐμήνυσας . [ἐν ᾗ μελλεις ἐρ]χεσθαι κρῖναι ζώ(ν)[τας καὶ νεκ]ρογς · καὶ ἀποδοῦ[ναι ἑκαστω] κατὰ τα ἔργα αὐτοῦ.

× Fo. 4a ×ο λ(αος) λεγ(ει) κα[τὰ τὸ ἐλ(εός) cογ κ(ύρι)ε][4]

Ἄγιος[5] μο[γ τῆς ἐλευθεριας προσφε]ρω σοι τὰ σ[γμβολα τοις ρημασι] σογ ἐπιγράφ[ω τα πραγματα]

Σὺ μοὶ τὴν μ[γστικην ταυτην] λειτογρ[ιαν[6] παρεδωκας της σῆς σαρκὸ[ς εν αρτω και οινω] τὴν μέθ[εξιν][7]

Τῇ γὰρ νγκ[τι η παρεδωκας[8] αγτος] σεαγτὸν τ[ης σεαγτογ ἐξογσιας]

= R. 97 Λαβὼν ἄρτ[ον εν ταις αγιαις] καὶ ἀχρά[ντοις και αμωμητοις] σογ χερσ[ιν ενεγσας ανω προς] τὸν[9] ἴδ[ιον σογ πατερα]

Ἠγχαρίσ[τησας ηγλογησας]

× Fo. 4b ×[ηγιασας εκλασας μ]ετέδω[κας τοις ἁγιοις σογ μ]αθήταις[10] [ειπας]

[Λαβετε φαγετε τογτ]ο μογ ἐστι(ν) [το σωμα το γπερ γ]μῶν καὶ πο[λλων κλωμενον κ]αὶ διαδιδο[μενον εις αφεσιν ἁ]μαρτιῶν [τογτο ποιειτε εις την ε]μὴν ἀνάμνησιν

[Ωσαγτως μετα το δει]πνήσαι λα[βων ποτηριον καὶ εκ]έρας[ας αγτο εκ γεννηματ]ος ἀμπέ[λογ καὶ εξ γδατος]

[Ηγχαριστησας ηγλογη]σας ἡγί[ασας μετεδωκας τοις αγι]οις σεαγ[τογ[11] ειπας πιετε ἐξ αγ]τοῦ

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× Fo. 5a ×Ο δ(ιακονος) λέγ(ει) κλίνατ(ε) θ̄ω̄[12] μετὰ φόβογ

= R. 98 Ο ι(ερεγς) λέγ(ει) ἐν ἑαγτω κλινων[13]

[1] (Red). [2] τὴν ἐμήν, *Ren.* [3] ἀφήξεως, *Cod.* [4] (Red). [5] ταύτης, *Ren.*
[6] *Ren.* omits. [7] People's response omitted. [8] παρεδιδης*, *Ren.* [9] *Ren.* omits.
[10] +καὶ ἀποστόλοις, *Ren.*: the lacuna would perhaps admit these words in abbreviated form, κ/ αποστ.
[11] σοῦ μαθηταῖς καὶ ἀποστόλοις, *Ren.* [12] θ̄ῦ̄, *Cod.* (in the margin is an illegible Arabic gloss). [13] κλινάς, *Ren.*

× Fo. 3b back unto scourging; ×Thou didst submit Thy cheeks to buffeting; for my sake Thou didst not turn Thy face away from shame and spitting.

(*The People say*: Lord, have mercy.)

As a sheep thou didst come to the slaughter; Thou showedst care for me even unto the Cross; by Thy burial Thou didst mortify my sin; for me Thou didst raise up into Heaven the first-fruits; Thou didst inform me of the appearance of Thy coming, wherein Thou shalt come to judge the quick and the dead and to reward every man according to his work.

× Fo. 4a ×(*The People say*: According to Thy mercy, O Lord.)

Myself I offer unto Thee the tokens of my liberty; against Thy words I inscribe my deeds.

Thou hast bequeathed unto me this mystical service, the participation in Thy flesh through bread and wine.

For in the night when Thou didst deliver up Thyself of Thine own power,

Taking bread in Thy holy, pure, and undefiled hands, Thou didst look up to Thine own Father

× Fo. 4b And didst give thanks and bless, ×and consecrate and bless and give it to Thy holy disciples, saying:

"Take, eat: this is My Body which is broken and given for you and for many for the remission of sins. Do this in remembrance of Me."

Likewise after supper, taking a cup, Thou didst mix it with the fruit of the vine and with water, and didst give thanks and bless and consecrate and give it unto Thy holy ones, saying:

"Drink ye of it . . ."

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×*The Deacon says*: Bow down unto God with fear:

The Priest bowing says inaudibly—

Ἀγτὸc οῦν δέcποτα τῇ cῇ φωνῇ τὰ προκείμενα μεταποίηcον ·

Ἀγτὸc παρὼν τηΝ μγcτικὴΝ ταῦτηΝ λειτογργίαΝ κατάρτιcον ἀγτὸc ἡμῖΝ τῆc cῆc λατρείαc τὴΝ μνήcιΝ δγνάμωcον[1] ἀγτὶ τὸ π̄ν̄α̂ coγ τὸ πανάγιον κατάπεμψον · ἵΝα ἐπιφοιτήcαν τη ἁγία καὶ ἀγαθῇ καὶ ἐνδ̄ξ̄ω ἀγτοῦ παρογcία · ἁγιάcῃ καὶ μεταποιήcῃ τὰ προκείμενα τίμια καὶ ἅγια δῶρα ταῦτα εἰc ἀγτὸ τὸ cῶμα καὶ τὸ ×α̂ῖμα τῆc ἡμετέραc ἀπολγτρώcεωc · × Fo. 5ᵇ

Ο δ(ιακονος[2]) λεγ(ει) προcχωμ(εν)[3]

Ο λ(αοc[4]) λεγ(ει) ἀμήΝ

Ο ι(ερεγc) ἐκφωνήcει يصح هنا

Καὶ ποιήcῃ τὸΝ μὲΝ ἄρτοΝ τοῦτοΝ γεΝηταὶ[5] εἰc τὸ ἅ̈γιοΝ coγ[6] cῶμα· τοῦ κ̄ῡ̄ δὲ καὶ θ̄ῡ̄ καὶ c̄p̄c̄ κ(αι) πaμβαcιλέωc[7] ἡμῶΝ ῑ̄ῡ̄ χ̄ῡ̄ · εἰc ἄφεcιΝ ἁμαρτιῶΝ · καὶ εἰc ζωὴΝ τὴΝ αἰώΝιοΝ · τοῖc ἐ̄ξ̄ ἀγτοῦ μεταλαμβαΝογcιΝ[8] ·

Τὸ δὲ ποτήριοΝ τοῦτο τὸ τίμιοΝ coγ αἷμα · τὸ τῆc καιΝῆc διαθήκηc[9] · τοῦ κ̄ῡ̄ δὲ καὶ θ̄ῡ̄ καὶ c̄p̄c̄ καὶ πaμβαcιλέωc ἡμῶΝ ῑ̄ῡ̄ χ̄ῡ̄ · εἰc ἄφεcιΝ ἁμαρτιῶΝ · καὶ εἰc

* * * * *

×παράcχογ πᾶcιΝ ἀγτοῖc · × Fo. 6ᵃ

Μνήcθητι κ̄ε̄ καὶ τῶΝ ἐΝ ὄρεcι καὶ cπηλαίοιc · καὶ ταῖc ὀπαιc τῆc γῆc · καὶ τῶΝ ἐΝ αιχμαλωcίαιc ὄΝτωΝ ἀδελφῶΝ ἡμῶΝ · καὶ εἰρηΝικὰc ἀποκατάcταcειc εἰc τὰ ἴ̈δια χάριcαι · = R. 100

[*Rubric in two lines effaced by damp.*[10]]

Μ]νήcθητι κ̄ε̄ καὶ τῆc ἐμῆc ἀθλίαc καὶ ταλαιπώρογ ψγχῆc ταπειΝώcεώc μογ · καὶ cγγχώρηcόΝ μοι πάΝτα τὰ ἐμὰ πλημμελήματα · | καὶ ὅπογ ἐπλεόναcεΝ ἡ ἁμαρτία · ὑ̈περπερίccεγcόΝ[11] ×coγ τὴΝ χαριΝ · καὶ μὴ διὰ τὰc ἐμαc ἁμαρτίαc · καὶ τὴΝ βεβήλωcιΝ τῆc καρδίαc μογ · ὑ̈cτερήcηc τὸΝ λαόΝ coγ τῆc χάριτοc τοῦ ἁγίογ coγ π̄ν̄c̄ · × Fo. 6ᵇ = R. 101

[*Rubric in two lines effaced by damp.*]

[1] Διάcωcον, *Ren.* [2] ὁ λαός, *Ren.* [3] προcχομ(εν), *Cod.* [4] ὁ Διάκονος, *Ren.* [5] -ηται rewritten (by first hand ?) over -εcθαι (erased). [6] cωμα coγ, *Ren.* [7] κ(αι) παμβ. added in margin by original or contemporary hand. [8] People's response omitted. [9] +coγ, *Ren.* [10] In margin is an illegible Arabic gloss. [11] περίccεγcον, *Ren.*

Therefore, O Master, do Thou Thyself with Thy voice transform these offerings;

Do Thou Thyself be present and perform this mystic service; do Thou Thyself strengthen in us the remembrance of Thy worship; send down Thy All-Holy Spirit that, coming, it may through its holy and good and glorious presence hallow and transform these precious and holy gifts now offered into the very Body and ×Blood of our Redemption, × Fo. 5ᵇ

The Deacon says: Let us give heed.

The People say: Amen.

The Priest shall say aloud—

—and cause this Bread to become the Holy Body of Thee, our Lord and God and Savior and supreme King, Jesus Christ, for the remission of sins and for eternal life unto them who partake of it,

—and this Cup to become Thy precious Blood of the New Testament of our Lord and God and Savior and supreme King Jesus Christ, for the remission of sins and for...

* * * * * *

...×do Thou grant unto them all. × Fo. 6

Remember also, O Lord, those who are in the mountains and caves and holes of the earth, and our brethren who are in captivity, and grant them peaceful restoration unto their own homes.

(*The rubric following is illegible.*)

Remember also, O Lord, my miserable and wretched soul and my lowliness, and forgive me all my transgressions; and where sin has abounded, make Thy grace ×more to abound, and because of my sins and the uncleanness of my heart deprive not Thy people of the grace of Thy Holy Spirit. × Fo. 6ᵇ

(*The rubric following is illegible.*)

Ο γὰρ λα]ός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε καὶ διὰ σοῦ καὶ σὺν σοὶ τὸν πρᾶ λέγουσα·
Ε]λέησον ἡμᾶς ὁ θς ὁ χρ ἡμῶν·

[*Rubric in one line effaced by damp.*] الحل....

Μ]νήσθητι κε τοῦ ἀέρος καὶ τῶν καρπῶν τῆς γῆς·

× Fo. 7ᵃ Μνήσθητι κε τῆς συμμέτρου ×ἀναβάσεως τῶν ποταμείων[1] ὑδάτων·

Μνήσθητι κε τῶν γετῶν καὶ τῶν σπορίμων τῆς γῆς·

Ε]ὔφρανον πάλ(ιν) κ(αὶ) ανακ(αι)νισ(ον) τὸ προσωπ(ον) ⟨τῆς γῆς⟩[2]

= R. 102 Χ]άρισαι τῷ λαῷ σου τὴν ὁμόνοιαν·

Τῷ κόσμῳ τὴν εὐστάθειαν·

Τῷ ἀέρι τὴν εὐκρασίαν·

Τοῖς νοσοῦσι τὴν σρίαν·

Τοῖς δεομένοις τὴν ἀνάψυξιν·

Τοῖς ἐν ἐξορίαις τὴν ἄνεσιν·

Τοῖς ὀρφανοῖς τὴν βοήθειαν·

× Fo. 7ᵇ[3] ×Ταῖς χήραις [την αντιληψιν]

Τοῖς θλιβομεν[οις επαρκησον εις] ἀγαθον

Τοὺς ἑστῶτ[ας οχυρωσον]

Τοὺς πεπτω[κοτας εγειρον]

[*Four lines wholly illegible.*]

Τους ημαρ]τηκότας καὶ μετανοήσαντας συναρίθμησον τοῖς πιστοῖς[4] σου

Τοὺς] πιστοὺς [συναριθμησον τοις] μαρτυσι[5] σου

Μι]μητας [τους παροντας] ἐν τῷ

[1] ποταμίων, *Cod.* [2] The passage τοὺς ἀγλακας ... κύριε ἐλέησον (*Ren.* 101[26]–102[9]) is omitted from the MS.
[3] Folios 7 and 8 are seriously injured by damp; fo. 7ᵇ is almost illegible. [4] μετὰ τῶν πιστῶν, *Ren.*
[5] μετὰ μαρτύρων, *Ren.*

For Thy people and Thy Church beseech Thee, and through Thee and with Thee Thy Father, saying: Have mercy upon us, O God our Savior.

(*The rubric following is illegible.*)

Remember, O Lord, the atmosphere and the fruits of the earth.

× Fo. 7ᵃ Remember, O Lord, the suitable ×rising of the waters of the River.

Remember, O Lord, the rains and the seed of the ground.

Rejoice again and renew the face of the earth.

Grant unto Thy people concord;

Unto the world, good estate;

Unto the sick, salvation;

Unto the needy, refreshment;

Unto those in exile, release;

Unto the orphans, succor;

× Fo. 7ᵇ ×Unto widows, protection;

Unto those who are distressed, give sufficiency for their good;

Stablish them who stand;

Raise up the fallen;

(*Four lines of the MS. are illegible.*)

Them who have sinned and repented do Thou number with Thy faithful ones;

The faithful do Thou number with Thy martyrs;

×τόπω τούτω τῶν ἀγγέλων κατάστησον καὶ ἡμᾶς τῇ σῇ χάριτι πρὸς τὴν σὴν κε[κλη]μένους διακονίαν ἀναξίους ὄντας ὑποδ[εξ]αι × Fo. 8a

[Rubric in one line effaced by damp.]

Μνήσθητι] κε′ καὶ τῆς πόλεως ἡμῶν ταύτης καὶ τῶν ἐν ὀρθοδόξῳ πίστει οἰκούντων ἐν αὐτῇ καὶ πάσης πό|λεως καὶ χώρας σὺν παντὶ τῷ κοσμῳ αὐτῶν καὶ ῥῦσαι ἡμᾶς ἀπὸ λιμοῦ · καὶ λοιμοῦ · σεισμοῦ · καὶ καταποντισμοῦ · πυρὸς · καὶ αἰχμαλωσίας βαρβάρω(ν) ×καὶ ἀπὸ τῶν ἀλλοτρίων μαχαιρῶν · καὶ ἐπαναστάσεως ἐχθρῶ(ν) τε καὶ αἱρετικῶν[1]. = R. 103 × Fo. 8b

Μνήσθητι κε′ καὶ[2] τῶν προλαβόντων ὁσίων π[ρω]ν ἡμῶν ὀρθοδόξων ἐπι[σκο]πων

Καὶ πάντων τῶ[ν α]π [αιωνος] σοι εὐαρεστησάντων

Ἁγίων πρών · πριαρχω[ν ἀπο]στόλων · προφητῶν · κηρυ[κων] εὐαγγελιστῶν · μαρτύρων ὁμολογητῶν · καὶ παντὸς πνός δικαίου · ἐν πίστει χῦ τετελειωμένου

Ἐξαιρέτως τῆς παναγίας ὑπερ×ενδόξου ἀχράντου ὑπερευλογημένης δεσποίνας ἡμῶν θ(εοτο)κοῦ καὶ ἀειπαρθένου μαρίας × Fo. 9a

Τοῦ ἁγίου ἐνδόξου προφήτου προδρόμου βαπτιστοῦ καὶ μάρτυρος ἰωαννου ·

Τοῦ ἁγίου στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος ·

Καὶ τοῦ ἁγίου καὶ μακαρίου πρς ἡμῶν μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ ·

Καὶ τοῦ ἐν ἁγίοις πρς ἡμῶν θεολόγου[3] γρηγορίου · καὶ ὧν ἐν τῇ σήμερον [ἡ]μέρα τὴν ὑπόμνησιν ποιοῦ[μεθ]α · καὶ παντὸς ×χοροῦ τῶν ἁγίων σου · × Fo. 9b

ὧν ταῖς ἐυχαῖς καὶ πρεσβείαις καὶ ἡμᾶς ἐλέησον καὶ σῶσον διὰ τὸ ὄνομά σου τὸ ἅγιον τὸ ἐπικληθὲν ἐφ ἡμᾶς.

[ο δ(ιακονος) λεγ(ει) τὰ δίπτυχα[4]]

Μ]νήσθητι κε′ τῶν προκεκοιμημένων ἐν τῇ ὀρθοδόξῃ πίστει πρών ἡμῶν καὶ ἀδελφῶν. = R. 104

Καὶ ἀνάπαυσον τὰς ψυχὰς αὐτῶ(ν) μετὰ ὁσίων μετὰ δικαίων.

Σύναψον[5] εἰς τόπον χλόης ἐπὶ ὕδατος ἀναπαύσεως · ἐν παραδείσω τρυφῆς · σὺν[6] ὧν εἴπομεν τὰ ὀνόματα[7].

* * * * *

[1] People's response omitted. [2] *Ren.* omits. [3] *Ren.* omits. [4] A single-line Rubric is here effaced by damp. It may perhaps have contained the Rubrics both for Deacon and Priest, if these were strictly abbreviated. [5] ἔκθρεψον καὶ σύναψον, *Ren.* [6] *Ren.* omits. [7] *Ren.* adds αὐτῶν.

Them who are present in this ×place do Thou make imitators of the Angels; and though we be unworthy do Thou accept us who have been called to Thy service. × Fo. 8a

(The rubric following is illegible.)

Remember also, O Lord, this our city, and them who dwell therein in the Orthodox Faith, and every city and country together with all their people. Deliver us from famine and pestilence, earthquake and flood, fire and captivity of the barbarians, ×and from alien swords and insurrection of enemies and heretics. × Fo. 8b

Remember also, O Lord, the predeceased, our holy Fathers the Orthodox Bishops,

And all who from the beginning have pleased Thee well,

Holy Fathers, Patriarchs, Apostles, Prophets, Heralds, Evangelists, Martyrs, Confessors, and every righteous spirit that hath finished its course in the faith of Christ;

Especially our all-holy, most ×glorious, immaculate, and ever-blessed Lady, the Mother of God and ever-Virgin Mary; × Fo. 9a

The holy, glorious, Prophet, Forerunner, Baptist, and Martyr John;

The holy Stephen, the first Deacon and first Martyr,

And our holy and blessed Father, Mark the Apostle and Evangelist,

And our sainted Father Gregory the Divine, and them of whom we make remembrance on this day, and all the ×company of Thy saints. × Fo. 9b

Through the prayers and intercessions of these have mercy upon us and save us for the sake of Thy holy Name which is called over us.

(The Deacon reads the Diptychs.)

Remember, O Lord, our fathers and brethren who have fallen asleep in times past in the Orthodox Faith,

And give repose to their souls with the holy, with the righteous;

Gather them together unto a place of pasture by the water of refreshment in a paradise of delight together with those whose names we have mentioned.

× Fo. 10ª = R. 113 ×τῶ πρὶ[1] · καὶ τῶ ἁγιω[2] πνί · ὁμοούςιε καὶ cυναΐδιε[3] · δέχου παρ' ἡμῶη τῶν ἁμαρτωλῶν ἐξ ἀναξίων χειλέων ὕμνον · μετὰ τῶν ἄνω δυνάμεων · coὶ γὰρ πρέπει πᾶca δόξα τιμὴ καὶ προcκύνηcις · εἰc πάντας τοὺc αἰῶνας ἀμήν ·

[*The remainder of the page is left blank.*]

[1] τῷ ἀνάρχῳ coυ πατρί, *Ren.* [2] τῷ ζωοποιῷ coυ πνεύματι, *Ren.* [3] These three words are absent from Renaudot's text, where the association of the Father and the Holy Spirit is placed after προcκύνηcις.

× Fo. 10ª . . .×consubstantial and coeternal with the Father and the Holy Spirit, receive from us sinners and from our unworthy lips praise with the Powers above. For Thee befitteth all glory, honor, and worship for ever and ever. Amen.

× Fo. 10ᵇ ∴ ψαλμὸc · ρλέ[1]. ∴

[The following variants from Swete's (Cambridge) text occur:

×Fo. 11ª(verse 8) *v.* 1 ἀγαθὸc (so ℵ[c.a] RT) > *χρηστός.* *v.* 4 τῶ ποιήcαντι (so ℵ[c.a] RT) > *ποιοῦντι.* ×*v.* 9 τοὺc ἀcτερας (so ℵ[c.a] T) > *τὰ ἄστρα.* *v.* 14 διὰ μέcου (so ℵ[c.a] AT) > *ἐν μέσῳ.* *v.* 15 ἐκτεινάξαντι > *ἐκτινάξαντι ·*

× Fo. 11ᵇ ×πᾶcαν τὴν δυνάμιν > *τὴν δύναμιν.* *v.* 16 ἐν τη ἐρήμω > *ἐν ἐρήμῳ.* *v.* 22 δόγλογ > *δούλῳ.*

× Fo. 12ª *v.* 23 Ὅτι ἐν τῆ ταπειγώcει ἡμῶν | ἐμνήcθη ἡμῶν ὁ κc etc. (see Swete's apparatus).

v. 24 ἐκ τῶν ἐχθρῶν (so ART) > *ἐκ χειρὸς ἐχθ.*]

[*The remainder of the page is left blank.*]

[1] The Rubric in Renaudot's text (p. 113) prescribes only *Ps.* cl.

× Fo. 12ᵇ–13ª ※ ψαλμὸc · ρν′ · ※

[*No variants from Swete's text occur. The remainder of fo.* 13ª *is left blank.*]

× Fo. 13ᵇ–14ᵇ × ※ ὕμνοc τῆc ἁγίας τριάδ(oc) ※

Δεῦτε πάντες πιcτοὶ προcκυνήcωμεν κ.τ.λ.

[For the text see Maas, *Frühbyzantinische Kirchenpoesie* I, no. 2. The following variants occur:

l. 5 ἐξογcίαι θρόνοι κγριότητεc > *ἐξουσίαι, κυριότητες*; παριcταμενα > *-εναι.* l. 6 χαιρογβὶμ (*sic*) προcφέρογcίν cε (*sic*). l. 7 *Cod.* omits τε. l. 12 *Cod.* has the reading of MP, *ἀλλὰ σῶσον...καταφεύγομεν.* Thereafter *Cod.* inserts the following verse (not in Maas)—δόξα coι ὁ θc ἡμῶν δόξα coι · ὁ θc ὁ θc ἡμῶν δόξα coι.

l. 13 *Cod.* has the ascription as in Maas' text, but reads εἰc αἰῶνας ἀει (instead of *αὐτῶν*) τῶν αἰώνων.]

× Fo. 14ᵇ (end) εἰc τὴν θ(εοτο)κόν κατὰ ἀλφαβητα[1].

Χαῖρε ἀνανδρε μ(ητ)ήρ ἀλόχευτε χαῖρε βάτε πγρὶ · ἀκαταφλεκτε ·

× Fo. 15ª ×Χαῖρε γένογc[2] βροτῶν ἡ ἀντίληψις · χαῖρε δόξα πι[c]των καὶ ἀγλαιcμα ·[3]

Χαῖρε εὐας κατάρας ἡ λύτρωcις · χαῖρε zῶca {ἀει}[4] βαcιλέγογca

Χαῖρε ἡ c(ωτη)ρία τῶν ἀcθενόγντων · χαῖρε θρόνε κ(γρίο)γ καὶ cκήνωμα ·

[1] Heading in red. Alternate initials (X) are also in red, as are all the alphabetic initials. [2] γενοc, *Cod.*

[3] ἁπλαιcμα, *Cod.* [4] Probably interpolated.

× Fo. 14ᵇ ×*To the Theotokos.*

Hail, Mother unwedded who didst never travail! Hail thou Bush unconsumed by fire!

× Fo. 15ª ×Hail, thou Protection of the human race! Hail, thou Glory and Ornament of the faithful!

Hail, thou Redemption of the Curse of Eve! Hail, Ever-living, Ever-reigning!

Hail, thou Deliverance of the feeble! Hail, Throne and Tabernacle of the Lord!

Χαῖρε ἴαcιc τῶν νοcημάτω(ν) κακῶν · χαῖρε κράτοc cτερρὸ(ν) καταφύγιον.
Χαῖρε λόγον θ(εο)ῦ ἡ γεννήcαcα · χαῖρε μόνη παρθένοc καὶ ἄφθοροc ·
Χαῖρε νύμφη ἀγνὴ καὶ ἀμόλυντε[1] · χαῖρε ξοάνων εἰδώλω(ν) ×κατάλυcιc · × Fo. 15[a]
Χαῖρε ὄροc θ(εο)ῦ τὸ πανάγιον · χαῖρε προξενε[2] τῆc αἰωνίου χαρᾶc ·
Χαῖρε ῥάβδοc βλαcτήcαcα cτάχυν zωῆc · χαῖρε cτέμμα καὶ κάγχημα τῶν δικαίων ·
Χαῖρε τόμοc ὁ ἔμψυχοc καὶ καθαρὸc · χαῖρε ὕψωμα τῶν πεπτωκότων φθορᾶc ·
Χαῖρε φέγγοc καὶ cέβαc ὀρθοδοξίαc · χαῖρε χειμαζομένων τὸ cκέπαcμα ·
Χαῖρε ψυχοφθόρον ἐχθρον[3] ἡ θραύcαcα · χαῖρε ὤμημα[4] θεῖο(ν) . . .

[1] ἀμώλυντε, *Cod.* [2] προξενον, *Cod.* [3] ψυχοφορων εχθρων, *Cod.* [4] *sic*: ? = ὄχημα.

Hail, thou Healing of sore sickness! Hail, Might and Strong Refuge!
Hail, thou that didst bear the Word of God! Hail, only Virgin and uncorrupt!
Hail, thou Bride, pure and undefiled! Hail, Destruction ×of graven images! × Fo. 15[b]
Hail, all-holy Mount of God! Hail, thou who dost procure eternal joy!
Hail, Rod that budded with the ear of life! Hail, Crown and Boast of the righteous!
Hail, thou living and pure Volume (?)! Hail, thou that raisest the fallen from destruction!
Hail, Light and Worship of Orthodoxy! Hail, thou Shelter of the tempest-tossed!
Hail, thou who didst smite the soul-destroying enemy! Hail, Chariot of God...

B. *Copto-Arabic Anaphora.*

Paper. Thirty-five leaves, 18.5 × 13 cm. (Cairo, no. 79, i), foliated on the *versos* (many numbers are lost or illegible). Contents, portions of the Liturgies of SS. Basil (ending with colophon on fo. $\overline{\text{pe}}^{\text{b}}$) and Gregory. To one or other of these belongs a leaf from the Diptychs, wherein the last Patriarch commemorated is John VI (died 1215 A.D.). A fly-leaf, apparently from this MS., has a lengthy Arabic note commemorating the consecration of one John Khalbûs (*sic*) as priest in 1265 A.M. (= 1549 A.D.), and Hegumen (? of Dêr Abû Makâr) in 1277 (= 1561 A.D.). Both consecrations took place under Gabriel VII, the latter in the Church of S. Mercurius "in the Monastery of Tamwa" (opposite Meadi in the district of Utfih).

A leaf, numbered $\overline{\text{ξ}}$, from the same MS., was recovered by Tischendorf, and is at Cambridge (C.U.L., *Add.* 1887, 5): twelve leaves from the same MS. (containing parts of the Anaphora of Cyril) are in the John Rylands Library at Manchester,[1] and were doubtless found by Tattam.

The hand (see Plate XXII A) is, in the Priest's part, a bold, thick, but coarse uncial, to be dated (as the Diptych-fragment shows) in the early thirteenth century; the Deacon's part is in smaller, lighter uncials. Stops (• and ⁘), rarely used, are red, as are also the rubrics. Initial capitals are greatly enlarged and are in black and red: paragraph-capitals, slightly enlarged, are plain save for red touches.

[*Note.* Further groups of Anaphora fragments are Cairo, no. 79, ii–x. I was unable to retain the leaves long enough to identify these.]

C. *The Ordinal.*

Paper. Twenty-eight leaves (Cairo, no. 80), 18.2 × 13 cm., unnumbered. The text is in Coptic (except the Archdeacon's part, which is in Greek), with Arabic versions accompanying the rubrics: the last (?) three pages are in Arabic alone. The script (see Plate XXV A) is a good thirteenth to fourteenth century 'paper-hand.' Rubrics (red) are in smaller script: the Greek passages are in sloping Greek uncials with accents. The beginnings of sections are marked by enlarged capitals, usually of interlaced work, and by pieces of marginal penwork.

The leaves contain part of the Rites for the Ordination of Subdeacons and Deacons. I have had no opportunity to compare them with Tuki's text.

1 See Crum, *Catalogue*, no. 428.

D. *Horologia.*[1]

(1) Paper. Fifty-five leaves (Cairo, no. 82), 17.5 × 13.2 cm., foliated on *versos*,[2] 17 ll. to the page. The volume was made up of quires of ten leaves each, the first and last pp. being headed (*e.g.*) ⲟ ⲓⲍ (Ornament) ϫⲍ ⲍ | ⲓⲁ ⲟⲥ (Ornament) ⲟⲥ (ⲡⲁ). Directions, Psalm-headings, and stops (•), are in red. Initial capitals of sections slightly ornamented; paragraph-capitals are smaller and plain: both are in red and black.

The hand (see Plate XXV B) is a plain, sloping uncial with thin strokes, probably of the fourteenth century,[3] and apparently identical with that of No. XXXIX, i (Sahidic Vocabulary). Not only is the hand Sahidic, but the whole of the Psalms and Biblical passages are in Sahidic; though the rubrics, prayers, &c., are in Bohairic (with a parallel Arabic version).

The contents appear to correspond with the modern Book of Hours, but I am unable to collate the ancient with the modern copy.

(2) Paper. Fifty-one leaves and two fragments (*id.*, no. 83), 16.2 × 12.5 cm., foliated on the *versos*,[4] 15 ll. to the page. Directions, Psalm-headings, section-capitals, and stops (•), red: paragraph-capitals, red and black. The hand is a plain, sloping uncial similar to that of (1), but smaller and thicker. The paper is brittle and most leaves are in bad condition.

As in (1) the Psalms, &c., are in Sahidic; the remainder in Bohairic (with Arabic version).

Further groups of fragments from ordinary Bohairic Horologia are as follows:—

(3) Paper. Thirty-one leaves (*id.*, no. 84), 17.2 × 13 cm., foliated on the *versos*.[5] Good, free hand (thirteenth to fourteenth century). Each 'Hour' has a head-piece of interlaced work in red, green, and yellow. The directions are in red, initial lines in thick black script, second lines in red: the Psalms begin similarly, but are further marked by marginal illuminations. The whole is in Bohairic with an Arabic version.

(4) Paper. Twenty-seven leaves (*id.*, no. 86), 17.5 × 13 cm., foliated on the *versos*.[6] Thirteenth to fourteenth century hand: directions and Psalm-headings, red. Psalms begin with a single line in thick script: paragraph-capitals are enlarged and plain but for red touches (little beyond the Psalmody is preserved, but the order in which the Psalms occur shows that the MS. is a Horologion). Bohairic, with Arabic version.

(5) Paper. Thirty-two leaves (*id.*, no. 85), 17.5 × 13.8 cm., foliated on the *versos*.[7] Directions, Psalm-headings, stops (✣), are in red: initial-lines in thick black script; paragraph-capitals, enlarged, are red and black. Bohairic, with Arabic version.

E. *The Pascha.*[8]

(Hours for Holy Week)

(1) Paper. Seven leaves (Cairo, no. 87), 21.5 × 14.4 cm., unfoliated. Same hand and paper as *Psalms* (5); but, as the proportions of the column are slightly different and the lines closer, the two groups are probably not from the same MS. Paragraph-capitals slightly enlarged; headings (*e.g.* fo. 6), red. Contents: (fo. 1) Nicene Creed; (fo. 2) part of a Prayer; (fos. 4–5) *Isaiah* LIII, 4 ff.; (fos. 6–7) "A Prayer of the Night."

The identification is purely conjectural.

(2) Paper. Nineteen leaves (*id.*, no. 88), 17 × 13.2 cm., paged (?) on the *versos*.[9] Good, bold thirteenth century hand. Headings (with Arabic versions) in red, *e.g.* ⲁⲅⲡ ⲙ̄ ⲙⲡⲓⲉⲭⲱⲣⲉ ⲙ̄ⲡⲉ ⲙⲡⲙⲁⲥⲭⲁ ⲉⲑⲩ̄ ⲯⲁⲗⲓ ⲁⲃ(ⲁⲙ)); stops (✣) red; plain, enlarged capitals with red touches.

The leaves preserved contain odes (*psali*) for the Hours in Holy Week; but the last (—ⲥ̇ⲗⲏ) has the heading ⲟⲩⲕⲁⲡⲱⲛ ⲛ̄ⲧⲉ ⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ (*sic*).

1 Copt. ⲡⲓⲁⲅⲡⲓⲁ, Arabic الاجبيه. A collection of Psalms, prayers, Scriptural passages, &c., for each of the Canonical Hours. Modern editions are (1) Arabic: : الاجبيه كتاب السبع صلوات (Cairo, 1914); (2) English: *The Coptic Morning Service for the Lord's Day*, translated by the Marquis of Bute (London, 1882 and 1908), pp. 119 ff. and 135 ff.

2 The first leaf is ⲓⲥ̄, the last ⲥⲛⲍ (*i.e.* 16–287).

3 In size, quality of paper, &c., this MS. is similar to No. XXXVIII A (Greek Liturgies).

4 Between ⲓⲋ̄ and ⲥⲛⲁ (*i.e.* 12–251).

5 Between ⲓⲏ̄ and ⲥⲙⲉ̄ (18–246).

6 Between ⲛⲏ̄ and ⲥ̇ⲗⲏ (58–238).

7 Between ⲓⲉ̄ and [ⲥⲓ] (15–210).

8 Apparently there is no published edition, unless the non-Jacobite edition (ed. Mgr. Cyril II, Cairo, 1902) corresponds with the Monophysite version.

9 Between ⲉ̄ and ⲥ̇ⲗⲏ (6–238).

(3) Parchment. One leaf (Cairo, no. 14), 34.2 × 27.5 cm., unnumbered. Medium-sized uncial script, probably of the twelfth century; no stops (Plate VI A).

Contents: lections for the Pascha, *viz.*, Ro. to Vo. l. 30: *Isaiah* XLIX, 11–25; then, after a *paragraphus*, the direction (in smaller informal uncials) ⲛⲥⲛⲁϩ ⲛ̀ⲧⲉϧⲁⲟⲙⲁⲥ ⲛⲧⲉ ⲡⲓⲡⲁⲥⲭⲁ ⲉ̀ⲧⲉ ⲡⲓⲥⲙⲟϩ ⲛ̀ⲩⲓ ⲉ̀ ⲡⲓⲱⲱⲩ ⲛⲁⲓ ⲛⲉⲫⲁⲗⲉⲟⲛ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲡⲓⲙⲁϩ ϯⲗⲏ ⲛ̀ⲕⲁ.[1] Thereafter, with one line in enlarged capitals, *Isaiah* XLIX, 26.

Under the Patriarch Gabriel II (1131–1146), "certain learned, skilful, and wise men, as also many monks of the Monastery of S. Macarius, compiled a book of passages from the Old and New Testaments, and named it *The Book of the Passion*; and it was used yearly for the celebration of Easter in the Church."[2] At a later date this work was enlarged by a certain Peter, Bishop of Behnesa. Presumably our fragment belongs to the earlier of these recensions.

F. *The Difnâr.*

Paper. Thirty-three and twenty-six leaves, complete or fragmentary (Cairo, nos. 89, 90), from two volumes[3] of the *Difnâr*. Each volume contained something like 160 leaves (320 pages), grouped in quires of ten leaves each. Where complete, the page measures 25 × 17 cm. The numeration (on the *versos*) is by folios, but as usual the first and last pages in each quire have a special heading: thus folios 140 and 141[a] of the first volume are headed —ϥ̄ⲙ ⲓ̄ⲍ (Ornament) ⲭ̄ⲍ ⲓ̄ⲁ | ⲓ̄ⲉ ⲕ̄ⲉ (Ornament) ⲟ̄ⲑ̄ⲥ̄ ⲣⲙⲁ. But very frequently folios are left unnumbered, probably because the scribe was content to number for his own guidance only the left-hand leaf of each sheet.

The hand (Plate XVIII B) is of a large and regular 'paper-uncial' type, belonging probably to the late thirteenth or early fourteenth century. The forms ⲇ and ⲥ both occur: capital ⲁ always has the form ⲁ: ⲫϯ never carries the mark of abbreviation. The stop ⁘ or ⁖ (red) is uniformly employed; and both capitals and large letters in the interior of the column are touched in with red. The ink is a very thick, glossy black.

The extant leaves of Volume I cover the first third of the year (Thôout-Khoiak); the remains of Volume II cover the second third (Tôbi to Pashons), but no remains of the presumed third volume have been found. Manuscripts of the *Difnâr* are rare, and the four extant copies[4] date only from the eighteenth century: our fragments, such as they are, therefore represent by far the earliest known copy of this work.[5] The ample recognition in these pages of Saints of Scetis possibly indicates that there was a local 'Use': indeed there is some evidence to show that the MS. once belonged to the Monastery of Saint John the Little.[6]

To every saint and festival commemorated two hymns were assigned, set to the modes or melodies 'Batos' and 'Adam.' It is noteworthy that in this, unlike the Rylands *Difnâr*,[7] the 'Batos' odes usually precede those set to the melody of 'Adam.' The first of each pair of hymns has a heading in red ink, stating the date, the festival or saint commemorated, and the melody, and accompanied by an Arabic translation.

The second hymn is headed merely ⲛⲑⲟⲩ (or ⲛⲑⲟⲥ) ⲟⲛ,' the same (person) again,' with the appropriate melody. The individual hymns are in stanzas (written as paragraphs) of four lines each, the lines being distinguished by stops. The first hymn usually concludes ⲧⲱϧⲉ ⲙ̄ⲡⲛ̄ⲉ̄. . . ⲉ̀ⲣⲣⲏ ⲉ̀ϫⲱⲡ ⲛ̀ⲧⲉⲩⲭⲁ (ⲛⲉⲡⲛⲟϧⲓ ⲛⲁⲡ ⲉϧⲟⲗ), but once (Tôbi 21, Death of the Virgin) the formula is varied by [ⲛ̀ⲧⲉⲩ]ⲉⲣⲙⲟⲧ ⲛ̀ⲡⲛⲉⲩⲯⲩⲭⲏ ⲙ̀ⲡⲭⲱ ⲉ̀ϧⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲡⲛⲟϧⲓ, followed by ⲁⲣⲓⲡⲣⲉϥϧⲉⲩⲓⲛ ⲉ̀ⲣⲣⲏ ⲉ̀ϫⲱⲡ: the second hymn ends ⲉⲓⲧⲉⲛ ⲡⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ. . . ⲛⲟ̄ⲥ̄ (ⲁⲣⲓⲣⲙⲟⲧ? &c.). But both are commonly abbreviated to one or two words. Where neither formula was appropriate (as at Christmas) a variant, beginning ⲧⲉⲛⲧⲉⲣⲟ, was substituted. Ordinarily the hymns show no sign of acrostic arrangement: the only exceptions are: (i) the second Ode on Dioscoros (Thôout 3), and (ii) the second Ode on the Nativity, wherein each stanza begins with a letter of the alphabet.[8] In the latter Ode, moreover, a refrain,

1 The first numeral surely indicates a page, the second perhaps a numbered volume in the Monastic Library. Cp. below on No. XXXVIII G, Frag. 12 and note thereon.

2 See Dillmann, *Cod. Eth. in Mus. Brit.*, no. XXVII (p. 30).

3 This is evident from the folio-numbers.

4 They are at Göttingen, Rome (Vatican, Borg.), Manchester (Rylands Library), and Cairo (Cathedral Church of S. Mark); it is said that an edition (from the last-named MS.) is in preparation by a Coptic priest.

5 The date of the compilation of the *Difnâr* itself is quite obscure (see Crum, *Cat. of Copt. MSS. in the Rylands Lib.*, p. 213).

6 See No. XXIV, 2, ⲣⲛ̄ⲃ̄, ll. 5–6.

7 Crum, *op. cit.*, p. 211.

8 The text of this Ode is given above (No. II).

ⲙⲁⲣⲉⲛϩⲱⲥ ⲉⲣⲟϥ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ, follows each stanza: in the first Christmas Ode there is a refrain, ⲉⲟⲩⲉ ϥⲁⲓ ⲧⲉⲡⲉⲣⲭⲱⲣⲉⲧⲥⲓⲛ, after every second stanza. But this feature does not occur elsewhere.

Of the individual hymns preserved few are likely to be of much interest, but among the exceptions may be mentioned the narrative of the translation of a saint (almost certainly Ephraem Syrus) to the Monastery of Anba Bishoi (Tôbi 7), two hymns to Saint Macarius (Phamenoth 27), and the two imperfect hymns on John the Little (Paophi 20). The following is a summary of the contents:[1]

(Vol. I) *Thôout* 1: New Year's Day; 3, Dioscoros; 8, Moses the Prophet, Zacharias the Priest; 17, Holy Cross. *Paophi* 1, Paul of Tamwah, Sergius and Bacchus; 12, Matthew the Apostle; 20, John Colobos (the Little); 25, Abba Apollo; 26, Abba Makari of Tkoou. *Athor* 9, The CCCXVIII Fathers at Nicaea; 22, Cosmas; 23, Merinê (Marina); 27, James the Persian; 28, Abba Sarapamon; 29, Peter of Alexandria. *Khoiak* 1, Shenouti (*i.e.* Consecration of Church of); 1, Peter the Bishop (the Iberian); 3, Entry of the Virgin into the Temple; 8, Saint Barbara;[2] 15, Gregory of Armenia; 25, John Khamé; 27, Psoti and Callinicus; 29, The Nativity.

(Vol. II) *Tôbi* 6, Basil of Caesarea; 7, Translation (of Ephraem) to Dêr Anba Bishoi; 11, John the Baptist and Feast of the Baptism; 12, Theodore the Eastern; 13, Marriage at Cana; 16, Saint Philotheos; 21, Death of the Virgin; 22, Saint Antony; 30, Martyrdom of Elpis, Pistis, and Agape. *Mecheir* 2, Paul the Hermit; 6, Apa Kyri and John; 8, Entry of Christ into the Temple. *Phamenoth* 13, The XL Martyrs (of Sebaste); Macarius the Great. *Pharmouthi* 25, Saint George. *Pashons* 6, Isaac of Tiphre; 10, The Three Children; 14, Abba Pachom.

G. *A Book of Hymns.*

Parchment. Twelve leaves or fragments (Cairo, no. 91) from one MS. With these must be grouped (1) *Cod. Tisch.* XXIX, 29–33 (perhaps also 34),[3] and (2) C.U.L., *Add.* 1886, 17 (from Tischendorf's collection).

The MS. was paged on the *versos*; but how many leaves the quire contained is not clear, since the last leaf of quire ⲓⲍ is paged —ϲⲗⲏ, and the first in quire ⲓⲏ is numbered ϲⲙⲑ, ϲⲛ. The intervening quire ⲓⲉ, however, certainly contained eight leaves or sixteen pages. The complete page measures 19.4 × 16.3 cm. Many leaves (see on Frags. 1–4, 10, 12) have been cut vertically down the center, no doubt to be used for binding purposes. Guide-lines are ruled for every alternate line and down the left side of the column. The hand is a good-sized, clear, but somewhat coarse uncial of the 'paper' type, which may be assigned to the thirteenth century (see Plate XIX A, B). Illuminated headings accompanied by a spray of marginal illumination marked the beginning of the group of hymns assigned to each month. Rubrics are normally in red; but if they are lengthy, alternate passages are in red and black. The stop · (black), inserted by the original scribe, has generally been superseded by ⁘ (red).

The book to which these fragments belonged was a collection of hymns appointed for use on various festivals throughout the year,[4] beginning with the month Thôout. Whether more than one hymn was allotted to each does not appear. The 'melodies' indicated are usually the familiar 'Batos' and 'Adam,' the latter being markedly preferred for feasts falling late in the month.[5] In one case, however (Frag. 8, Pharmouthi 23), an alternative melody called 'The Fifty' is sanctioned, and on Epep 20 (see Frag. 12) a melody distinguished as 'O mighty Cross' was used.

Frag. 1 (Cairo, no. 91), 19.3 × 15 cm., a single leaf cut vertically into two unequal parts,[6] and paged on the *verso* ϛ. *Recto*: Hymn to Dioscoros (Thôout 7) "the confessor, [he who] rejected the Tome of Leo." Of his following was "Abba Theodosius the Archbishop of the city of Rakoti." *Verso*: same concluded. Then, each between *paragraphi*, the 'rubrics' ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲁⲓ̈..ⲗⲉⲥ̈, and ⲓⲥ ⲡⲉϥⲙⲉⲙϣⲓ ⲧⲏⲣϥ ϧⲉⲓ̈ | ⲛⲁⲱⲙ ⲛⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ "Lo, all his ministry (?) is (written) in the Book of the Prophets."[7] Lastly comes the heading (red):

1 Most of the hymns are incomplete.

2 One leaf (ρ̅ⲙ̅ⲁ) is in the possession of Dr. G. A. Auden of Birmingham, having been given to him in the Monastery in 1915 or 1916.

3 See Leipoldt, *loc. cit.*, pp. 423 f.

4 Other collections of hymns are in the Rylands Library, Manchester: see Crum, *Cat.*, nos. 433, 434 (pp. 208 ff.), and references.

5 Cp. Crum, *op. cit.*, p. 211 (on the Rylands *Difnâr*).

6 The inner portion is much shrunk and faded, and the upper part (the first two ll.) has been cut off.

7 The *Plerophoriae*? If so, cp. Crum, *op. cit.*, no. 435 (p. 212).

"Second day of Thô[out[1]: John] the Baptist. Melody, 'Adam'" with the opening of the Hymn: ⲡⲓϭⲛⲏⲉ ⲉⲧⲁⲫⲉⲣⲟⲧⲱⲙⲓ ⲛⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲡⲣⲟⲇⲣⲟⲙⲟⲥ ⲛⲑⲟⲩ ⲁⲩⲧ ϧⲁϫⲱⲩ.

Frag. 2 (C.U.L. *Add.*, 1885, 9), 18 × 14.5 cm., two leaves (one sheet) paged on the *versos* ⲕⲏ, ⲕⲏ. Folio 1 *recto*: text completely effaced; *verso*: text (in part) of Hymn for the Feast of the Cross (? Thôout 17). Folio 2 *recto*: the latter part of a Hymn on John the Little (Paopi 20);[2] *verso*: heading (red): "Twenty-second day of Paopi: Luke the Evangelist. Say (the) *psali* for the twelfth day of Paopi" (in the margin is the reference or correction ⲙⲃ ⲟⲩⲏⲥⲓ).[3] Then follows a second heading: "Twenty-second day of Paopi: Abba Apollo. *Psali.* Melody, 'Batos.'" The short Hymn following is complete. Lastly (after a *paragraphus*) the direction ⲁⲗⲗⲏⲗⲟⲩ[ⲓⲁ] ⲡⲣⲟⲇⲟⲥ ⲉⲩϣⲉⲛ.[4]

Frag. 3 (Cairo, no. 91), 19.5 × 5.7 cm., is the outer half of a leaf, paged —ⲗ̄, which has been cut vertically down the center. *Recto*: conclusion of an unidentified Hymn. Then follows the heading (red): "[Twenty-seventh day of Paopi, Abb]a Makari [the Bishop. Let them] say, 'Let [. . .'[5] Melody,] 'Adam.'" The endings of seven lines of the Hymn follow. *Verso*: after the conclusion of the foregoing Hymn is the heading (red): "The. . .Sunday [of Pao]pi. *Psali.* Melody,. . ." The beginnings of ten lines of the Hymn follow.

Frag. 4 (Cairo, no. 91), 17 × 7.2 cm., is the outer half of a leaf paged —ⲗⲉ and cut vertically down the center. *Recto*: after one line of text is the direction (black, between *paragraphi*)]ϧⲉⲛ ⲧⲟⲉⲟ[ⲧⲟⲕⲓⲁ? ⲁⲗⲗⲏⲗⲟⲩ]ⲓⲁ ⲡⲣⲟⲇⲟⲥ. Then comes the heading (red): "[Eighth day of Athor. The Four] Beasts. . . *Psali.* Melody, 'Batos.'" The endings of twelve lines of text follow. *Verso*: the same continued. Next is the heading (red): "Athor 9. [Abba Isaac the Archbis]hop. Let them wor[ship in Abba Be]nopher.[6] Ps[ali. Melody. . .]." The beginnings of four lines follow. (*Cod. Tisch.* XXIX, 31, a leaf paged —ⲙⲍ, 15 × 13 cm., and dealing with Athor 15 and 18, should come next in the sequence.)

Frag. 5 (Cairo, no. 41), 19 × 16 cm., comprises two leaves (one sheet). No page-numbers are distinguishable. Folio 1 *recto*: text wholly effaced; *verso*: text of Hymn for Khoiak 29 (?) beginning ⲓⲏⲥ ⲡⲭⲥ ⲡⲗⲟⲩⲟⲥ ⲉⲧⲁϥⲥⲁⲣϫ ⲁϥϣⲱⲡⲓ ⲙ̄ⲡⲛⲧⲉ(ⲛ). Folio 2 *recto*: text of Hymn beginning ⲛⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲱϣ ⲉⲃⲟⲗ; *verso*: text wholly effaced.

Frag. 6 (Cairo, no. 91), 16 × 14 cm., comprises two leaves (one sheet) of which the lower and outer margins are cropped.[7] The first leaf is paged —ⲟⲍ; the outer edge with the page-number of the second has been cut off. Folio 1 *recto*: text wholly illegible; *verso*: part of Hymn for the Nativity narrating the Visit of the Magi. Folio 2 *recto*: after two lines of text is the heading (red) ⲥⲱⲕ ⲉⲧⲣⲏ ⲟⲩⲱ[. . . | ⲏϫⲟⲥ ⲙ̄ⲙⲁⲧⲟⲥ ⲙ̄ⲡ[. . .

Frag. 7 (*id.*), 13.2 × 16 cm., is the lower portion of a leaf. *Recto.* Heading: "Second day of Mechir, Abba Longinus. *Psali.* Melody, 'Adam.' ⲁⲓⲕⲏⲛ ⲉⲥϧⲏⲧϥ (? an *incipit*) ϧⲉⲛ ⲁⲗⲕⲉ ⲙ̄ⲡϫⲟⲓⲁⲕ"[8] (the last two words are canceled and a later hand has substituted ⲡϫⲱⲙ ⲕⲟⲩϫⲓ, 'the little book'). Second heading (red): "Fifteenth day of Mechir, Symon (*sic*) the Priest. Let them veil the throne.[9] *Psali.* Melody, 'Adam.'" Five lines of the Hymn follow, beginning ⲉⲧⲁⲩⲙⲟϥ ⲉⲃⲟⲗ ⲙ̄ⲡⲁⲉ ⲡⲓⲉ̄ϩⲟⲟⲩ. *Verso.* The same concluded, ending ⲁⲕⲓ ⲟⲩⲟϥ ⲁⲕⲥⲱⲧ ⲙ̄ⲙⲟⲛ.

Frag. 8 (*id.*), 18.7 × 16 cm., is a complete but faded leaf, paged —ⲥⲕⲏ. *Recto.* "'Renew unto me' (an *incipit*). Take it from the first day of Thôout. Alleluia. Virgin."[10] Then follows a second heading (red): "The Second Sunday of the Fifty (Days);"[11] and in black, "See (?) on the Second Sunday of the Forty Days"[12] (ⲓⲥ ⲧⲱⲛ[13] ϧⲉⲛ ϯⲙⲁϩ ⲏ̄ ⲙ̄ⲡⲛⲧⲣⲓⲁⲕⲏ ⲙ̄ⲡⲧⲉ ⲡⲓⲙ̄). A third heading (red) comes next: "The [Second] Sunday of the

1 That Thôout 2 should follow Thôout 7 is strange. Perhaps the arrangement was intended to give special prominence to Dioscoros.

2 The outer portion of this leaf was found in 1921. For the text of the Hymn on John see above No. XXIV, Ode 2.

3 I cannot explain ⲟⲩⲏⲥⲓ.

4 I cannot explain ⲡⲣⲟⲇⲟⲥ (which occurs elsewhere): ⲉⲩϣⲉⲛ may be an *incipit.*

5 An *incipit.*

6 ⲉⲩϣⲉ[ⲙϣⲓ ϧⲉⲛ ⲁⲃⲃⲁ ϧⲉ]ⲛⲟⲫⲉⲣ, *i.e.* in the Sanctuary of Benopher, on which see *A.A.C.M.* I, i, § 4.

7 Possibly Frag. 6 should be placed between the leaves of Frag. 5. The former has been used to hold a hot iron bar and is therefore scorched.

8 "At the end of Khoiak" (for ⲁⲗⲕⲉ see *Auct. ad Peyronis Lexicon*): *i.e.* the Hymn indicated was to be found there. In the margin is the page-number ⲡ̄ giving a more definite reference.

9 ⲉⲩϩⲱⲃⲥ ⲛ̄ϯⲕⲁⲑⲉⲇⲣⲁ: if this is a liturgical direction (and not an *incipit*) does it refer to some ceremony of veiling the Patriarchal Throne in the Sanctuary of Benjamin at the Monastery of S. Macarius?

10 ⲁⲣⲓⲃⲉⲣⲓ ϧⲁⲣⲟⲓ ⲧⲁϩⲟⲥ ϧⲉⲛ ⲥⲟⲩ ⲁ̄ ⲙ̄ⲡⲟⲟⲩⲱⲧ ✣ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲡⲁⲣⲑ.

11 *sc.* the Second Sunday in the period between Easter and Pentecost.

12 *sc.* in Lent.

13 Obscure.

Fifty (Days)," followed by the direction (black) "The Samaritan Woman (ⲧⲥⲁⲙⲁⲣⲓⲧⲓⲥ). *Psali.* Melody, 'Adam.' Take it from the Sunday (*sic*) of Mechir" (ⲧⲁϩⲟⲩ ϩⲉⲛ ⲧⲕⲩⲣⲓⲁⲕⲏ ⲛ̄ⲧⲉ ⲙⲉⲭⲉⲓⲣ). A fourth heading (red) follows: "The Fourth [Sunday of the Fifty Days]. *Psali.* Melody, 'Adam.'" The text of the Hymn follows, beginning ⲣⲁϣⲓ ⲟⲩⲟϩ ⲑⲉⲗⲏⲗ ⲱ ⲡⲛⲉⲩⲟⲥ ⲛ̄ⲡⲓⲣⲱⲙⲓ. *Verso.* The same concluded. A heading (red, two lines) followed, but is wholly effaced. The Hymn which followed begins ⲫⲏ ⲫⲛ ⲉⲧⲁϩⲟⲣ ⲛ̄ⲉ̀ϫⲟⲩⲥⲓⲁⲥⲧⲓⲥ ⲟⲩⲟϩ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲡⲓϣⲧ ⲛ̄ⲥⲟⲥⲛⲓ.[1]

Frag. 9 (*id.*), 19.5 × 16.5 cm., is a single leaf paged —ⲥⲗⲏ̅. *Recto.* Final 'rubric' of a Hymn relating to the preceding page, ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⳾ ⲡⲓⲥⲑⲉⲓⲙⲓ.[2] Then beneath a transverse headpiece of interlaced work (white, yellow, red, and green)[3] is the month-heading "Pharmouthi: Eighth (Month). Twenty-third day of Pharmouthi, Saint George (red). *Psali.* (Melody), 'Batos.' (ϫ̄ ⲛ̄ⲣⲟⲙⲡⲓ ⲁϥϧⲟⲕⲟⲩ ⲉ̀ⲃⲟⲗ), 'Seven years did he pass' (an *incipit*). Melody, 'The Fifty,' if he (one ?) pleases" (ⲏⲭⲟⲥ ⲡⲓⲏ̅ ⲁϥϣⲁⲛⲧⲙⲁⲧ) (black).[4] Next comes the direction[5] "Put first the (Hymns) of the Virgin (red) from the Theotokia for that day. Alleluia. (Melody ?), 'The Fifty.'"

Lastly there is the heading, "Twenty-seventh day of Pharmouthi, the holy Apa Biktor. *Psali.* Melody, 'Adam,'" followed by the first line of the hymn ⲣⲱⲓ ⲛⲁⲙⲟⲩ ⲛ̄ⲥⲙⲟⲩ ⳾ ⲡⲁⲗⲁⲥ—. *Verso.* Heading for last page of a quire, ⲥⲗⲏ̅ ⲕⲉ̅ (Ornament) ⲟ ⲟ̅ⲥ̅ ⲓ̅ⲍ̅. Then the text of the Hymn is continued—ⲡⲁⲑⲉⲗⲏⲗ ⳾ ⲉⲓⲥⲁϫⲓ ⲉ̀ ⲡⲉⲕⲧⲁⲓⲟ̄ ⳾ ⲡⲓⲁⲛⲓⲟⲥ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ &c., and concludes with the rubric [ⲁⲗⲗⲏ]ⲗⲟⲩⲓⲁ ⲡⲣⲟⲁⲟⲥ.

Frag. 10 (*id.*), 19.3 × 16.4 cm., is a complete leaf, the first in quire ⲓ̅ⲉ̅, paged ⲥ̅ⲙ̅ⲑ̅, ⲥ̅ⲛ̅. *Recto.* Below the quire-heading ⲓ̅ⲉ̅ ⲓ̅ⲋ̅ (Ornament) ⲭ̅ⲋ̅ ⲥ̅ⲙ̅ⲑ̅, follows the text (without beginning) of a Hymn to "our Father Abba Panoub" (Paoni 23), who "in his choice (ⲡⲣⲟⲫⲉⲣⲉⲥⲓⲥ) became a martyr and endured the affliction of punishment (ⲍⲓⲙⲱⲣⲓⲁ) when the King Co(n)stantine (*sic*) pursued after thee (*sic*) and the Seventy Confessors." *Verso.* Heading: "Twenty-fourth day of Paoni. Abba Mousê (Moses the Robber). *Psali.* Melody, 'Adam'" (red). For the text of the Hymn following see above, No. XXIV, Ode 4.

Frag. 11 (*id.*), 17 × 6.5 cm., is the outer half of a leaf slit down the center and paged —ⲥⲫⲏ̅. *Recto.* Endings of seven lines of a hymn followed by a *paragraphus.* Then comes a rubric (red) [ⲉϣⲱⲡ ⲁⲩϣⲁ]ⲛⲱϣ ⲃⲉ(ⲛ) [. . . . . ⲉ]ⲉ̀ϧⲉ ⲡⲓⲁ̀[ⲡⲟⲥⲧⲟⲗⲟⲥ[6] ⳾ ⲯⲁ]ⲗⲓ ⲏⲭ(ⲟⲥ) ⲃⲁⲧⲟⲥ. The endings of five lines of the Hymn follow. *Verso.* Beginnings of ten lines of the same Hymn show that the text is an adaptation of *Matth.* XIX, 27 ff., and commemorates the Martyrdom of Saint Peter (? and Paul) on Epep 5. Next follows the direction ⲉϣⲱⲡ ⲁⲩ[ϣⲁⲛϣϣ ⲙ̄]ⲡⲓⲗⲟⲩⲟⲥ [. . . . .] ⲛ̄ⲧⲉ ⲡⲓⲁⲩ[ⲓⲟⲥ . . . .] ⲉⲑⲃⲉ ⲡⲓϫ[ⲓⲛ . . . .] ⲧⲉⲕⲕⲗⲏ[ⲥⲓⲁ . . . .]. . . "If they read the discourse [. . .] (red) of the holy [. . .] concerning the [? found]ing of the Church. . ." (black).

Frag. 12 (*id.*), 19.7 × 16 cm., comprises two leaves (one sheet) from which both page-numbers have been torn (see Plate XIX A). Folio 1. *Recto*: "Epep 20. The holy Theodore the General. Let them worship (*lit.* worshiping) in (the Sanctuary of) the holy Mark, the small (Sanctuary).[7] *Psali.* Melody, 'Batos.'" (ⲥⲟⲩ ⲙ̄ ⲛ̄ⲉⲡⲏⲡ ⲡⲓⲁⲩⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ - ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲩϣⲉⲙϣⲓ ϧⲉⲛ ⲡⲓⲁⲩⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲛ̄ⲕⲟⲩⲁⲓ - ⲯⲁⲗⲓ ⲏⲭⲟⲥ - ⲃⲁⲧⲟⲥ). The text of the Hymn follows, beginning ⲁ ⲡⲉⲛⲥ̄ⲧ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⳾ ϣⲁⲛⲁⲣⲟⲩⲏ ϧⲁ ⲡⲓⲉⲣⲙⲱⲟⲩⲓ̈ ⲛ̄ⲧⲉ ⲧⲭⲓⲣⲁ ⲉⲧϧⲉⲛ ⲡⲁⲓⲙ. *Verso.* The same Hymn is continued and concluded. Then, between *paragraphi*, comes the direction(black), "Put first a *psali* from the Theotokia. Melody, 'O mighty Cross.'[8] Alleluia: . . ." (ⲥⲱⲕ ⲉ ⲧⲣⲏ ⳾ ⲯⲁⲗⲓ ⲉⲃⲟⲗϧⲉⲛ ⲧⲑⲉⲟⲇⲟⲕⲓⲁ ⳾ ⲏⲭⲟⲥ ⲫⲉ ⲡⲓϣⲧ ⳾ ⲁⲗⲗⲏ̅ ⲡⲣⲟ̅ⲁ̅). Next follows a heading, "Epep 25. The Second *Lakane*,[9] and the holy Thekla the Apostle (red). Repeat everything which is written for Epep 5 except the *psali* 'These Twelve did Our Savior choose.'[10] Alleluia. *Prodos.*" ⲥⲟⲩ ⲕⲉ̅ ⲛ̄ⲉⲡⲏⲡ - ⲧⲗⲁⲕⲁⲛⲏ ⲙ̄ⲙⲁϩ ⲃ̄ⲧ ϛ̅ ⲧⲁ̀ⲥⲓⲁ ⲑⲉⲕⲗⲁ ⲧⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁ̀ⲁⲉ ϩⲱⲃ̄ ⲡⲓⲃⲉⲛ ⲉⲧⲥ̀ϧⲛⲟⲩⲧ ⳾ ϧⲉⲛ ⲥⲟⲩ ⲉ̄ ⲛ̄ⲉⲡⲏⲡ ϫⲱⲣⲓⲥ ⲧⲯⲁⲗⲓ ⳾ ⲉ̄ⲧⲉ Ⲡⲁⲓ ⲓ̅ⲃ̄ ⲁϥⲥⲟⲧⲡⲟⲩ ⳾ ⲡⲁⲉ ⲡⲉⲡⲥⲱⲣ ⳾ ⲁⲗⲗⲏ̅ ⲡⲣⲟⲁⲟⲥ ⳾ (black). Last is the heading (red): "Epep 25. Apa Antonina and many other

1 For the 'Angel of the great Council' see above, p. 26.

2 *Sic*, but the word ⲥⲑⲉⲓⲙⲓ is unknown to me. Possibly it is an initial word indicating some well-known Hymn, or the melody to which that Hymn was sung, just as does ⲡⲓⲏ̅ below, or ⲡⲓⲁⲕⲁϩⲱⲛ in Frag. 12.

3 In the adjoining margin is a spray of conventional foliage: see Plate XIX B.

4 ⲏⲭⲟⲥ ⲡⲓⲏ̅ ⲁϥϣⲁⲛⲧⲙⲁⲧ.

5 ⲥⲱⲕ ⲉⲧⲣⲏ - ⲡⲁⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲃⲟⲗϧⲉⲛ ⲧⲑⲉⲟⲇⲟⲕⲓⲁ ⲛ̄ⲧⲉ ⲡⲓⲉϩⲟⲟⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⳾ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⳾ ⲡⲓⲏ̅.

6 Or perhaps ⲁⲩϣⲁ]ⲛⲱϣ ⲃⲉ(ⲛ) [ⲧⲥⲕⲏⲛⲏ ⲛⲧ]ⲉ ϧⲉⲛⲓⲁ̀[ⲙⲓⲛ, "If they read in the Sanctuary of Benjamin" (for the Sanctuary named, see *A.A.C.M.* II, iv, § 5); but the text of the Hymn certainly has reference to the Apostles.

7 *i.e.* the Sanctuary of S. Mark in the Great Church at the Monastery of S. Macarius, situated to the N. of the Sanctuary of Benjamin: see *A.A.C.M.* I, i, § 5.

8 ⲏⲭⲟⲥ ⲫⲉ ⲡⲓϣⲧ.

9 ⲧⲗⲁⲕⲁⲛⲏ ⲙ̄ⲙⲁϩ ⲃ̄ⲧ.

10 The *incipit* of the Hymn of which slight fragments are preserved in Frag. 11.

Martyrs. *Psali.* Melody, 'Adam.'" Folio 2. *Recto*: "Mesôrê 16. The holy Assumption of the Theotokos [. . .] (red). Let them say 'This is the Gate' [and] '*Piakahôn.*'[1] *Psali.* Melody, 'Batos.' Take from Khoiak 3 (the *psali*) 'The [righteous] shine.' ⲥⲟⲩ ⲓ̅ⲉ̅ ⲙ̅ⲙⲉⲥⲱⲣⲏ ⲧⲁ[ⲡⲁⲗⲧⲙ]ⲯⲓⲥ ⲛ̅ⲧⲉ ⲑⲉⲟ̈ⲇⲟⲕ[ⲟⲥ ⲉⲑⲟⲩⲁⲃ̅] ⲉⲩⲭⲱ ⲫⲁⲓ ⲧⲉ ⲑⲡⲏ[ⲗⲏ ⲛⲉⲙ] ⲡⲓⲁⲕⲁϩⲱⲛ ⲡ ⲯⲁⲗ[ⲓ ⲏϫⲟⲥ] ⲃⲁⲧⲟⲥ ⲡ ⲧⲁϩⲟⲥ ⲃ[ⲉⲛ ⲥⲟⲩ] ⲉ̅ ⲛ̅ϫⲟⲓⲁⲕ ⲡ ⲉⲧⲉ ⲡ [.....] ⲁⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲛ̅ⲧⲉ ⲡ[ⲓⲟⲙⲛⲓ]. Alleluia—Virgin." Then follows the heading: "Mesôrê 19. The Coming-in (Translation) of the body of our Father Abba Makari (red) to Shiêt. Let them say 'Let them exalt him,' and '*Piakahôn*' (black). *Psali.* Melody, 'Batos'" (ⲥⲟⲩ ⲓ̅ⲑ̅ ⲙ̅ⲙⲉⲥⲱⲣⲏ - ⲡⲧⲁⲓⲛⲓ ⲉ̀ϧⲟⲩⲛ ⲛ̅ⲧⲉ ⲡⲁⲧⲙⲯⲁⲛⲟⲛ ⲙ̅ⲡⲉⲛⲓⲱⲧ ⲁ̅ⲫ̅ⲁ ⲙⲁⲕⲁⲣⲓ - (red), ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲯⲓⲛⲧ ⲡ ⲉⲩⲭⲱ ⲙⲁⲣⲟⲩⲥⲁⲥϥ ⲡ ⲥ̅ ⲡⲓⲁⲕⲁϩⲱⲛ (black) ⲯⲁⲗⲓ ⲏϫ̅ ⲃⲁⲧⲟⲥ (red)). For the text of the Hymn which follows and is continued throughout the *verso* see No. XXIII A, Ode IV.

The fragmentary sheet (*Cod. Tisch.* XXIX, 30, 30a) relating to festivals in the 'Little Month' should follow next in the sequence.

Frag. 13 (*id.*), 11.3 × 12.5 cm., is the lower part of the last leaf in the volume, containing references for finding Homilies, &c., appropriate for various occasions. Since the numerals are usually grouped in pairs, the smaller following the larger, it may be conjectured that the former refer to pages (or folios), the latter to volumes in the Library of the Monastery which must be assumed to have been numbered: cp. No. XXXVIII E, 3, and note thereon.[2] In the right margin other numerals have been added in red. If these are by a later hand, they may be revised references made necessary by a renumbering of the volumes in the Library, or they may be original and indicate the number of the chest in which the volume was to be found.[3]

At the foot of the *verso* is an Arabic note in a bold hand—perhaps that of the scribe who wrote the MS. Unfortunately no notice of its contents can be supplied.

The text of this fragment is given in full.[4]

* * *

ⲥⲗⲏ ⲫ ⲯ ⲥ̅ ⲑⲉⲟⲧⲥⲓⲁ ⲛⲧⲉ .
ⲓⲥⲁⲁⲕ ⲫ ⲛ̅ⲍ̅ ⲫ ⲕⲏ̅ ⲫ
Ⲥⲟⲃⲉ ⲡⲓϫⲡⲙⲓⲥⲓ ⲫ ⲙ̅ⲑ̅ | ⲛ̅ .
ⲡⲓⲭⲣⲏⲥⲟⲥⲧⲟⲙⲟⲥ ⲉⲑ[ⲏ]ⲉ | ⲕ .
ⲡⲓϫⲡⲙⲓⲥⲓ . ⲋⲁ̅ . ⲇ̅ . ⲋ ⲫ | ⲏ
ⲫ——————ⲫ | ⲕ .
ⲡⲓⲕⲟⲩⲥⲓ ⲛ̅ⲁⲃⲟⲩ
Ⲡⲓⲁ̅ⲥⲓⲟⲥ ⲁⲡⲁⲣⲓⲁⲛⲟⲥ | ⲥ
ⲣⲡⲍ̅ ⲫ ⲕⲏ̅ | ⲕ .
Ⲑⲉⲟ̈ⲫⲓⲗⲗⲟⲥ ⲉⲟⲃⲉ ⲡⲓⲁⲣⲏ | ⲥ
| ⲑ

232 ⸗ And the Sacrifice of Isaac 54.22.
On the Nativity, 49[5]:
Chrysostom *On the Nativity* 91.1.93
The Little Month.
Saint Andrianos, 153.22[6].
Theophilus *On the Archangel* (?).

* * *

Ⲡⲓⲍ̅ ⲛ̀ⲉⲣⲟⲟⲩ ⲛ̅ⲧⲉ ⲡ⟨ⲓⲡ⟩ⲉⲩⲏ
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲥⲃⲱⲟⲩ ⲉⲑ-
ⲃⲉ ⲡⲓⲛⲉⲩⲏ ⲣⲍⲉ ⲫ ⲡⲏ̅ ⲣⲓⲑ[1]
Ⲡⲓⲭⲣⲏⲥⲟⲥⲧⲟⲙⲟⲥ ⲫ ⲉⲑ-
ⲃⲉ ⲓⲱⲛⲁ ⲫ ⲕⲍ̅
ⲫ——————ⲫ

[1] Added by a later hand.

The three Days of Nineveh—Zacharias of Schôou *On Nineveh* 165.82 (119 added by a later hand).
Chrysostom *On Jonah* 23.

1 The meaning of ⲡⲓⲁⲕⲁϩⲱⲛ (apparently an *incipit* or popular name for some hymn) is quite obscure.

2 See also Introduction, p. xliv.

3 This is made more probable by the fact that no one of these numerals in the margin is higher than 20.

4 The right edge of the *recto* has been cropped: any unit-ciphers following ⲕ (twenty) have therefore been destroyed. These marginal numbers are ignored in the version.

5 The reference is doubtless to the page of the volume from which our fragments come.

6 *sc.* Adrianus, commemorated (with his wife) on the third or fifth of the 'Little Month.' Of the two numerals, the second may indicate the volume, the first certainly the page to which reference was to be made.

H. *Psalmody for Festal Days.*

Parchment. Seven fragments (Cairo, no. 97) from a single MS. The script, a smallish, thick, and very regular uncial-hand, is probably to be assigned to the eleventh century. Headings to the various sections are in thin informal uncials.

The plan of the work to which these fragments belonged is as follows. A heading sets forth the day of the month, the name of the festival, and the appropriate Psalm-number. Then (in formal uncials) follows the text of one, two, or three verses of the Psalm preceding the reading of the Gospel. A noteworthy feature is the introduction of the word ⲁⲉϫⲓⲥ "Lection" between two verses of the selected Psalm-passage or even in the middle of a verse.[1]

Further fragments of this MS. were recovered by Tischendorf and are now at Leipzig (*Cod. Tisch.* XXIX, 1–10[A]).[2]

Before the first of our fragments should be placed *Cod. Tisch.* XXIX, 1, containing directions for the Third Sabbath and Sunday of Paopi, and for Paopi 23 and 25; and *id.* XXIX, 2 (Paopi 27—Athôr 8).

Frag. 1 comprises the lower halves (each 9 × 18.5 cm.) of two successive sheets (four leaves) from a quire. Folio 1, *recto*, begins with the heading, "The First Sunday of Athôr. *Psalm* XXIV." Verses 6–7 (= XXV, 6)[3] are cited, followed by the direction ⲁⲉϫⲓⲥ. *Verso.* The heading is lost. *Psalm* XCVI, 8 (ⲁⲉϫⲓⲥ) and 6 (= XCVII, 7–8, 6)[4] are cited. Folio 2, *recto.* The heading is lost. *Psalm* CIII (CIV) 4–5 are quoted. *Verso.* After the close of a citation, "The Second Sunday of Athôr. *Psalm* LXIV (LXV)," verse 10 is cited. Folio 3, *recto.* The heading is lost. *Psalm* LXV (LXVI) 11 (ⲁⲉϫⲓⲥ) and 12 then follow. *Verso.* "[Athôr 22.] Day of the holy Cosma and Damianos and their Brethren. *Psalm* XCVI (XCVII)." Verse 11 is quoted and followed by ⲁⲉϫⲓⲥ. Folio 4, *recto.* The heading is lost. *Psalm* XLIV (XLV) 5 (ⲁⲉϫⲓⲥ), 6 are quoted. *Verso.* "Athôr 27. The Day of Iacobos (James) the Persian. *Psalm* CXXXIV (CXXXV)." Verse 4 is quoted.

Frag. 2 is a sheet of two leaves, each 17 × 16.5 cm., the second being numbered on the *verso* $\overline{\text{ⲕⲏ}}$. The lower part has been cut off and the text of the remainder is very dim. Folio 1, *recto.* After an illegible citation is the heading: "The Third Sabbath of Athôr. *Psalm* IV." Verses 3–4 (ⲁⲉϫⲓⲥ), 1 (*sic*) are cited. *Verso.* After an illegible citation is the heading: "Athôr 9. The Assembling of the CCCXVIII of the holy Synod of Nicaea. *Psalm* CI (CII)." The cited passage is illegible. Folio 2, *recto.* Illegible quotation. "[Athôr 24.] The Day of the XXIV Elders. *Psalm* LXXXVIII (LXXXIX)." The passage quoted is illegible, as is also a heading which follows. *Verso.* Illegible heading and citation followed by "The Third Sunday of Athôr. *Psalm* XLV (XLVI)." The verse quoted is illegible.

Frag. 3 is a single leaf, 25.2 × 18.7 cm., paged on the *verso* $\overline{\text{ⲕⲑ}}$. The text is much bleached owing to exposure to weather. *Recto.* Citation from Psalms, followed by the heading: "[Athôr 28.] Abba Sarap[am]on, the holy Bishop. *Psalm*..." The quotation is illegible. *Verso.* "[Athôr 29.] The Day of Abba Peter the Martyr. *Psalm*..." The citation which follows is unidentified. Next comes "[The Fourth Sabbath of Athôr.] *Psalm* XXXIX" and "The Fourth Sunday of Athôr. *Psalm* XXXVI" (in both cases the passages cited are too dim to be identified).

Next in the series should come: *Cod. Tisch.* XXIX, 3, containing mention of Peter the Iberian (Khoiak 1) and citations from *Psalms* XXI, XXIV, LXXXVII; and *Cod. Tisch.* XXIX, 8, the upper half of a leaf numbered —$\overline{\text{ⲁⲥ}}$, and dealing with Khoiak 15, the Third Sabbath and Sunday of the month, and Khoiak 22.

Frag. 4 is a sheet of two leaves numbered on the *versos* $\overline{\text{ⲁⲏ}}$,[5] $\overline{\text{ⲙⲍ}}$ and measuring 18 × 17.7 cm. (the lower part is torn off). Folio 1, *recto*, opens with a citation of *Psalm* CIII, 23 (= CIV, 24), followed by the heading: "The Fourth Sabbath of Khoiak. *Psalm* LXXIX (LXXX)." Verses 2 (ⲁⲉϫⲓⲥ), 2 continued,[6] and 3, are quoted. Then comes "The Fourth Sunday of Khoiak. *Psalm* XCV (XCVI)." *Verso.* Verse 1 (= 1–2) is cited. Next is "Khoiak 2[7. The Day ?] of our Lord the Christ... The Day of Abba Psoti the Bishop.[7] *Psalm* XLIX (L)."

1 For the use of the direction ⲁⲉϫⲓⲥ see Junker, *Koptische Poesie des Zehnten Jahrhunderts*, 1. Teil, pp. 57 f.

2 See Leipoldt, *loc. cit.*, pp. 420 f.

3 The Psalm- and verse-numbers are those of the Coptic Psalter (Cairo, 1897). The numeration of the English Psalter is added in brackets.

4 Very noticeable is the occasional inversion of the passages quoted.

5 If, as is probable, this leaf immediately followed *Cod. Tisch.* XXIX, 8, the numeration is by pages, not folios.

6 This breaking of a verse is not unusual.

7 In the *Synaxarium* Psoti is commemorated on Khoiak 27, and the Nativity on the 27–28.

Verses 2 (ⲗⲉⲝⲓⲥ), 5–6 are quoted [*Cod. Tisch.* XXIX, 4, commemorating John the Hegumen (Khoiak 30) with *Psalm* CXXXI, and Kallinikos (Tôbi 2) with *Psalm* LXXXVII, must have formed part of leaf, —ⲙ̄ immediately following —ⲗⲏ̄]. Folio 2, *recto.* ⲗⲉⲝⲓⲥ, followed by Psalm LXXVI, 11–12. Then follows the heading: "Tôbi 8. The consecration of the Church of our Father Abba Makari. *Psalm* LXVII (LXVIII)," verses 25–27 being quoted. Next, "Tôbi 9. The Day of our Father Abraham [of Shiêt]. *Psalm* . . . ." (citation illegible). [*Cod. Tisch.* XXIX, 8ᵃ, commemorating the Feast of the Baptism (Tôbi 11) and the Third Day of the Baptism, evidently completes the foot of the page with which we are dealing].[1] *Verso.* "The [Second] Sabbath of Tôbi. . . *Psalm* VIII," verses 1 (ⲗⲉⲝⲓⲥ), 1 continued, being quoted. "The Second Sunday of Tôbi. *Psalm* XXVIII." Verses 1–2 (ⲗⲉⲝⲓⲥ) and 3 being quoted (= *Ps.* XXIX, 1–3).

Frag. 5 is the upper half, 17 × 19.5 cm., of the first leaf in a quire headed ⲋ̇ ⲡⲁⲓ (Ornament) ⲡⲏⲓ [ⲙⲑ̄ ?]. *Recto*: "The Third Sabbath of Tôbi. *Psalm* IV (?)" (citation illegible). "The Third Sunday of Tôbi, *Psalm* XCII (XCIII)." *Verso.* "Tôbi 21. The Day of Our Lady the Theotokos. *Psalm* XLIV (XLV) . . . [The Day of the holy] Hilaria (ⲏⲗⲁⲣⲓⲁ) *Psalm* . . ." [To the following page doubtless belonged *Cod. Tisch.* XXIX, 7ᵃ, relating to the Fourth Sabbath and Sunday and to the last day of Tôbi, and to Mechir 2. Succeeding pages are represented by *Cod. Tisch.* XXIX, 9 (Mechir 10, 13), and 7 (Fourth Sabbath and Sunday of Mechir and the Sabbath of ⲡⲓⲙⲟⲩⲣ ⲉ̀ⲃⲟⲩⲏ).]

Frag. 6 is a single leaf, 26.8 × 15 cm., numbered —ⲣⲋ̄.[2] The inner edge has been torn away, but the upper part of the missing fragment is extant at Leipzig (*Cod. Tisch.* XXIX, 5).[3] *Recto*: "Epep 20. The Day of the holy Theodoros the General. *Psalm* XC," verses 10, 11 (ⲗⲉⲝⲓⲥ), 11 continued –13 (= XCI, 13–16), being quoted. "Epep 21. The Theotokos. *Psalm* XLVII (XLVIII)." Verses 1 (ⲗⲉⲝⲓⲥ) and 2 are quoted. "Epep 25. The Day of the holy Thecla. *Psalm* LXVII." Verse 33 (ⲗⲉⲝⲓⲥ), followed (*verso*) by two verses from another Psalm, is quoted. "Epep 26. The Day of my Father Joseph. *Psalm* LXXIX." Verses 1 (ⲗⲉⲝⲓⲥ) and 17 (= LXXX, 1, 19) are cited. "Epep 27. Ap(a) Amoun the man of Terenouti. *Psalm* [XXXVI]." Verses 28, first half (ⲗⲉⲝⲓⲥ), and 28 (second half) cited. "Epep 2[ ] The Day of Our Lord Jesus the Christ." [*Cod. Tisch.* XXIX, 5ᵃ, paged ⲣⲥ̄[4], followed Frag. 6 immediately, forming with it (since *Cod. Tisch.* XXIX, 5, 5ᵃ are connected) a single sheet. It indicates the Psalmody for the Fourth Sunday of Epep, for the feasts of Apa Apoli (*Psalm* XXXVI) on Mesôrê 1, and for Simeon Stylites (*Psalm* LX) on Mesôrê 3.[5]]

Frag. 7 is a sheet of two leaves, each 26 × 19.2 cm. The second is paged —ⲣⲕⲋ. Folio 1, *recto.* Citation (unidentified) from the Psalms. Then follows the direction, "The second time of reading for him (the saint previously commemorated). *Psalm* CV," verses 3 (ⲗⲉⲝⲓⲥ) and part of 4 (= CVI, 4–5) being quoted. "The first place of reading for the end of the holy Theodosius, the Archbishop of Rakoti.[6] *Psalm* CIV." Verses 8 (ⲗⲉⲝⲓⲥ) and 8 (second part) are cited. *Verso.* "Again (at) the second time of reading. . . *Psalm* CXVIII." Verses 33 (ⲗⲉⲝⲓⲥ), 29, 31 (= CXIX, 46, 42, 44) are quoted. Folio 2, *recto.* Psalm citation (unidentified). "If they read on (the Day of ?) the Prodigal Son, *Psalm* XXXI." Verses 1 (ⲗⲉⲝⲓⲥ) and 2 (= XXXII, 1–2) are quoted. "If they read on (the Day of) Lazarus the Poor, *Psalm* XL." Verses 1 (ⲗⲉⲝⲓⲥ) and 2 (first half) are added. *Verso.* "If they read on. . . concerning the man who [went down to] Jericho, *Psalm* [LXXXVII]." Verses 1 (ⲗⲉⲝⲓⲥ) and 2 (first half) are quoted. "The first place of reading for Abba Sever[ian]us the Bishop, *Psalm* XLII (XLIII)." Verses 3 (ⲗⲉⲝⲓⲥ), and parts of 4–6, are quoted. "The second time of reading for him, *Psalm* LXVII." Verse 23 (= LXVI, 25) is quoted.

1 How *Cod. Tisch.* XXIX, 10, 10ᵃ (on the Second Day of the Baptism) is to be fitted to 8ᵃ and to Frag. 4, fo. —ⲙⲋ̄ is by no means clear.

2 The numeration of Frag. 6 and of *Cod. Tisch.* XXIX, 5ᵃ indicates that by whatever accident the month Epep was placed before Paôni.

3 See Leipoldt, *loc. cit.*, p. 421 (the two fragments are here treated as one).

4 This instance leaves no doubt that the numeration is by pages.

5 *Cod. Tisch.* XXIX, 29, which has reference to the same dates, belongs to another MS., as the page-numbers clearly show.

6 Commemorated on Paôni 27.

XXXIX. COPTO-ARABIC VOCABULARIES

Paper. Fragments from ten vocabularies (Cairo, no. 100, i–x) giving the Arabic equivalents for Coptic (and Greek) words selected from the Scriptures and liturgical books.

(1) Twenty-two leaves, 17 × 13.1 cm., from a Sahidic-Arabic vocabulary, foliated as follows: ⲙⲁ, ⲝⲉ, ⲝⲃ, ⲝⲍ, ⲝⲏ, ⲟⲕ, ⲟⲑ, ⲛⲍ, — (a fragment), ⲣⲗⲁ, ⲣⲗⲉ, ⲣⲗⲃ, ⲣⲗⲍ, ⲣⲗⲏ, ⲣⲛⲉ, ⲣⲛⲃ, ⲣⲛⲍ, ⲣⲛⲏ, ⲣⲛⲑ, ⲣⲝ, ⲣⲝⲉ, ⲣⲝⲥ. The hand is a plain, clear, slightly sloping uncial (see Plate XXII B 1), probably of the fourteenth century:[1] headings and stops (large, circular points) are red. Twelve leaves of the same MS. were recovered by Tattam and are now in the John Rylands Library at Manchester.[2]

As the headings[3] show, the work was divided into a number of sections first containing words from the Gospels and Epistles in order; then classified groups of words under such headings as ⲛⲧⲕⲧⲣⲓⲁⲕⲏ, ⲧⲁⲡⲁⲫⲟⲣⲁ ⲙⲁⲥⲓⲗⲓⲟⲥ (*sic*); next (with Arabic headings) lists of Church Orders, buildings &c.; the Greek and Coptic numerals and so forth. The group corresponds more or less closely with a Sahidic vocabulary at Paris.[4]

(2) Two leaves (one sheet), 15 × 11.7 cm., unnumbered, from a Bohairic-Arabic vocabulary. The hand is the same as that of the Anaphora fragments above noticed (No. XXXVIII B = Plate XXII A).

(3) Eight leaves (four sheets), 14.3 × 10.5 cm., foliated (on the *rectos*) ⲁⲗ, [ⲁⲛ], ⲟⲟ, ⲟⲏ, ⲫⲗ, ⲫⲛ, ⲣⲕⲁ, —. These leaves mostly belong to the Biblical section of the Vocabulary, the headings (red) indicating *Timothy* I, *Philemon*, and *James* as the sources of the lists.

(4) Three leaves, 17.8 × 15.5 cm., numbered on the *versos* ⲟⲗ, ⲛⲁ, ⲫ, the second and third being the first and last leaves of quire ⲱ (there were therefore ten leaves in the quire, and the numeration is probably by folios). The heading of folio 90 is ⲫ ⲓⲏ (Ornament) ⲭⲥ ⲱ. Late thirteenth century hand; stops ⁘ (red). Red numerals added in the margins appear to indicate page-numbers in a text rather than section-numbers. Since folio 90 partly duplicates folio ⲫⲛ of no. (3) both groups belonged to copies of the same work.

(5) Eleven leaves, 13 × 8.5 cm., unnumbered, from a Grammar and Biblical Vocabulary. Greek equivalents are often added below the Coptic. Clear but rather rough hand of the late thirteenth (?) century.

(6) One leaf, 18 × 13 cm., numbered on the *verso* ⲣⲛⲉ. The list of words is drawn from *Revelation* (*e.g.* XIII, 2, XVI, 1, 12, XVIII, 12, XXI, 19 f.). Late thirteenth century hand.

(7) Fragmentary leaf numbered ⲙⲁ, and three leaves, 17.3 × 13.2 cm., numbered ⲙⲑ, ⲛⲗ, — (the first two forming the outer sheet of a quire of ten leaves). The quire-heading is [ⲗ] ⲓⲏⲥ (Ornament) ⲛⲭⲥ ⲙⲁ. Red stops ⁘ and ⁖ are used.

(8) Single leaf, 17.5 × 13 cm., headed ⲉ ϯⲥⲥ (*sic*) (Ornament) ⲭⲥ ⲁ[ⲁ]. Late thirteenth century hand (see Plate XXII B 2, right). The words (mostly Greek) are drawn from the *Anaphora* of Saint Basil.[5]

(9) Two leaves, 17.5 × 12.4 cm., unnumbered. Thick, earlier thirteenth century hand identical with that of (2). The words (mostly Greek) are drawn from liturgical sources, the list contained in the first leaf being drawn from the Basilian *Anaphora*,[6] while the second includes such words as ⲥⲩⲙⲫⲟⲣⲟⲥ, ϯⲕⲣⲓⲙⲓⲥ, etc. (Plate XXII B).

(10) Single leaf, 17.5 × 13 cm., headed on the *verso* ⲣⲕ ϯⲥ (Ornament) ⲟⲥ ⲓⲗ. Late thirteenth century hand: headings, capitals, and stops (⁘) are red. The words listed seem to be drawn from the *Theotokia*.

1 The paper is the same as that of the Greek Liturgies (No. XXXVIII A).

2 See Crum, *Cat.*, no. 114 (p. 62), where the folio numbers are given. Other fragments from the same MSS. to which our groups 2–10 belonged are also in the Rylands Library (Crum, *Cat.* 459), but I have had no opportunity to equate my groups with the groups distinguished by Crum, *loc. cit.*, and by him attributed to the vocabulary of Es Sammanûdi.

3 Biblical headings are in Coptic, the remainder in Arabic.

4 Bibl. Nat., *Copt.* 44 (as Crum informs me).

5 From pp. 312–337 of the Cairo *Euchologion* (1907).

6 From pp. 329–343 of *ed. cit.*

SUPPLEMENTARY TEXTS

SUPPLEMENTARY TEXTS

A. PSEUDO-LINUS

The Martyrdom of Saint Paul.

Parchment. The upper half of a leaf (Cairo, no. 17[Add]),[1] measuring 16 × 23 cm., and foliated on the *verso* ζ̄[2]. The outer margin of the fragment, which has apparently been used for book-binding, has been folded over and pasted down. The script, a small, regular uncial, is perhaps identical with the script of No. XXI, Frags. 2–4 (with which the fragment is erroneously grouped). The stops used are, = (black ink) and ⁺ (red ink).

The fragments of the text preserved are from the *Martyrdom of S. Paul* by pseudo-Linus,[3] and answer to parts of folios 13[b], 14[a] of the Arabic version.[4] They should have been grouped with No. VI.

Cairo, no. 17[Add].

ⲙⲏⲁⲥⲁⲡⲟⲥ ⲛⲱⲟⲩ ⲁϥϩⲓⲧⲟⲩ ⲉ̄ ⲡⲓ-
ϣⲧⲉⲕⲟ
Ⲉⲧⲁϥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲟⲩⲡⲓϣϯ ⲛ̄-
ϫⲱⲛⲧ ⁺ ⲛⲉⲙ ⲟⲩⲙ̄ⲏⲟⲛ ⲁϥⲑⲣⲟⲩ-
ⲕⲱϯ ⲛ̄ⲥⲁ ⲟⲩⲟⲛ ⲡⲓϧⲉⲛ ⲉⲟⲡⲁϫⲟⲥ
ⲉ ⲁ̄ⲛⲟⲕ ⲟⲩⲙⲁⲧⲟⲓ ⲛ̄ⲧⲉ ⲡⲓϣⲁⲉ̄-
ⲛⲉϥ ⲛ̄ⲟⲩⲣⲟ ⲉ̄ⲧⲉⲙ-
ⲙⲁⲩ=
Ⲟ]ⲩⲟϥ ⲉⲧⲁϥⲥⲉⲙⲓ ⲛ̄ⲟⲩϩⲱⲛ ⲙ̄ⲡⲁⲓ
ⲣⲏϯ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲉ ⲟⲩⲟⲛ
ⲡⲓϧⲉⲛ ⲉⲧⲟⲩⲛⲁ[ϫ]ⲉⲙⲟⲩ ⲉⲩ[ⲟⲓ ⲙ̄-
ⲙⲁⲧⲟⲓ ⲛ̄ⲓ̄ⲛ̄ⲥ̄ ⲡⲭ̄ⲥ̄ [ⲙⲁ]ⲣⲟⲩϯ [. . .]ⲣ
ⲧⲏⲣⲟⲩ
Ⲉⲧⲁϥϣⲱⲡⲓ ⲇⲉ ⲛ̄[ϫⲉ] ⲡ[ⲁⲓ ϩⲱⲛ ⲁϥ-
ϩⲱⲣ ⲉ̄ϧⲟⲗ ⲛ̄ϫⲉ ⲡⲓⲥⲧ[ⲣⲁⲧⲟⲥ
ⲧⲏⲣϥ ϧ[ⲉⲛ] ϯⲡⲟⲗⲓ[ⲥ

* * *

ζ̄
ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ⲉ ⲡⲓⲣⲱⲙ[ⲓ
ⲛ̄ⲧⲉ ⲡⲓⲛⲓϣϯ ⲛ̄ⲟⲩ[ⲣⲟ ⲉ]ⲧⲁⲩⲧⲛⲓ.[
ⲛ̄ⲧⲟⲧ ⲉⲕⲥⲟⲛϩ ⁺ ⲁϫⲟⲥ ⲡⲛⲓ ⲉ̄
ⲟⲩ ⲡⲉⲧⲁϥϣⲱⲡⲓ ⲙ̄ⲙⲟⲕ ⁺ ⲉ̄ ⲁ[ⲕ-
ⲉⲣⲧⲟⲗⲙⲁⲛ ⲁⲕⲓ̄ ⲉϧⲟⲩⲛ ⲉ̄ ⲣⲱⲙⲏ
ⲟⲩⲟϩ ⲉ̄ ϧⲉⲕ ⲙⲁⲧⲟⲓ ⲙ̄ⲡⲉⲕⲟⲩⲣ[ⲟ
ⲉϧⲟⲗϧⲉⲛ ⲟⲛ ⲉⲧⲉ [ⲑ]ⲱⲓ ⲛ̄ⲉⲡⲁ[ⲣ-
ϫⲓⲁ̄=
Ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲙ̄ⲡⲉⲙⲑⲟ [ⲛⲟⲩ-
ⲟⲛ ⲡⲓϧⲉⲛ ⲉ̄ ⲕⲉⲥⲁⲣⲟⲥ ⲟⲩ ⲙ̄[ⲟ-
ⲛⲟⲛ ⲟⲛ ⲉⲧⲉ ⲑⲱⲕ ⲛ̄ ⲉⲡⲁⲣϫ[ⲓ]ⲁ ⲙ̄-
ⲙⲁ]ⲩⲁⲧⲉ ⲧ[ⲉⲛ]ⲛⲁϧⲉⲕ ⲙⲁⲧ[ⲟ]ⲓ ⲉϧ-
ⲟⲗ ⲛ̄ϧⲏⲧⲥ [ⲁϥ]ⲉⲣⲕⲉⲗ[ⲉⲩ]ⲓⲛ [.]ⲟ[
]ⲥⲁⲣ
]ⲱⲥϯ
..ⲛⲱⲛϧ ⲛⲉⲛⲉϩ.

[Nero inflicted great] ˣtorments on them and cast them into the prison. And since he was in a great rage and fury, he caused search to be made for every one who should say, "I am a soldier of that eternal King." And he established a decree after this manner, saying: "All who shall be found being soldiers of Jesus the Christ let them be..., one and all." Now when this decree was made, the whole army scattered throughout the city... ˣ *Recto* ?

* * * * * *

ˣAnd he (Nero) said unto him: "O man of the great king who art delivered bound into my hands, tell me what hath happened unto thee that thou hast ventured to come into Rome and to raise soldiers for thy king from mine own realm?" But Paul said in the presence of every one: "Caesar, not only from thine own realm will we raise soldiers; (for our King) hath commanded..." ˣ *Verso*

* * * * * *

1 This number was assigned before the fragment was identified.

2 The numeral is doubtful: if correct it must be a folio-number.

3 For a discussion of the origin, history, and character of this work see C. Schmidt, *Acta Pauli*, §§ VI–IX.

4 Lewis, *Myth. Acts of the Apostles*, pp. 218ff. The passage is extant in Sahidic and has been published by Guidi in *Atti della Accad. dei Lincei*, III, ii, p. 67. For a Latin version see Lipsius-Bonnet, *Acta Apost. Apocr.*, I, pp. 28–30.

B. *Ode on the Four and Twenty Elders.*

Paper. Leaf from the *Theotokia* (Cairo, no. 92 i), 27 × 17.5 cm., foliated on the *verso* ϛ̅ϛ̅. The script, a large, loose, irregular uncial, is probably later than the fourteenth century.

The text is an Ode on the Four and Twenty Elders, partly extant also in Cairo, no. 93, Group B, but hitherto unpublished. For other Coptic matter relating to the Four and Twenty see S. Gaselee, *De* xxiv *Senioribus*. The most remarkable feature in the Ode is the alleged recital of the Elders' names by the Lamb (see ll. 29–32).

ⲡⲓⲕ̅ⲁ̅ ⲙ̄ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ[1]

Ⲱ ⲛⲓⲙ ⲛⲉ ⲉⲟⲛⲁϣⲁⲥⲓ[2] •
ⲙ̀ⲡⲱⲟⲩ ⲛⲉⲙ ⲛⲧⲁⲓⲟ •
ⲛ̄ⲧⲉ ⲡⲓⲕ̅ⲁ̅ •
ⲙ̄ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ •
Ⲛⲁⲓ ⲉⲧⲉⲣⲫⲟⲣⲓⲁ •
ⲛ̄ⲣⲁⲡⲥⲧⲟⲗⲏ ⲛ̄ⲟⲩⲱⲓⲛⲓ •
ⲉⲣⲉ ϩⲁⲛϫⲗⲟⲙ ⲛ̄ⲱⲟⲩ •
ϩⲓϫⲉⲛ ⲡⲟⲩⲁ̀ⲫⲛⲟⲩⲓ̈ •
Ⲥⲣⲉ ⲕ̅ⲁ̅ ⲙ̄ⲫⲓⲁ̀ⲗⲏ •
ⲛ̄ⲛⲟⲩⲏ̀ ϩⲉⲛ ⲛⲟⲩϫⲓϫ •
ⲉⲩⲙⲉϩ ⲛ̄ϩⲟⲟⲩⲛⲟⲩϥⲓ •
ⲉⲩϫⲟⲡⲥ ⲉⲙⲁϣⲱ •
Ⲥⲧⲉ ⲡⲓⲡⲣⲟⲥⲉⲩϫⲏ •
ⲛ̄ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ •
ⲉⲩⲟⲩⲱⲣⲡ ⲙ̄ⲙⲱⲟⲩ ⲉ ⲡϣⲱⲓ •
ϩⲁ ϯⲧⲣⲓⲁⲥ ⲉⲑ(ⲟⲩⲁ̀ⲃ) •
Ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉ̄ⲧ ⲁϥⲥⲁϫⲓ •
ⲙ̄ⲡⲱⲟⲩ ⲛ̄ⲧⲉ ⲧⲟⲩⲙⲉⲧⲛⲓϣϯ •
ⲛ̄ϫⲉ ϕⲏ ⲉⲑ(ⲟⲩⲁ̀ⲃ) ⲓⲱ(ⲁⲛⲛⲏⲥ) •
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ •
Ⲁⲓⲛⲁⲩ ϩⲁⲣ ⲛⲉϫⲁϥ •
ⲉ̀ ⲕ̅ⲁ̅ ⲛ̄ⲑⲣⲟⲛⲟⲥ •
ⲉⲩⲕⲱϯ ⲉ̀ ⲡⲑⲣⲟⲛⲟⲥ •
ⲛ̄ⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ •

ϛ̅ϛ̅

Ⲉⲧⲣⲉⲙⲥⲓ ⲉ̄ϩⲱⲟⲩ •
ⲛ̄ϫⲉ ϩⲁⲛⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ •
ⲙⲙⲟⲛ ⲱϫⲟⲙ ⲛ̄ⲗⲁⲥ ⲛ̄ⲥⲁⲣϫ •
ⲛⲁⲥⲁϫⲓ ⲉ̄ ⲡⲟⲩⲧⲁⲓⲟ •
Ⲁⲓⲥⲱⲧⲉⲙ ⲉ̄ ⲡⲓϩⲓⲛⲉ̀ •
ⲉⲩⲧⲁⲟⲩⲟ̄ ⲛ̄ⲛⲟⲩⲣⲁⲛ •
ⲓⲥϫⲉⲛ ⲧⲁⲣϫⲏ ⲙ̄ⲡⲓⲁⲗⲫⲁ •
ⲱϥ ⲡϫⲱⲕ ⲙ̄ⲡⲓⲱ̄ •
Ⲥⲉϧⲉⲛⲧ ⲉ̄ϧⲟⲩⲛ ⲉ̄ ϕ̄ϯ •
ⲛ̄ϫⲉ ⲛⲁⲓ ⲟⲩⲛⲏ̀ ⲉⲧⲥ̄ⲟⲥⲓ •
ⲉ̄ϩⲟⲧⲉ ⲡⲓⲧⲁⲩⲙⲁ ⲧⲏⲣⲟⲩ •
ⲛ̄ⲉⲛⲟⲩⲣⲁⲛⲓⲟⲛ •
Ⲉⲩϯϩⲟ ⲛ̄ϩⲛⲟⲩ ⲛⲓϧⲉⲛ •
ⲉ̀ ϯⲧⲣⲓⲁⲥ ⲉⲑ(ⲟⲩⲁ̀ⲃ) •
ϫⲉ ⲙⲁⲣⲉ ⲛⲉⲕⲙⲉⲧϣⲉⲛϩⲏⲧ •
ⲧⲁϩⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ •
Ⲛ̄ⲧⲉⲕⲛⲁⲓ ϧⲁ ⲡⲓⲣⲱⲙⲓ •
ⲛ̄ⲧⲉⲕϣⲉ ⲛϩⲏⲧ ϧⲁ ⲡⲓⲧⲉϧⲡⲱⲟⲩⲓ̈ •
ⲛ̄ⲧⲉⲕⲥⲙⲟⲩ ⲉ̄ ⲡⲓⲁ̄ⲣⲱⲟⲩ ⲙ̄ⲙⲱⲟⲩ •
ⲛ̄ⲧⲉⲕⲛ̄ⲟⲩ[3] ⲉ̄ ⲡⲱⲟⲩⲓ ⲛ̄ⲕⲁⲗⲱⲥ •
Ⲥⲓⲧⲉⲛ ⲡⲓⲡⲣⲉⲥⲃⲩ •
ⲛ̄ⲧⲉ ⲛⲁⲓ . . . .

sic exit

[1] Red ink. The last two syllables are added in black by a later hand.

[2] The letter ⲱ is added in red by the *rubricator.*

[3] = ⲛⲧⲉⲕⲉⲛⲟⲩ.

The Four and Twenty Elders.

O who can tell the glory and the honor of Four and Twenty Elders—they who are clad in robes of light and have crowns of glory upon their heads? Four and twenty vials of gold are in their hands, filled with perfume exceeding precious, even the prayers of the saints which they send up on high unto the Holy Trinity.

These are they of the glory of whose greatness the holy John the Evangelist spake: "For I saw," said he, "four and twenty thrones round about the throne of the Almighty; and upon them sat Elders." No tongue of flesh might express their glory. I heard the Lamb declaring their names from the beginning with *alpha* unto the end with *omega.*

Nearer unto God are these exalted priests than all the heavenly hosts, as they beseech the Holy Trinity at all times, saying: "Let Thy compassion encompass the whole earth, that Thou mayest have mercy upon men, that Thou mayest have compassion upon cattle, that Thou mayest bless the rivers of water, that Thou mayest make them to rise duly."

Through the intercessions of these...

C. *Acrostic Hymn on the Finding of the Cross.*

Paper. Two leaves, foliated on the *versos* κε, κϛ, from the first volume of the *Difnâr* (see above, No. XXXVIII F). The text is the opening of an acrostic ode on the Finding of the Cross by the Empress Helena.[1] Each alphabetic stanza (containing four verses) is followed by a subsidiary, non-alphabetic stanza: in the fourth and fifth sections these subsidiary stanzas are doubled.

κε *recto*

×Cογ ιϛ ⲙⲡⲓⲁϩⲟⲧ — السابع عشر من
ⲑⲱⲟⲩⲧ ⲡⲓⲉⲁⲓ — شهر ثوت عيد الصليب
ⲙⲡⲛⲟⲩ ⲉⲑⲟⲩⲁϩ — لحن
ⲛ̀ⲭⲟⲥ ⲃⲁⲧⲟⲥ — واطس

Ⲁⲥⲉⲣⲉⲡⲓⲟⲧⲙⲓⲛ ⲉ ⲛⲁⲩ ✣
ⲛ̀ⲧⲉ ⲧ̀ⲗⲉⲙⲏ ⲧⲟⲩⲣⲱ ✣
ⲉ̀ ⲡⲓⲙⲉ ⲉⲑⲟⲩⲁϩ ⲛ̀ⲧⲉ ⲡⲓⲛⲟⲩ ✣
ⲡⲓⲙⲉ ⲉⲧ ⲁⲩⲁⲩ ⲛⲁⲥⲧ̀ ⲉⲣⲟⲥ ✣
Ⲡⲡⲉⲥⲭⲁ ⲧⲟⲧⲥ ⲉ̀ⲃⲟⲗ ⲉ ⲡⲧⲏⲣϥ ✣
ⲉⲥⲕⲱⲧ ⲛ̀ⲥⲱϥ ⲛ̀ⲥⲉⲛ ⲟⲩⲥⲓⲙⲙⲱⲟⲩ ✣
ⲙⲁⲧⲉⲥⲭⲉⲙϥ ⲛ̀ⲥⲉⲛ ⲟⲩⲥⲡⲟⲩⲁⲛ ✣
ⲉⲟⲩⲉ ⲡⲉⲥⲛⲁϩⲧ̀ ⲉ̀ⲩⲟⲩⲛ ⲉⲣⲟϥ ✣
×Ⲃⲟⲛ ⲟⲩⲣⲁⲙⲓ ⲙⲟⲛ ⲙ̀ⲫⲟⲟⲩ ✣
ⲛ̀ⲥⲉⲛ ⲧⲫⲉ ⲛⲉⲙ ⲣⲓϫⲉⲛ ⲡⲓⲕⲁⲣⲓ ✣
ⲉ̀ⲣⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲓⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ✣
ⲛ̀ⲧⲉ ⲡⲓⲙⲉ ⲛ̀ⲣⲉϥⲧⲁⲙⲃⲟ ✣
Ⲡⲓⲙⲉ ⲧⲉⲡⲟⲩⲱⲙⲧ ⲙ̀ⲙⲟϥ ✣
ⲡⲓⲙⲉ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲁⲧⲙⲟⲩ ✣
ⲡⲓⲙⲉ ⲉⲧ ⲁⲩⲁⲩ ⲛⲁⲥⲧ̀ ⲉⲣⲟϥ ✣
ⲙⲁⲛⲧⲉϥⲥⲟⲧⲧⲉⲛ ⲛ̀ⲥⲉⲛ ⲡⲉⲛⲛⲟⲃⲓ ✣
Ⲅⲉ ⲅⲁⲣ ⲁⲥⲧⲱⲛⲥ ⲛ̀ⲧⲉ ⲧ̀ⲗⲉⲙⲏ ✣
ⲁⲥⲥⲓ ⲛ̀ⲧⲏ ⲛ̀ⲑⲱ ⲙⲙⲁⲧⲟⲓ ✣
ⲁⲥⲱⲉ ⲛⲁⲥ ⲉ̀ ⲓⲗⲏⲙ ✣
ⲉⲥⲕⲱⲧ ⲛ̀ⲥⲁ ⲡⲓⲙⲉ ✣
Ⲁⲩⲉⲣ ⲟⲩⲥⲟⲥⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ ✣
ⲛⲉⲙ ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ✣
ⲭⲉ ⲁⲥⲱⲁⲛϥⲟϩ ⲛ̀ⲧⲉⲡⲙⲉⲧⲟⲩⲣⲟ ✣
ⲧⲉⲛⲛⲁⲟⲩⲱⲛϩ[1] ⲙⲡⲛⲟⲩ ⲉ̀ⲃⲟⲗ ⲁⲛ ✣
Ⲇⲓⲕⲉⲟⲥ ⲁⲥⲥⲁⲓ ⲛⲉⲙⲱⲟⲩ ✣

×ⲛ̀ⲧⲉ ⲧ̀ⲗⲉⲙⲏ ⲧⲟⲩⲣⲱ ✣ — × κϛ *recto*
ⲭⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲉ̀ ⲡⲓⲛⲟⲩ ✣
ⲡⲓⲙⲉ ⲉⲧ ⲁⲩⲁⲩ ⲛⲁⲥⲧ̀ ⲉⲣⲟϥ
Ⲁⲩⲉⲣ ⲟⲩⲱ̀ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ ✣
ⲉⲧⲥⲁⲓ ⲛⲱⲟⲩⲧ ⲛⲉⲙ ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ✣
ⲭⲉ ⲓⲥ ⲡⲓⲥⲁⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲟⲩ ✣
ⲁⲩⲱⲕ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲣⲏⲓ ⲉⲭⲱⲛ ✣
Ⲁ ⲡⲓⲟⲩ ⲟⲩⲉⲙ ⲱⲉⲗⲱⲛⲓⲗⲓ ✣
ⲁ ⲡⲓⲡⲁⲭⲣⲓ ⲛ̀ⲧⲉ ⲡⲟⲩⲱⲛⲣⲓ ⲥⲗⲏⲓ ✣
ⲡⲓⲁⲓⲱⲙⲟⲥ ⲉⲧⲁⲩⲧⲁϩⲣⲱⲟⲩ ✣
ⲁⲩⲓ ⲉⲣⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲟⲩⲱⲛⲣⲓ ✣
Ⲉⲧ ⲁ ⲏⲗⲉⲙⲏ ⲧⲟⲩⲣⲱ ✣
ⲁⲙⲟⲛⲓ ⲛ̀ⲡⲓⲟⲩⲁⲓ ⲧⲏⲣⲟⲩ ✣
ⲭⲉ ⲓⲥ ⲫⲙⲟⲩ ⲛⲉⲙ ⲡⲱⲛϧ ⲙ̀ⲡⲉⲧⲉⲡⲙⲉⲟ ✣
ⲙⲁⲧⲁⲙⲟⲓ ⲉ̀ ⲡⲓⲙⲉ ✣
Ⲁⲩⲧ̀ ⲡⲓⲟⲩⲁⲥ ⲛⲁⲥ ⲉ̀ϧⲟⲩ(ⲛ)
×ⲭⲉ ⲟⲩⲱⲛⲣⲓ ⲙ̀ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ ✣ — × κϛ *verso*
ⲉⲩⲥⲱⲟⲩⲛ ⲙ̀ⲡⲓⲙⲟⲥ ⲛ̀ⲕⲁⲗⲱⲥ ✣
ⲛ̀ⲧⲉⲩⲧⲁⲙⲟⲥ ⲉ̀ ⲡⲓⲙⲉ ✣
Ⲁⲩⲉⲣ ⲟⲩⲱ̀ ⲛ̀ⲧⲉ ⲓⲟⲩⲁⲁⲥ ✣
ⲟⲩⲟⲩ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲟⲩⲁⲓ ✣
ⲭⲉ ⲁⲥⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲟⲩ ✣
ⲛ̀ⲁⲓ ⲛⲓⲥⲁⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲟⲩ ✣
Ⲍⲁⲕⲭⲉⲟⲥ ⲫⲓⲱⲧ ⲙ̀ⲡⲁⲓⲱⲧ ✣
ⲁⲩⲥⲁⲓ ⲛⲉⲙ ⲥⲓⲙⲱⲛ ⲡⲁⲓⲱⲧ ✣
ⲭⲉ ⲣⲱϥ ⲛⲉ ⲛ̀ⲧⲟⲩⲕⲱϥ ✣
ⲛ̀ⲥⲁ ⲡⲓⲙⲉ ⲛ̀ⲧⲉ ⲡⲓⲙⲉ ✣
Ⲥⲱⲟⲛ ⲛ̀ⲧⲟⲩⲕⲱϥ ⲛ̀ⲥⲱϥ ✣
ⲟⲩⲟⲛⲣⲣⲏ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲡⲧⲉⲕⲙⲟⲩ ✣
ⲭⲉ ϧⲉⲛ ⲡⲓⲛⲉⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲣⲉϧⲣⲉⲟⲥ ✣
ⲙ̀ⲙⲟⲛ ⲣⲗⲓ ⲩⲛⲁⲉⲣ ⲟⲩⲣⲟ ⲁⲛ ⲭⲉ ✣
Ⲏⲁⲉⲟⲥ ⲁⲩⲥⲁⲓ ⲛⲉⲙⲁⲥ ✣

* * *

[1] Grouped in the MS. with the preceding line.

×*The seventeenth day of the Month Thôout. The Feast of the Holy Cross.* — × Fo. 25[a]

Melody, 'Batos.'

Helen the queen desired to behold the holy wood of the Cross, the wood whereon my Lord was crucified. She stayed not her hand at all in seeking for it earnestly, until she found it with joy because of her faith therein. ×There was joy on that day in heaven and upon earth at the revealing of the life-giving Cross. — × Fo. 25[b]
The Cross do we worship, the wood of immortality, the wood whereon my Lord was crucified that He might save us from our sins.

Helen arose and took three thousand soldiers and went to Jerusalem, seeking for the Cross. The Jews took counsel together, saying: "If she come unto our kingdom, we will not reveal the Cross." Justly spake ×Helen the queen unto them: "Show me the Cross, the wood whereon my Lord was crucified." The Jews — × Fo. 26[a]
answered, speaking among themselves: "Lo, the words of our fathers are come to pass upon us, 'The fathers have eaten sour grapes, and the teeth of the children are set on edge.'[1] The persecution which overtook them is come upon their children."

When Helen the queen had seized all the Jews (saying): "Lo death and life are before you: show me the Cross," they delivered unto her Judas, ×because he was the son of a prophet and knew well the Law, — × Fo. 26[b]

1 Jer. XXXI (XXXVIII) 29. Cp. *Synax.*, Tût 17, ed. Basset, pp. 61 f.

that he might show her the Cross. Judas answered and said to the Jews: "Fulfilled today are the words of our fathers. Zacchaeus, the father of my father, spake unto Simon my father, saying, 'Needs must that they will seek after the wood of the Cross. If they seek after it, reveal it, that thou mayest not die; for in the race of the Hebrews there is none shall reign again.'"

Readily spake he unto her...

APPENDICES

APPENDIX I

FRAGMENTS OF AN ARABIC MS. IN COPTIC SCRIPT

EDITED BY

Dr. G. P. G. SOBHY

[Paper. Thirty-three leaves nearly complete, six mutilated leaves, and one small fragment[1] (Cairo, no. 45). The leaves, 19.8 × 13.5 cm. when complete, are unnumbered; though the first and last leaves of each quire are duly signed. Examples of these headings are — ⲓⲉ ⲓⲍ (Ornament) ⲭⲍ | ⲕⲉ (Ornament) ⲟⲑⲥ ⲓⲉ. The hand (see Plate XXIV B) is a thick black uncial, probably of the late thirteenth or fourteenth century. New sections open with an enlarged initial and with their first two lines in red ink: ordinary paragraphs have the usual enlarged capital. The stops –, ⁝ and · are regularly used to distinguish every word. In certain cases Arabic consonants are written above their Coptic equivalents, red ink being used. To the same MS. belonged two leaves recovered by Tischendorf which are now at Cambridge (C.U.L., *Add.* 1886, 17).[2] The work to which these fragments belonged was apparently designed for the instruction of novices (see fo. 15vo), drawing mainly upon the *Sayings of the Fathers*[3] and the *Orations* of Esaias Abbas, of Scete.—H. G. E. W.]

The importance of these leaves is paramount. They teach us first of all how Arabic was pronounced in the period when the MS. was written. It is, of course, not the classical Arabic, but a type of the vernacular which was not so degenerate as at the present time. Secondly, they show us that the Arabic dialect used was that of Lower Egypt because it shows all its characteristics,[4] which, though not yet all formed, were in the process of formation. The ق for example had not yet degenerated into the *hamza* of nowadays. I agree with Casanova's opinion that the subject-matter was written at dictation from the way the words were cut into syllables. They also teach us that until the period at which the MS. was written Coptic was still the language spoken by the Monks and the Coptic Church, at least in the Monasteries. Last of all, the most important result of studying these leaves is the knowledge we gain of the values of the different letters in the Coptic alphabet and their equivalents in Arabic. My opinion on this matter differs in many respects from that of Casanova. It however corresponds most closely with the actual pronunciation of Coptic in the Church which I detailed in two articles published some time ago.[5] For lack of space I cannot, unfortunately, study this most important document with the necessary detail and I must defer this examination to some other occasion. It must suffice to give a general table of the equivalents of the alphabets in Coptic and Arabic, and to give the necessary explanatory notes. In the translation I have tried to be as literal as possible, even at the sacrifice of good English phraseology. In the Arabic transliteration I have sometimes replaced suppressed marks in Coptic such as the *tanwin*, which is represented in the Coptic text by two oblique red lines at the end of the word, thus ⸗. The nominative and objective *tanwin* need no additional letters, but the dative *tanwin* always, or almost always, calls for a preceding *alef* in Arabic. This I have always represented, when it does not appear in the Coptic texts. Thus ⲣⲁⲥⲟⲗ// is represented in Arabic as رجلٌ (nominative), but رجلاً (dative) and رجلٍ (objective): so also with the suppressed final ⲉ̊ in Coptic ⲕⲟⲩⲗⲗⲟⲩ = قل له. There are other minor points which will be easily grasped by the reader.[6] I must draw attention here to the curious transliteration of the Arabic letter ض by the Coptic ϫ. The letter ض is never pronounced as ϫ in Arabic of the present time, whether classical or vulgar. It is always pronounced as a guttural *ḍ*; sometimes even in hurried pronunciation it becomes indistinguishable from the *d* = د. The ض however is pronounced like a ظ which is a guttural *ṯẖ* = ڎ and which is also represented by a ϫ, in Turkish. Was the influence of Turkish already acting in Egypt at the date when the MS. was written? If so, we might suspect that the ⳋ represented a *v* or Turkish و.

1 Four or five of the fragments have been omitted by Dr. Sobhy as too small to deserve publication.

2 Published by P. le Page Renouf in *P.S.B.A.* XI, 112, 155, and later studied by Amélineau and by Casanova (*Bull. de l'Inst. Franç. d'Arch. Or.* I, pp. 1 ff.). For convenience these leaves are now republished at the end of the new-found group of fragments. To the Rev. De Lacy O'Leary, D.D., I am deeply indebted for reading a proof of the following pages.

3 See the footnotes. The references are to the Greek *Apophthegmata* as found in the editions of Cotelier and Migne, and to the Coptic edited by Amélineau in *Annales du Musée Guimet* (*A.M.G.*) XXV.

4 Cp. *Ancient Egypt*, 1921, pt. III, pp. 70 ff.

5 Cp. *Journal of Egyptian Archaeology*, vol. II, 1915, pt. I, p. 15; and *Bull. de l'Inst. Franç. d'Arch. Or.* XIV, p. 51.

6 Underlined words are rubrics written in red in the MS.

CONCORDANCE OF COPTIC AND ARABIC ALPHABETS

Coptic	Arabic	Remarks	Arabic	Coptic	Remarks
ⲁ	ا, ه	The ه when not pronounced as ت	ا	ⲁ, ⲉ, ⲏ	The ⲏ before ا is invariably used with no difference whatever for ا. Casanova's theory of Emala does not hold good at all
ⲃ	و	This may have been pronounced like *V* and represented the Turkish و	ب	ⲡ	
ⲅ	غ	Invariably used for the ⲅ	ت	ⲧ ⲑ ⲧ, ⲑ	The ⲑ always, marked above it ⲑ with three dots instead of two ⲧ although it represents *t* ت. The actual spoken Arabic has lost entirely the ث *th*
ⲇ	د, ذ		ث	ⲑ ⲑ	In ⲑⲁⲗⲉⲑⲉⲧ ثلاثة
ⲉ	ا, ـَ,	Invariably used for either ا or ـَ	ج	ⲍ	There is no doubt whatever that the ⲍ and the ج here represent *dj* and not the *g* hard. The Classical Arabic knows no *g* hard, and the sound *g* hard in Upper or Lower Egypt, except in Cairo, nowadays always means ق
ⲍ	ظ, ض, ز	Only once for ز. The ض = ⲍ only in Turkish ??	ح	ⲏ ⲏ	Always the ⲏ marked with the Arabic ح above it
ⲏ alone	. .	Not represented	خ	ⲝ	Which is variable in its form, ⲝ, ϧ being used
ⲑ	ت, ط, ث	Once for ث	د	ⲇ	
ⲓ	ى, ـِ,	Sometimes for a short ـِ, in ϫⲓⲥⲉⲗⲉⲕ	ذ	ⲇ	ذ in the spoken Arabic is lost, always pronounced د
ⲕ	ق, ك	Always marked with the respective Arabic letter it represents	ر	ⲣ	
ⲗ	ل		ز	ⲍ, ⲥ	Twice in the same word ⲙⲁⲁⲥⲉⲛ the ذ ought to be ذ = ⲇ; معاذ ان //
ⲙ	م		س	ⲥ	
ⲛ	ن		ش	ⲯ	Once ⲯ thus, never ⲥ, which however does not occur at all[1]
ϩ	ب	Appears in one fragment without my being able to assign its value	ص	ⲥ	

1 See the monumental work of M. Chassinat where he attacks my dictum that the ⲥ is always pronounced like English *ch*. *Un Papyrus Médical Copte*, p. 33.

APPENDIX I

Coptic	Arabic	Remarks	Arabic	Coptic	Remarks
ⲟ	ـُـ, و, ـَـ	Is oddly used for ـَـ in ⲣⲟⲩⲟⲗ etc.	ض	ϫ	Was the ض then pronounced as ظ as in Turkish? Or was it the influence of Turkish??
ⲡ	ب		ط	ⲧ ϯ, ⲑ	Always with the Arabic equivalents above them
ⲣ	ر		ظ	ϫ	The Copts could not catch exactly the right pronunciation of this letter
ⲥ	ز, ص, س	Faultily used for ز which ought to be ذ	ع	ⲉ ⲉ ⲁ	The Arabic ع above is never written in full and might pass for ء hamzah, once or twice ⲁ
ⲧ	ت, ط, ث		غ	ⲅ	
ⲩ alone	..	Always + ⲟ(ⲩ)	ف	ⲫ	
ⲁⲩ	ـَو, ـُو		ق	ⲕ ⲕ	
ⲟⲩ	و, ـُه	As in ⲕⲟⲩⲗⲗⲟⲩ قلله	ك	ⲗ ⲕ, ⲭ	
ⲫ	...	Not represented	ل	ⲗ	
ⲭ	ك		م	ⲙ	
ⲯ	...		ن	ⲛ	
ⲱ	...		ه	ⲉ, ⲟⲩ, ⲁ	According to its position
ϣ	ش		ة	ⲉⲉ, ⲉⲧ, ⲉⲑ, ⲉ, ⲁ	,, ,, ,,
ⲫ	ف		و, ـَو	ⲃ, ⲟⲩ, ⲟ, ⲁⲩ	
ⲭ	خ		لا	ⲗⲉ, ⲗⲁ	
ⲉ	ه, ح, ع		ى, ـِـ	ⲓ, ⲏ	
ϫ	ج		ـَى, ـَـ	ⲏⲓ, ⲉⲓ	
ⲥ	...	Never used, never represents ش or ج	ـٰـ	ⲁ, ⲉ	Not represented when final
ϯ	...		ـّـ	//, ⲉⲛ	Two oblique red lines, once or twice ⲉⲛ
			ـٍـ	ⲉ, ⲓ	
			ـٌـ	ⲟ, ⲟⲩ	Not represented at end
			ـّـ	// =	Two oblique red lines
			ـْـ	//	Two oblique red lines
			ء	ⲁⲁ	Once or twice

Cairo, no. 45.

	ⲛⲉⲕⲁⲥⲉⲃⲉⲟ · ⲕⲁⲗⲡ · ⲫⲉⲗ	بقساوة قلب
	ⲗⲉⲁⲓ · ⲟⲁϩⲟ · ⲓⲉϫⲟⲩⲛ · ⲡⲉ	فالذى تحت يكون
	ⲙⲉⲥϫⲉⲛⲉⲟⲉⲛ ϩⲁϫⲓⲙⲉϩ	بمسكنة عظيمه
	ϩⲁⲛⲁϩ · ϩⲉⲙⲉⲓⲉⲛⲕⲁ :	عنده وما يبقى
	ⲗⲟⲩ : ⲙⲉⲗϫⲉ : ϩⲉⲃⲁⲗⲁⲥ	له ملجا وخلاص
	ⲓⲗⲗⲉ : ⲥⲁϩⲉⲛⲟϩ ⲫⲉⲓⲉ	الّا صاحبه فيصيح
	ⲥⲓϩ · ⲛⲉⲥⲁⲧⲟ ϩⲁϫⲓⲙ	بصوت عظيم
	ⲓⲁϩⲣⲉϥ ⲥⲁϩⲉⲛⲟϩ : ⲫⲉⲓⲁⲉ	يعرف صاحبه فاذا
	ⲥⲉⲙⲁϩ : ⲥⲁϩⲉⲛⲟϩ ⲓⲉⲟ	سمع صاحبه
	ϩⲁⲛⲛⲉⲛ ϩⲁⲗⲏⲓϩ ⲥⲉ...	يتحنن عليه س[ريعا]
	ϩⲉⲓⲉⲟⲗⲟⲛ ϩⲁⲗⲁⲥ....	ويطلب خلاص....
	ϩⲉⲓⲉϧⲁⲗⲗⲉⲥⲟϩ :.....	وخلاصه.....
	ⲫⲉⲥⲉⲁ ⲁⲉⲗⲉⲕ.....	فسد ذلك.....
	ⲉⲣⲣⲁⲁⲓ · ⲫⲉⲓⲁⲉ	الردى . فاذا....
	ϩⲉⲛ ϩⲉⲁⲉ.....	حبّ هذا....
	.....	.....
	×ϩⲁⲗⲏⲓϩ · ϩⲉⲭⲉϩⲉⲁ : ϩⲁ	عليه وجاهد على
	ⲗⲁ ϩⲁⲗⲁⲥⲟϩ · ⲙⲉⲡⲉⲗ	خلاصه من
	ϩⲁϩⲓⲩ ⲉⲣⲣⲁⲁⲓ : ϩⲉⲙⲉ	الوحش الردى
	ϩⲁⲥⲉ ⲉⲛ ⲓⲉϫⲟⲩⲛ · ⲗⲉⲡⲉ	ومعاذ ان يكون لنا
	ⲛⲁϩⲛ ⲉⲗϧⲉⲣⲉϥ · ⲉⲛ	نحن الخراف
	ⲛⲉⲧⲁⲕⲁϩ · ⲉⲗⲗⲉⲟⲓ · ⲗⲉ	الناطقه التى
	ⲕⲁⲟⲓϩ · ⲉⲗⲙⲉⲥⲓϩ · ⲓⲁⲉ	لقطيع المسيح اذا
	ⲛⲟϩⲛ · ⲟⲉϧⲉⲕⲕⲉⲗⲡⲉ	نحن توكلنا
	[ⲁ]ⲗⲏⲓϩ · ⲫⲉⲗⲉ ⲓⲟϥⲥⲁϩ	عليه فلا يفسح
	..ⲗ · ϩⲁⲁⲟⲩ · ⲉⲛ · ⲓⲉⲍ	....لعدو ان
	...ⲛⲉ : ⲗⲉϫⲉⲛ ⲓⲉⲣ	[يعز]نا لكن
	.....ⲙⲉⲗⲉϫⲟⲩ · ⲗⲉⲡⲉ	ير[سل] ملاكه لنا
	....ϧⲁⲗⲗⲁⲥⲡⲉ · ⲙⲉⲛ	....خلاصنا من
	....ⲧⲁⲡ ⲓⲉⲡⲟ	[الشيء]طان....
	.....ⲟⲩ · ⲉⲗϧⲟ	.....
	ⲗⲗⲁ...ⲗⲉ	.....

× Fo. 1 *recto* ...×and cruelty of heart.[1] He who is underneath will be in great meekness and shall have no refuge or salvation except his master. He then crieth with a loud voice which his master knoweth, and when his master heareth...he shall have pity on him and demand salvation...and save him...he spoiled this...

× Fo. 1 *verso* harmful. If...liked this...×on him and strove to save him from the ferocious beast.[2] Refuge!—that if we the rational sheep of Christ's flock depend on Him, He will not let....an enemy do us harm but send His angel....to save us from Satan...

* * * * * *

1 = *Virtues of S. Macarius* (*A.M.G.* xxv, 131). 2 *loc. cit.*

APPENDIX I

×ⲗⲉ · ϩⲁⲕ ..... ⲣⲁⲗⲉ ⲉⲗⲙⲉ	لا ..... على المقام	× Fo. 2 *recto*
ⲕⲁⲙ · ⲣⲉⲣⲟⲛⲉ : ⲩⲉⲕⲁⲗ	هاهنا فقال	
ⲉⲗϫⲉⲛⲓⲣ : ⲙⲉⲛⲣⲟⲙ · ⲓⲁⲉ	الكبير منهم اذا	
ⲗⲉⲙ · ⲛⲁⲕϩⲉ : ⲣⲁⲗⲉ : ⲉⲗⲙⲉ	لم نقوى على المقام	
ⲕⲁⲙ : ⲣⲉⲣⲟⲛⲉ : ⲙⲉⲧⲁⲓⲛⲁ	هاهنا مضينا	
ⲓⲗⲉ : ⲙⲁⲧϫⲁϥ : ⲁϩⲁⲣ :	الى موضع اخر	
ⲕⲁⲗ : ⲩⲉ : ⲕⲟⲧⲗⲟ : ⲗⲏⲥ	قال فقلت ليس	
ⲉⲗ : ⲣⲁϫⲉ : ⲓⲗⲉ ⲉⲛ · ⲁⲁ	الحاجة الى ان	
ⲣⲟⲁⲣⲟⲙⲉ : ⲩⲉⲓⲉⲙϫⲓ	اطردهما فيشكيكما	
ϫⲉ : ⲩⲉⲉⲑⲣⲟⲕⲣⲟⲙⲉ :	فاتركهما	
ⲩⲉⲓⲁⲉ ⲑⲉⲣⲓⲙⲉ · ⲩⲉⲣⲟⲙⲉ	ناذا تعبا فهما	
ⲓⲁⲣⲣⲁⲡⲉⲛ : ⲩⲉⲕⲟⲧⲗⲟ ·:·	يهربان فقلت	
ⲗⲉⲣⲟⲙⲉ · ⲑⲉⲣⲁⲗⲟⲩ ⲉⲛ	لهما تعالوا	
ⲛⲟⲩ · ⲗⲉϫⲟⲙ[ⲉ ⲙⲁ]ⲧϫ[ⲁ]ϥ	ابنوا لكما [موضعا]	
ⲉⲛ ϫⲟⲛ · ⲑⲟⲙ	.....	
ⲩⲉⲕⲁⲗⲟⲩ	فقالوا	
ⲛⲉ □ [ⲟ ⲑ]ⲥ ⲁ		
×ϩⲉⲛⲁϥ · ⲛ....ⲣⲉ · ⲩⲉⲁⲉ	.....	× Fo. 2 *verso*
ⲩⲁⲣⲧ · ⲗⲉⲣⲟⲙ · ⲩⲉⲥ · ϩⲉ	فدفعت لهم فاس و	
ⲧⲟⲣⲓⲉ · ϩⲉⲑⲉⲗⲗⲓⲥ ϧⲟⲛϫ-	طورية وتلّيس خبز	
ϩⲉⲙⲉⲗϥ · ϩⲉϩⲉⲁⲛⲓⲑⲉ	وملح ووديتهم	
ⲣⲟⲙ · ⲓⲗⲉ ⲥⲁϧⲣⲁ · ⲓⲉⲡⲉ	الى صخرة يابسة	
ⲥⲉ · ϩⲉⲕⲟⲗⲧ · ⲗⲉⲣⲟⲙ	وقلت لهم	
ⲁⲣⲩⲉⲣⲟⲩ ⲣⲉⲣⲟⲛⲉ ⲣⲟⲩ	احفروا هاهنا	
ⲣⲁϥ · ϩⲉϫⲓⲛⲟⲩ ⲗⲉϫⲟⲙ	حفرة واجنوا لكم	
ⲕⲁⲥⲁⲡ · ⲙⲉⲛ ⲉⲗϩⲁⲁⲓ ·	قصب من الوادى	
ϩⲉ · ⲣⲁⲑⲑⲟⲟⲩⲉ · ϩⲉⲁⲕ	وحطوها واقعدوا	
ⲣⲟⲁⲟⲩ . . ϩⲉϫⲟⲛⲧ	وكنت	
ⲓⲍⲉⲛ ⲉⲛⲛⲉⲣⲟⲙ ⲓⲁϥ	اظن انهم	
ⲣⲁⲡ .....ⲩⲓ ⲉⲗϫⲉⲡⲉⲗ	يهرب ..... فى الجبل	
.....ⲣⲁⲡ ⁘ ϩⲉⲥⲉ	.....	
.....ⲙ ⲓⲟϫⲟⲩⲛ	..... يكون	
..... ⲩⲉⲕⲟⲗⲧ	..... فقلت	

×....to stay here.[1] The elder[2] amongst them said, "If we cannot stay in this place we shall depart to another." He[3] said, "I said (that) there is no need to send them away lest they complain of you. So leave them and if they are tired they will run away." I said to them, "Come, build you [a place]... they said... × Fo. 2 *recto*

×...and I gave them an axe and a hatchet[4] and a sack of bread and salt, and I brought them to a dry rock and said to them, "Dig here a hole and bring reeds from the valley and put them down and sit...then that....run away...in the desert....I said... × Fo. 2 *verso*

* * * * * *

1 = *Apophth. Patr.*, Macarius, xxxiii; and *A.M.G.* xxv, 207 ff.

2 *i.e.* of the two 'Little Strangers' (Maximus and Domitius).

3 *sc.* Macarius.

4 Notice that Arabic طورية = τωρι "hatchet."

× Fo. 3 *recto*

×ⲉⲛⲙⲉϣⲟⲩⲣ	. . . . . ومشوره
ⲓⲁⲉ ⲗⲉⲙ · ⲓⲉⲑⲉⲙⲉⲥⲥⲉⲕ . . .	اذا لم يتمسك
ⲉⲗⲉⲛⲥⲉⲛ · ⲛⲉⲉⲑⲟⲉⲍⲁϩ	الانسان باتضاع
ϩⲁⲍⲓⲙ · ⲧⲓⲕⲁⲗⲛⲟⲩ – ϩⲉ	عظيم فى قلبه
ϫⲉⲥⲉϫⲟⲩ · ϩⲉ . . . . ⲉⲣⲟϥ	وجسده و يعوّد
ⲛⲉⲩⲥⲟⲩ · ⲧⲓ ϣⲛⲓ · ϩⲉ	نفسه فى شى
ⲓⲉⲕⲡⲉⲗ · ϫⲟⲗ · ⲉⲗϫⲉⲗⲉⲙ	ويقبل كل الكلام
ϩⲉⲓⲉⲍⲗⲉⲙ ⲛⲉⲩⲥⲟⲩ · ⲧⲓ	ويظلم نفسه فى
ϫⲟⲗ : ϣⲛⲓ · ϩⲉ ⲓⲉϫⲟⲩⲛ	كل شى ويكون
ⲙⲁⲧⲑⲟⲩ · ⲕⲁⲣⲡ – ⲙⲉⲛⲍ . .	موته قريبا منه
ⲓⲁⲙⲉⲛⲍ ⲛⲉⲓⲁⲧⲙⲍ · ϩ	يوما بيوم و . . . . .
ⲓⲉϫⲣⲁϩ · ϫⲟⲗ ⲉⲗ	يجحد كل الا . . . . .
ⲗⲓⲉⲉ̈ . . ϩⲉⲓⲉϫⲣⲁϩ̈	. . . . ويجحد . . . . .
ⲉⲣⲗ · ϩⲉϫⲟⲗ . ⲉ	. اهل . . . . وكلّ . . . .
. . . . .	. . . . .
. . . . .	

× Fo. 3 *verso*

×. . . . . ⲓⲗⲉ ⲉⲡⲟⲩ	. . . . . الى ابو
ⲙⲁⲕⲁⲣ · ϩⲉⲕⲁⲗⲗⲟϥ ⲕⲟⲗ	مقار وقال له قل
ⲗⲓ ϫⲉⲗⲉⲙ · ϫⲉⲓϥ · ⲓⲉ	لى كلام كيف
ϫⲟⲩⲛ · ϧⲁⲗⲁⲥⲓ · ⲕⲁⲗ	يكون خلاصى قال
ⲗⲟϥ · ⲉⲙⲙⲉⲓϧ · ⲉⲙⲍⲓ	له الشيخ امض
ⲓⲗⲉ · ⲉⲗⲕⲟⲡⲟⲩⲣ · ϩⲉⲉϥ	الى القبور واشتم
ⲑⲟⲙ · ⲉⲗⲙⲁⲧⲟⲉ · ϩⲉⲟⲣ	الموتى
ϫⲟⲙⲣⲟⲙ · ⲡⲉⲗⲍⲓϫⲁⲣ	وارجمهم بالحجار
ⲧⲉⲙⲉⲍⲁ · ⲉⲗⲁϧ · ϩⲉⲙⲉ	فمضى الاخ
ⲑⲉⲙⲣⲟⲙ · ϩⲉⲣⲁϫⲉⲙⲣⲟⲙ	وشتمهم ورجمهم
[ⲡ]ⲉⲗⲍⲓϫⲁⲣⲁ · ϩⲉⲣⲁϩ̈	بالحجارة وعاد
. . . ⲉⲙⲙⲉⲓϧ · ⲧⲉⲕⲁⲗ	. . . . الشيخ فقال
. . . . ⲉⲙⲙⲉⲓϧ · ⲙⲉ	. . . . الشيخ
. . . . . ⲡⲟⲕ · ⲧⲉⲕⲁⲗ	. . . . . فقال
. . . . .	. . . . .
. . . . .	

× Fo. 3 *recto* . . . ×the counsel . . . If man do not hold great meekness in his heart and body and submit himself to everything and accept every saying and be harsh to himself in everything, his death shall be near him day by day and . . . exorciseth all . . . and exorciseth . . . . and every . . . .

× Fo. 3 *verso* ×[A brother came] to Abba Makari[1] and said to him, "Say to me words how I can gain my salvation." The Sheikh told him, "Go to the cemetery and revile the dead and throw stones at them." The brother went, and reviled them, and stoned them and returned . . . the Sheikh. And he said . . . . . the Sheikh . . . And he said . . .

* * * * * *

1 = *Apophth. Patr.*, Macarius, XXIII; *A.M.G.* XXV, 126.

APPENDIX I

×ερραqме · коъ	الرحمة	× Fo. 4 *recto*
мелеⲛ елмесіq · ⲓех	ملاك المسيح	
λеqе ....λел .. ⲫаzім ⁘	لها ..... عظيم	
коъ .....оⲩ · ⲏеⲓехеⲏеⲛ	قو ..... ويجاوب	
χо .....ⲉⲛ · ⲓемпаⲫⲫа ·	.....يمنعها	
Ceелоq · ⲫеъе · елаⲃ ел	سأله هذا الاخ	
ⲏеⲫаъ ⲫаⲛ · елqасл · ⲉⲛ	الواحد عن الفصل	
ⲩенепак · ⲓⲉⲑⲉхеъеъ	ان شبابك يتجدد	
меⲑл · ⲉⲛ · песр · каλ λоq	مثل النسر قال له	
мпа макарі · χемеⲑл ·	انبا مقارى كمثل	
ⲉⲁⲁⲉqⲉⲛ іъе меqо ..	الذهب اذا مح[ص]؟	
...і. пеппар · ч.....	..بالنار.....	
...р. ⲍеъеъ.....	....جدّد	
..пеqс · іⲁ...	نفس اذ...	
ⲑ ..ⲉⲑⲑ....	.....	
ⲏе.....	.....	
×.....ⲉⲑqе ⲏеχол	و....ها وكل	× Fo. 4 *verso*
ⲫаⲁ · ζіqеqе ⲫеχоⲛ	حاج ضعفة تكون	
ⲍеⲁіъе · ⲏе ..... аⲁ	جديده	
іλе · елⲫоⲩ	الى العلو.....	
Ceелоq елаⲃ ....ме	ساله الاخ ...ما	
ⲫоⲩ ⲉссⲫоⲩⲁ · іλе	هو الصعود الى	
ⲫаⲧк · ⲓⲉ ⲉⲡⲓ · каλλо	فوق يا ابى قال له	
мпа макарі · χемеⲑл ·	انبا مكارى كمثل	
ⲉⲡⲡеср · іъе ⲑар · ⲫі	النسر اذا طار	
елхат · ⲫеⲫоⲩ ⲓⲉⲑⲃал	فى الجوّ فهو يتخلّص	
λас · меⲛ · ⲫаⲃ · ⲉссаі	من فخ الصياد؟	
.....ⲉ іъе · ⲫаⲁ · іλе	...اذا عاد الى	
....ⲫⲓⲉχоⲩ	.....فيكون	
ⲁⲉ ⲑ ... ⲉⲩ...	.....	
ⲉⲁⲉ	.....	
.....	.....	

...×mercy....The Angel of Christ....to her....great...and answered....prevented her. × Fo. 4 *recto*

This same brother asked[1] concerning the passage that "Thy youth shall be renewed like the eagle."[2] Abba Makari said to him: "Like gold when tried in the fire....renewed....

×....and everything that shineth shall become new....to... × Fo. 4 *verso*

The brother asked him...."*What* is the 'going upwards,' O my father?" Abba Makari said to him: "Like unto the eagle when he mounteth upwards in the sky which is to save himself from the hunter's trap...if he returned..... * * * * * *

1 =*A.M.G.* xxv, 145 f. 2 =*Psalm* ciii, 5.

		... ساخ؟ الذى عليه
× Fo. 5 *recto*	×caƀ · ellai ⲫalhiⲫ ⁘	
	λeχennepe : ⲑⲉⲑⲫenaⲙⲙ ⲫa	لكنها تتحنن عليه
	λhiⲫ · ⲏⲉⲑⲉλkiⲫ · ⲫaτk	وتلقيه فوق
	ceⲋepe · neⲏeⲭⲫ · ⲫepeⲫ	صدرها بوجه فرح
	ⲏeχoλ · ⲯei · λoτ · ⲫeλoτ	وكل شى له حلو
	ⲫaⲛⲋepe · ⲫeiⲋe χenea	عندها فاذا كانت
	ⲫeⲋiⲫ · mecnoτⲋⲫ · ⲫa	هذه مسبوغه على
	λe · ⲫonn · ⲏeλeⲋe · ⲫe ⁘	حبّ ولدها
	mepace en ieχoτn · men	فمعاذ ان يكون من
	mepannea · eccanⲫ · ⲫi	محبة الصانع
	ne · cenaⲋne · iecoⲫ · eλ	فينا سيدنا يسوع
	mesiⲫ ⁘	المسيح
	ⲁƀ : ceλ : ṁna makapi :	اخصال انبا مقارى
	koτλ · λi · ecλ · ⲉⲑⲟⲁτ	قل لى اصل التوبة
	ne · kaλλoⲫ mna makapi	قال‌له انبا مقارى
	enⲉⲑⲟⲁτpeⲫ ⁘ λhic	ان‌التوبه ليس
× Fo. 5 *verso*	×ⲑenλoτ · neλmetanoτ	تبلغ بالمطانوه
	ⲏe · χemeoλ · elƀaⲯe	كمثل الخشبه
	ne · elleoi · λeλ · ⲏaⲑ	
	ⲑapa · meⲑaⲫ · elme ⁘	التى للخطّاره متاع الماء
	λeχen · meⲑλ · canⲫ ·	لكن مثل صنع
	ⲫaχim · apaⲋ · en · iaⲫ	حكيم اراد ان
	meλ · ceλceλe ⁘ ⲫaλaka	يعمل سلسلة حلقه
	ⲋepen · ⲏepaλaka · ⲫaζ	ذهب وحلقة فضه
	ζa ⁘ ⲏemen elⲫaⲋia ·	ومن الحديد
	ⲏeppecac · ile en · ie	والرصاص الى ان
	kim · ecceλceλe · ⲏeie	يقيم السلسلة
	χemmeλⲫe · ⲫeⲋe me	ويكمّلها هذا
	ⲑeλ · ⲉⲑⲟⲁτne · ⲑeχⲟe	مثل التوبه تجتمع
	meⲫ · elaⲫmeλ · χoλ ⁘	الاعمال كلهم
	λepom · ⲏeieⲑ · aλako	ويتعلقوا بها
	nepe	

× Fo. 5 *recto* ....×[dirt] on him,[1] but she hath pity on him and taketh him to her bosom gladly and every sweet thing she hath is his. So if she is thus created to love her child, how much more is the love of our Maker and Master Jesus Christ for us ?

The Virtues of Abba Makari. "Say to me the nature of repentance."[2] Abba Makari said to him, "Repentance
× Fo. 5 *verso* is not ×to be procured by kneeling like the wood which is for drawing water, but (is) like the work of the skilful man who desires to make a chain of rings of gold, and rings of silver, and iron, and lead, until he complete the chain and make it perfect. So (is) repentance by the joining together of deeds, and thereby they become connected."

* * * * * *

1 = *A.M.G.* xxv, 143. 2 *ib.*

APPENDIX I

×ⲫⲉ : ⲛⲁⲗ ⲗⲟⲩ : ⲓⲗⲉ ⲉⲙ	فقال له الى اين	× Fo. 6 *recto*
ⲑⲉⲙϩⲓ : ⲉⲙⲙⲉ ⲣⲟⲩ : ⲫⲉ	تمضى اما هو	
ⲛⲁⲗ · ⲗⲟⲩ : ⲉⲣⲓⲁ : ⲉⲛ : ⲉⲩ	فقال له اريد ان	
ⲑⲉⲕⲁⲁ : ⲉⲗ : ⲁϧϧⲉ : ⲫⲉ	افتقد الاخوة	
ⲗⲉⲙⲙⲉ : ⲁϫ : ⲕⲁⲗⲗⲟⲩ	فلما عاد قال له	
ⲉⲩⲱⲱⲉϩ · ⲉⲗⲕⲁⲁⲁⲓⲥ	الشيخ القديس	
ϫⲛⲓⲩ : ⲣⲁⲗ : ⲉⲗ : ⲁϧϧⲉ -	كيف حال الاخوة	
ⲕⲁⲗ - ⲣⲁⲗ : ⲉⲛ - ⲣⲁⲁⲓ -	قال حال ردئ	
ⲫⲉ - ⲕⲁⲗⲗⲟⲩ - ⲉⲩⲱⲉϩ	فقال‌له الشيخ	
ⲙⲉⲛ - ⲉϫⲗ - ⲉⲓⲱ - ⲉⲙⲙⲉ	من اجل اى شى اما	
ⲣⲟⲩ - ⲫⲉⲕⲁⲗ - ⲗⲟⲩ - ⲉⲛ	هو فقال له انهم	
ⲛⲉⲣⲟⲙ - ⲉⲑⲣⲁⲁⲁ . . . ⲣⲁ	ا . . . . . علىّ	
ⲗⲏⲓ - ⲝⲉⲙⲓⲁⲣⲟⲙ - . . .	جميعهم	
ⲉⲱⲁⲣⲣ - ⲙⲉϫⲉⲛ - ⲣⲁ . .	الشرّ ما كان عل[ى] . . .	
ⲉⲛ - ⲉⲥⲥⲁⲁⲓⲕ - ⲉⲗⲗ . . .	ان الصديق ال[ذى]	
ⲗⲓ : ⲣⲟⲛⲁⲕ : ϫⲉⲛ - ⲓⲉ[ⲥ]	. . . هناك كان	
×ⲙⲁⲣ - ⲙⲉⲛⲛⲓ · ⲗⲉⲙⲁⲣ	يسمع منى لم اعلم	× Fo. 6 *verso*
ⲗⲉⲙ . ϫⲛⲓⲩ : ⲑⲉⲩⲁⲗⲗⲁⲣ -	كيف تغيَّر	
ⲃⲉⲗⲉⲥ - ⲣⲟⲩ : ⲧⲁⲓⲉⲛ : ⲉⲗ	وليس هو طيِّب	
ⲕⲁⲗⲡ : ⲙⲉⲣⲓ : ⲗⲉϫⲉⲛⲛⲟⲩ	القلب معى لكنه	
ⲥⲁⲣ : ⲁⲣⲁⲉ : ⲙⲉⲛ : ⲉⲗϫⲟⲗ	صار ارداء من الكل	
ⲃⲉⲣⲁⲗⲉⲩⲉ : ⲗⲉ : ⲉⲟⲓ - ⲡⲉ	وحلفت لا أَتى	
ⲣⲉϫⲗⲏⲓ : ⲣⲉⲁⲉ : ⲉⲗⲙⲉ	برجلىّ هذا المكان	
ϫⲉⲛ : ⲓⲗⲉ : ⲡⲁⲣⲁ : ⲍⲉⲙⲉⲛ	الَّا بعد زمان	
ⲫⲉ : ⲗⲉⲙⲙⲉ : ⲕⲁⲗ - ⲣⲁⲧ	فلما قال هولاءِ	
ⲗⲏⲓ : ⲙⲉⲍⲁ ⲣⲁⲛ - ⲉⲱ	مضى عن الشيخ	
ⲱⲉϩ : ⲃⲉⲙⲙⲉ - ⲉⲱ	واماَّ	
ⲱⲉϩ : ⲉⲗⲕⲁⲁⲁⲓⲥ	الشيخ القديس	
ⲩⲉⲁⲉϧⲁⲗ : ⲓⲗⲉ ⲙⲉⲧⲁⲣⲉ	فدخل الى مغارته	
ⲑⲟⲩ ⲃⲉⲗ : ⲙⲉⲭⲭⲉⲁ : ⲗⲉⲗ	والمجد للاب و الابن	
ⲉⲛⲛ · ⲃⲉⲗⲉⲛⲛ - ⲃⲉⲣⲁⲧⲩ	والروح القدس امين	
ⲉⲗⲕⲟⲁⲥ ⲁ____ⲙⲓⲛ		

×And he said to him:[1] "Whither art thou going?" and he said to him, "I am going to visit the brethren." And when he returned the holy Elder said to him, "What is the condition of the brethren?" He said, "The condition (is) bad." And the Elder said to him, "In what way?" He said to him that they...all against me...the evil (in) (the) place....the righteous...there was there.... × Fo. 6 *recto*

×...(with)...from me, I did not know why he changed: he is not good of heart with me, but he has become the worst of all. And I swore not to return to this place on foot save after a time. And when he had said these things, he left the Elder. The holy Elder however entered into his cave. Glory be to the Father, and to the Son, and to the Holy Spirit. Amen. × Fo. 6 *verso*

* * * * * *

1 = *Apophth. Patr.*, Macarius, III; *A.M.G.* XXV, 233 f. (Macarius is speaking to the Devil).

× Fo. 7 *recto*	×ⲉⲙⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲗⲉ = ...	انبا يوحانس لا .....
	ⲗⲉⲭⲉⲛ : ⲁⲉⲃⲉⲗⲓ : ⲙⲉⲑ[ⲗ]	لكن داخلى مثل
	ϧⲁⲣⲉⲓ :	خارجى
	Ⲃⲉⲕⲁⲗ : ⲉⲡⲟⲧ ⲓⲱⲁⲛⲛⲏⲥ =	وقال ابو يوحانس
	ⲉⲗ · ⲛⲁⲥⲓⲣ · ⲗⲉⲑⲗⲉⲙⲓⲧⲟⲩ	القصير لتلاميذه
	ⲛⲉⲙⲉⲩⲁⲉⲁ · ⲉⲗ = ϧⲉⲣⲉⲁ ..	نمجد الواحد
	ϧⲉⲭⲟⲗ · ⲁⲣⲁⲁ = ⲓⲉⲙⲉⲩ	وكل احد يمجدّنا
	ⲁⲉⲁⲛⲉ : ϧⲉⲓⲁⲉ : ⲣⲉϥⲍ	واذا رفضنا
	ⲛⲉ : ⲉⲗϧⲉⲣⲉⲁ = ⲉⲗⲗⲉⲁⲓ	الواحد الذى
	ⲣⲟⲧ ⲁⲗⲗⲁ · ⲥⲓⲉⲣ[ⲭ]ⲟⲩ	هو الله سير فضنا
	ⲛⲉ ⲉⲗ = ⲭⲟⲗ ϧⲉⲛⲉ ...	الكل ون[ذهب]
	ⲓⲗⲉ : ⲉⲗⲣⲓⲗⲉⲕ	الى الهلاك .....
	Ⲃⲉⲭⲉ : ⲁϧ : ⲓⲗⲉ : ⲉ[ⲙⲡⲁ ⲓⲱ-]	وجاء اخ الى انبا
	ⲣⲁⲛⲛⲏⲥ ⲁⲉⲭⲣ	يوحانس دفعه ....
	ⲉⲗⲙⲉⲥⲉ : ϧⲉ	المساء و
	ⲣⲁⲣ ⲗⲉ	.....
× Fo. 7 *verso*	×..... ⲭⲉⲗⲗⲉⲙⲟⲣ ⲗⲉⲉⲭⲗ	... كلّمه لاجل
	.... ⲗⲣⲁⲥⲉⲛⲉⲟ : ϧⲉⲁⲧⲁⲗ	.... حسنات واطال
	ⲉⲗⲭⲉⲗⲉⲙ : ⲓⲗⲉ : ⲉⲛ : ⲁⲥ	الكلام : الى ان
	ⲛⲁⲣⲟⲧ : ϧⲉ : ⲗⲉⲙ ⲓⲁⲣ	اصبحوا ولم يعلموا
	ⲗⲉⲙⲟⲧ · ϧⲉϧⲁⲣⲉⲭ · ⲓⲉ	وخرج يودّعه
	ϧⲉⲁⲁⲉⲣⲟⲧ · ⲣⲉ : ⲑⲉⲭⲉⲗ	فتكلّم معه ايضا الى
	ⲗⲉⲙ : ⲙⲉⲣⲟⲧ : ⲉⲓⲍⲁ ⲓⲗⲉ	التاسعة و دخل
	ⲉⲟⲟⲉⲥⲉⲁ : ϧⲉ ⲁⲉϧⲁⲗ	به وأكل معه
	ⲡⲟⲧ : ϧⲉ ⲉⲭⲉⲗ ⲙⲉⲣⲟⲧ	خبزا ومضى
	ϧⲟⲛⲍ : ϧⲉⲙⲉⲍⲁ	[وقا]ل ابو يحانس
	ϧⲉⲕ]ⲁⲗ ⲉⲡⲟⲧ ⲓⲱⲁⲛⲛⲏⲥ	[ال]قصير لاخيه
	[ⲁⲗⲕⲁ]ⲥⲓⲣ = ⲗⲉⲉϧⲩⲣ : ⲉⲗ	.... اريد ان اكون
	.... ⲉⲣⲓⲍ ⲉⲛ ⲉⲕⲟⲧⲛ	.... اهتمام مثل
	.... ⲉⲣⲟⲉⲙⲉⲙ : ⲙⲉⲑⲗ	..... لانّ
	... ⲉⲭⲉ ⲗⲉⲉⲛⲛⲉ	..... اهتمام
	... . ⲣ ⲉⲣⲟⲓⲙⲉⲙ	

× Fo. 7 *recto* ×Abba Johannes:[1] "Do not....but what is within me is as what is outside."

And said Abba Johannes the Short to his disciples:[2] "If we praise the One, every one praises us; but if we ignore the One Who is God, everyone will ignore us and we shall go to perdition."...A brother came to

× Fo. 7 *verso* Abba Johannes[3].....the evening, and.....×talked with him for...charities, and he continued the conversation until the morning and did not notice it, and he went out to see him off, but talked with him again until the ninth (hour), and he came in with him and ate bread with him, and went away.

Abba Johannes the Short said to his brother[4]...."I wish to be [free from] occupation, as [the Angels],—because—[they have no] occupation"

* * * * * *

1 =*A.M.G.* xxv, 338.
2 =*Apophth. Patr.*, Ioh. Colob., xxiv.
3 =*A.M.G.* xxv, 367 f.
4 =*Apophth. Patr.*, Ioh. Colob., ii; *A.M.G.* xxv, 354.

APPENDIX I

×ⲃⲉⲗⲉ – ϣⲟⲩⲗ – ⲉⲗⲗⲉ .[ⲕⲁⲗⲉ]..	ولا شغلٍ الا كلمة	× Fo. 8 *recto*
ⲧ ⲁⲩ ⲙⲉⲑ : ⲁⲗⲗⲁ – ⲍⲉⲓⲉⲙⲉ ⸗	الله دائما	
ⲕ ⲁ ⲕⲁⲗⲁⲕ – ⲑⲁⲩⲡⲟⲕ – ⲃ[ⲉⲃⲁ]	قلع ثوبه وخرج	
ⲣⲁϫ • ⲓⲗⲉ – ⲉⲗⲡⲉⲣ	الى البرّ[يه] ...	
ⲕ ⲃⲉ – ⲁⲕⲁⲙ – ϫⲟⲙ –	واقام جمعه	
ⲏ ⲅⲓϫⲉ – ⲃⲉⲣⲉϫⲁ	..... ورجع	
ⲉⲃⲓⲕ – ⲅⲉⲗⲉⲙ	اخيه فلم	
ⲉⲗⲡⲉⲡ – ⲗⲉⲙ	الباب لم	
ⲕ ⲗⲟⲕ – ⲕⲁⲗ	له قال	
ⲧ ⲉⲛⲧ...ⲉⲙ	انت	
ⲕⲁⲗ ⲉⲛⲉ ...	قال انا	
ⲅⲉ – ⲉϫⲉ[ⲡ]	فاجاب	
ⲗⲟⲕ ⲓⲱ[ⲁⲛⲛⲏⲥ]...	له يو	
ⲙⲉⲛ	من	
ⲗⲉⲓⲥ	ليس	
ⲉⲗ		
ⲕ ×[ⲁ]ⲙⲙⲉⲣⲟⲩ : ⲅⲉⲕⲁⲗ – ⲗⲟⲩ –	اما هو فقال له	× Fo. 8 *verso*
ⲃ ... ⲉⲣⲟⲩ • ⲃⲉⲧⲁⲗⲉⲡ – ⲓⲗⲏⲓⲕ	..... وطلب اليه	
ⲏ ..... ⲉⲩ • ⲑⲁⲕ • ⲗⲟⲕ • ⲅⲉⲗⲉⲙ	..... تفتح ؟ له فلم	
ⲩ ⲕ .... ⲁⲗ • ⲡⲉⲗ ⲑⲉⲣⲉϫⲟⲕ	يفعل ؟ بل تركه	
ⲃ ⲕ ..... ⲟⲧⲁⲡ – ⲓⲗⲉ – ⲡⲟⲕⲣⲁ	.... الى بكره	
ⲉ ⲕ ..... ⲁⲕⲗⲟⲩ – ⲃⲉⲕⲁⲗ	..... وقال	
ⲏ ..... ⲉⲡⲥⲉⲡ – ⲑⲁⲕ	..... انسان ...	
ⲉ ..... ⲑⲁⲕⲙⲉⲗ • ⲗⲉⲃⲉ	..... تعمل	
ⲍ ..... ⲥⲁⲕ • ⲅⲉⲧⲉ	.....	
ⲃ ..... ⲗⲙⲉⲧⲁⲡⲟⲩ	[تعمل] المطانوه ؟	
..... ⲗⲟⲕ – ⲉⲣⲅⲉⲣ	..... له اغفر	
..... ⲙⲡⲁ ⲓⲱⲁⲛ–	انبا يوأ	
..... ⲉⲱ • ⲕⲟⲩ	نش؟	
..... ⲟⲩ – ⲅⲉ	.....	
..... ⲟⲩ	.....	

×and no work except the word of God always.....He took off his clothes and went out to the desert....and stayed a week...and returned.....his brother and not.....the door not....to him said....Thou.... said, "I....answered....to him.....who....is not..... × Fo. 8 *recto*

×...But he said to him....and asked him....[that he] open to him, and [he did ?] not, but left him.... until the morrow....and said: ["Thou art] a man [and must] do [work.] Thou [kneelest ?]....to him. Forgive ...*Abba Jo*[*hannes*]..... × Fo. 8 *verso*

* * * * * *

	ⲉⲛ : ⲓⲉⲑⲫⲁⲡ : ⲫⲓ ϫⲟⲗ : ⲙⲉⲓ	ان يتعب فى كل شى
	ⲏⲉⲕⲁⲗ : ⲉⲙⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ	وقال انبا يوحانس
	ⲣⲁⲉⲓⲧ : ⲙⲉⲓϧ - ϧⲉⲣⲟⲩ ⲡⲉ	رايت شيخ وهو بهت
	ⲣⲉⲟ - ϧⲉⲑⲉⲗⲉⲑⲉⲟ - ⲣⲟⲩ	وثلاثه رهبان
	ⲡⲉⲛ - ⲕⲓⲉⲙ - ⲣⲁⲗⲉ - ⲙⲁ	قياما على شاطى
	ⲧⲓ - ⲉⲗⲡⲁⲣⲣ - ⲭⲉⲭⲉⲣⲟⲙ	البحر فجاهم
	ⲥⲁⲧⲟ // - ⲙⲉⲛ - ⲉⲗϫⲉⲛⲉⲛ	صوت من الجانب
	ⲉⲗⲁϧⲁⲣ · ⲕⲁⲓⲉⲗ // ϧⲟ	الاخر قائلا
	ϫⲟⲩ - ⲗⲉϫⲟⲩⲙ - ⲉϫⲙⲉ	خذوا لكم اجنحه
	ⲣⲁ - ⲡⲁⲣ - ϧⲉⲑⲉⲁⲗⲟⲩ : ⲓ	نار وتعالوا
	ⲗⲉ - ⲣⲁⲛⲁⲓ - ⲭⲉⲉⲟⲛⲉⲛ	الى عندى فاثنان
	ⲙⲉⲛⲣⲟⲙ - ⲁϧⲁϫⲟⲩ	منهم اخذوا
	ⲉϫⲛⲉⲣⲁ - ⲡⲁⲣ - ϧⲉⲧⲁ	اجنحه نار وطاروا
	ⲣⲟⲩ : ⲓⲗⲉ - ⲉⲗⲡⲁⲣⲣ - ⲉⲗ	الى البرّ الاخر
	ⲁϧⲁⲣ - ϧⲉⲉⲙⲙⲉ - ⲉⲗⲁ	واما الاخر فبقى قائما
	ϧⲁⲣ ⲭⲉⲛⲉⲕⲓ - ⲕⲁⲓⲉⲙ // -	يبكى ويصيح وفى
	ⲓⲉⲛϫⲓ : ϧⲉⲓⲉⲥⲣ : ϧⲉⲭⲓ :	الاخر اعطوه
	ⲉⲗ : ⲉϧⲓⲣ : ⲁⲣⲧⲁⲩⲣ ⲁⲉ	جناحين ليس هم نار
	ⲛⲉⲣⲁⲓⲙ · ⲗⲏⲓⲥ ⲣⲟⲙ ⲡⲁⲣ	لكنها ضعيفان
	ⲗⲉϫⲉⲛⲛⲉⲣⲉ : ⲍⲁⲣⲓⲭⲉⲛ	بلا قوة وكانوا
	ⲛⲉⲗⲉ : ⲕⲟⲩϧⲉ : ϧⲉϫⲉⲛⲟⲩ	يطيروا الى فوق
	ⲓⲉⲑⲓⲣⲟⲩ : ⲓⲗⲉ ⲭⲁⲧⲕ	والى اسفل فبصعوبة
	ϧⲉⲓⲗⲉ : ⲉⲥⲭⲉⲗ : ⲭⲉⲛⲉ	عظيمة
	ⲥⲉⲣⲟⲩⲛⲉⲑⲉⲛ // : ⲣⲁⲍⲓⲙⲉ	جاء الى البرّ
	ⲁⲉ ⲓⲗⲉ : ⲉⲗⲡⲁⲣⲣ : ⲣⲉ	هكذا هذا الجيل
	ϫⲓⲁⲉ : ⲣⲉⲁⲉ : ⲉⲗⲁⲓⲗ :	يأخذوا اجنحه
	ⲓⲉϧⲟⲁⲟⲩ : ⲉϫⲛⲉⲣⲁ	ولكن ليس هى نار
	ϧⲉⲗⲉϫⲉⲛ · ⲗⲏⲓⲥ ⲫⲓ ⲡⲁⲣ	وبالاحرى يأخذ
	ϧⲉⲛⲉⲗⲣⲁⲣⲉ : ⲓⲉϧⲟⲁ	اجنحه صغار
	ⲉϫⲛⲉⲣⲁ : ⲥⲁⲧⲁⲣ : ⲍⲁ	ضعفة بلا قوه
	ⲣⲁⲣⲉ : ⲡⲉⲗⲉ : ⲕⲟⲩϧⲉⲣ	قال ابو يحنس
	Ⲕⲁⲗ ⲉⲡⲟⲩ ⲓⲱⲁⲛⲛⲏⲥ	

× Fo. 9 *recto* ×. . . that he suffereth in everything.

And said Abba Johannes:[1] "I saw an elder in ecstasy and three monks standing on the sea-shore. There came to them a voice from the other side, saying: 'Take wings of fire and come to me.' And two of them took
× Fo. 9 *verso* wings of fire and flew to the other side; and the other remained standing ×crying and weeping. And at last they gave him two wings that were not of fire, but they were weak, without strength, and flew up and down with great difficulty, but he came to the shore. Thus this generation taketh wings, but not of fire, and furthermore they take wings that are small and weak and without strength."

Abba Johannes said[2]

1 = *Apophth. Patr.*, Ioh. Colob., XIV; *A.M.G.* XXV, 344.

2 = *Apophth. Patr.*, Ioh. Colob., IV.

APPENDIX I

×мєп : ιємλє : πατηοτ	من يملاء بطنه
χελεμ̄ : μαϱ : cαπι : qe	كلاما مع صبى
καϩ : qepατ : μεμμε :	فقد فرغ مما
ιεζπι μεροτ : πεκαλ	يزنى معه بقلبه
ποτ	
Βεκιλ : λεεχλοτ : επηοϱ	وقيل لاجله انه
ιϩε : qepατ : μεπ : ελρι	اذافرغ من الحصاد
caϩ : ιετοτϥ : ϱαλε	يطوف على
ειϣϣειοτϧ : ϧειεθε	الشيوخ ويتفرغ
qαρρατ : λεccαλεϱ	للصلاة وسماع المزامير
ϧεcεμαϱ · ελμεζεμιρ	والملادى حتى
ϧελμελεαι : ϱαθθε	يستقيم فكره
ιεcθεκιμ : qεκρϱϱ	على قضيته
ϱαλε : καζιεθοϱ : ελ	الأولى
αϯϧελε	قال انبا يوحانس
Καλ̀ ϻπα ιωϱαννηc	
×επηοϱ : ειϣπεϱ : περε	انه اشبه برجل
χολ : χελεc : θαρθ	جالس تحت
ϣεχεραϱ : ϱαζιμεϱ	شجره عظيمه
ϧεϱοτ : ιεπ : ζορ : ϧε	وهو ينظر
ϱοτϣ̄ - χεθιρεϱ : ϧε	وحوش كثيرة
ϫεπιπ : ϧερι : χηιιεϱ	ودبيب وهى جايّة
ιληιϱ : qε : ιϩε : λεμ	اليه فاذا لم
ιακϫερ - επ : ιεκεϥ	يقدر ان يقف
χερα - ϧεθαλαϱ ιλε	جرى وطلع الى
ειϣϣεχερα : ϧεθεϧαλ	الشجرة وتخلّص
λαc · ϧεϱεχιϩε : επε	وهكذا انا
χελεc : qι : κελλειε	جالس فى قلايتى
θι : ϧεεπζορ εϥχαρ	وانظر افكار الشياطين
ειϣϣιετιπ : θεχι	تجى علىّ فاذا لم
ϱαλι : qειϩε : λεμ	اقدر عليها
ακϫερ : ϱαληιϱε :	

× Fo. 10 *recto*

× Fo. 10 *verso*

×He who filleth his belly in converse with a youth hath already committed fornication with him in his heart. × Fo. 10 *recto*

It was said of him[1] *that* when he had finished the harvest he went round amongst the elders and devoted himself to prayers, and listening to psalms and melodies until his mind was at harmony with his original quest.

Abba Johannes said:[2] ×"He is like a man sitting under a great tree and seeing many beasts and reptiles coming to him. If he cannot make a stand he escapes and ascends the tree and saves himself. So, when I am sitting in my cell I can see diabolical imaginings worrying me. If I am not able to resist them . . . × Fo. 10 *verso*

* * * * * *

1 =*id.* xxxv. 2 =*id.* xii; *A.M.G.* xxv, 339.

	×ⲗⲉ · ⲉⲭⲗⲟⲩ · ⲉⲡⲡⲟⲩ · ⲗⲉ	لاجله انه لا
	ⲓⲉⲧⲭⲉⲁ · ⲉⲡⲥⲉⲡ · ⲓⲉ	يوجد انسان
	ⲥ	
	ⲑⲉⲭⲉⲗⲉⲙ · ⲫⲓⲣ · ⲡⲉⲗ	يتكلم فيه بل
	ⲙⲉⲑⲗ · ⲉⲁⲁⲉⲣⲉⲡ · ⲉⲗ	مثل الذهب
	ⲃ	
	ⲃⲁⲗⲉⲥ · ⲉⲗⲙⲉⲣⲁⲣⲣⲁⲣ	الخالص المحرّر
	ⲡⲉⲗⲙⲓϩⲉⲛ · ⲃⲉⲣⲉⲁⲉ	بالميزان وهذا
	ⲥ	
	ⲙⲡⲁ ⲭⲉⲁⲁⲟⲓ · ⲭⲉⲛ	انبا باجيجوى كان
	ⲙⲟⲩϩⲟⲩⲛⲉⲛ · ⲃⲉⲗⲏⲓⲥ	مضنىً؟ وليس
	ⲫⲓⲣ · ⲭⲉⲥⲉⲗ · ⲃⲉⲗⲉ ⲙⲉ	فيه كسل ولا ما
	ⲓⲉⲩⲙⲉϩ · ⲣⲉⲁⲉ ·	يشابه هذا
	Ⲃⲉⲥⲉⲉⲗ · ⲁϧ · ⲙⲡⲁ ⲭⲉⲭ	وسأل اخ انبا
	ⲕⲟⲩ · ⲃⲉⲕⲁⲗ [ⲗ]ⲟⲩ . . .	با جيجوى وقال له...
	ⲥ	
	ⲙⲉⲁⲉ · ⲑⲉⲣⲉⲕ	..ماذا ترك....
	ⲧ ⲥ	
	ⲩⲓⲏⲧ · ⲃⲉⲭⲁ	شيهات وكا[نك]
	ⲕ	
	ⲉⲡⲁ · ⲉⲡⲟⲧ ⲙⲁⲕⲁ[ⲣⲓ]	عند ابو مقا[رى]
	ⲃⲉⲉⲟⲛⲓⲟ · ⲓⲗⲉ ⲣⲉ	واتيت الى ها
	ⲕ	
× Fo. 11 *verso*	×ⲫⲉⲕⲁⲗ : ⲉⲩⲯⲉⲓϧ · ⲗⲉⲙ	فقال الشيح لما
	ⲧ	
	ⲙⲉ · ⲡⲉⲁⲉ ⲉⲩⲯⲓⲣⲏⲧ	بدا الشيهات
	ⲥ ⲫⲧ	
	ⲉⲛ ⲓⲉⲭⲟⲟⲣ · ⲥⲉⲙⲁⲣⲧ	ان يكثر سمعت
	ⲃ ⲃ	
	ⲉⲛ ⲉⲟⲟⲟⲩⲡⲉⲛⲓ · ⲁⲛⲧⲱ	ان الطوبانى انطونيوس
	ⲕ ⲕ ⲧ	
	ⲛⲓⲟⲥ · ⲣⲁⲕⲁⲁ · ⲫⲉⲕⲟⲙⲧ	رقد فقمت
	ⲱ	
	ⲃⲉⲭⲛⲓⲟ · ⲓⲗⲉ ⲣⲉϩⲟⲛⲉ	وجئت الى هاهنا
	ⲫⲉⲥⲉⲛⲟ · ⲫⲓ – ⲣⲉⲁⲉ · ⲉⲗ	فاصبت؟ فى هذا
	ⲭⲉⲡⲉⲗ · ⲓⲉⲥⲓⲣ · ⲉⲡⲫⲓ	الجبل يسير انفراد؟
	ⲕ ⲧ	
	ⲣⲉⲁ · ⲃⲉⲕⲁⲁⲁⲟ · ⲣⲉ	وقعدت هذه
	ⲁⲓϩ · ⲉⲗⲙⲟⲁⲁⲉⲟ · ⲉⲗ	المدة القصيره
	ⲕ	
	[ⲕⲁ]ⲥⲓⲣⲉϩ · ⲫⲉⲕⲁⲗ	فقال
	ⲥ ⲥ	
	. . . . ⲁϧ · ⲭⲉⲙ ⲗⲁⲕ	. . . . . اخ كم لك
	ⲕ	
	. . . . . ⲓⲉ ⲉⲡⲓ · ⲫⲉⲕⲁⲗ	. . . . . يا أبى فقال
	. . . . . ⲓⲛ · ⲃⲉⲥⲉⲛⲓⲛ	. . . . وسنين
	. . . . .	. . . . .
	ⲫ	
	. . . . ⲗⲟⲩ ⲙⲡⲁ ⲭⲉⲭⲟ	. . . له انبا جيجوى

× Fo. 11 *recto* ×. . . that there is no man who can speak against him[1] but he is like pure gold which is weighed in the balance; and this Abba Djidjoi[2] was sickly (?): there was in him no laziness nor its like.

And a brother asked Abba Djidjoi[3] and said to him ". . . why did you leave Shiēt (ⲩⲓⲏⲧ), being with Abba
× Fo. 11 *verso* Makari, and come hither. . . .?" ×The Sheikh said, "When Shihēt (ⲩⲓϩⲏⲧ) began to be populous I heard that the blessed Antonios had fallen asleep, so I left and came hither, and (arrived) in this desert walking alone. . . . and I stayed this short time." He said. . . . a brother, "How long. . . . O my father?" He said: ". . . . and . . . . years"

. . . *to him Abba Djidjoi* . . .

* * * * * *

1 ? = *Apophth. Patr.*, Poemen, CLXXXVII (in extended form).

2 = Copt. ⲭⲓⲭⲟⲓ, Gk. Σισόης.

3 = *Apophth. Patr.*, Sisoes, XXVIII.

× Fo. 12 *recto*

× ϥ · ⲁⲡⲉⲛⲛⲁ ⲁⲉⲁⲁⲟⲓ

ⲙⲉⲣⲉϥ ⲁⲉϥⲣⲁ ⲏⲉϫⲉⲛ

ⲣⲁⲗⲗⲟⲩ ⲙⲉⲣⲟϩ · ϫⲉ

ⲣⲁⲁⲁϩ : ⲓⲉ ⲑⲉϫⲉⲗⲗⲉⲙ

ϫⲉⲕⲁⲗⲟⲩ ⲗⲟϥ ⲙⲉⲁⲉ

ⲑⲉⲛⲍⲟⲣ : ⲓⲉ ⲉⲡⲉⲛⲉ – ϫⲉ

ⲕⲁⲗ : ⲕⲁⲩⲙⲉⲛ̄ ⲁⲉⲟⲩ

.. ⲁⲗⲩⲓ .. ⲓⲉϧⲟⲁⲟⲩ

. . وانبا جيجوى

مرض دفعه وكان

حوله شيوخ

فروّح يتكلم

فقالوا له ماذا

تنظر يا ابانا

فقال قوما جاوُا

خلفى . . . يأخذوا

[*The lower half of the page is lost.*]

× Fo. 12 *verso*

× ϫⲉⲕⲁⲗ : ⲉⲙⲙⲉⲓϩ ⲓⲁⲉ

ⲭⲟⲛⲧ : ⲗⲉ : ⲁⲕϣⲉ ⲉⲛ

ⲉϥⲁⲗ : ϫⲉⲉⲓⲛⲉ : ⲉⲟⲛⲉϥ

ⲣⲉⲁ : ⲕⲁⲗⲓⲗ : ϧⲁⲗⲉ

ⲛⲉⲩⲥⲓ ⲏⲉⲣⲉⲁⲉ ⲁϫⲓⲙ̄

ⲗⲓ

ⲁⲉ ⲓⲗⲏⲓϩ ⲁⲉϥⲣⲁ

فقال الشيخ اذا

كنت لا اقوى ان

افعل فانا

اتنهّد قليلا على

نفسى وهذا عظيم

لى

جاء اليه دفعه

[*The lower half of the page is lost.*]

* * * * * *

× Fo. 13 *recto*

× ⲉⲥⲙⲁϩ · ⲙⲉⲛϩⲟⲙ ⲭⲉⲗ

ⲙⲉϩ : ϫⲉⲕⲁⲗⲟⲩ ⲗⲓ :

ⲗⲁⲕ ϫⲓⲛⲉ · ⲉⲙⲉⲛⲉ : ⲏⲉ

ⲉⲛⲧ ⲑⲉⲧⲓϩ · ⲕⲟⲗⲧ

ⲛⲉⲁⲙ – ⲓⲉ ⲉⲡⲡⲉϩⲉⲟⲓ

..ϫⲉⲕⲁⲗⲟⲩ ⲗⲓ : ⲉⲙⲍⲓ

... ⲗⲓ .. ⲑⲉⲡⲥⲟⲣⲛⲓ

. . . . . ⲯ . . . . . .

اسمع منهم كلمه

فقالوا لى

لك فينا امانه

وانت تطيع قلت

نعم : يا ابهاتى

فقالوا لى امض

. . . . . تبصرنى

. . . . . .

[*The lower half of the page is lost.*]

× Fo. 13 *verso*

× ⲉⲙⲙⲉⲓϩ : ϫⲉⲕⲁⲗ ⲗⲉ

ϧⲟⲙ · ⲣⲁⲥ – ⲭⲟⲗ : ϣⲉⲓ

ϧⲟⲩ : ϧⲉⲁⲉ : ⲉⲛ ⲗⲉ : ⲓⲉ

ⲟⲩⲍ – ⲉⲗⲉⲛⲥⲉⲛ : ⲛⲉϥ

ⲥⲟϥ ϣⲉⲓ ⲉⲗⲡⲉⲟⲟⲉ

ⲏⲉⲥⲉⲙⲁϩⲧ : ⲉⲛ : ⲁⲛ

..ⲟ : ⲉⲛⲛⲁ ⲁⲉ . . .

الشيخ فقال

لهم راس كل شى

هو هذا ان لا

يعود الانسان

نفسه شيٌ البته

وسمعت ان

. . . . ابنا جيجوى

[*The lower half of the page is lost.*]

× *And Abba Djidjoi* once fell ill.[1] He had elders sitting round him: he ceased talking. They said to him, "What dost thou see, O (our) father?" And he said: "Some people who came for me. . . . to take [my soul. . . "]. × Fo. 12 *recto*

× And the Sheikh said: "If I cannot do it, I sigh a little for myself, and this is enough for me"... × Fo. 12 *verso*

Came to him once. . . . * * * * * *

× . . . hear from them a word. They said to me: "Thou hast faith in us and thou dost obey." And I said: "Yes, O my fathers." They said to me: "Go. . . . thou seest me. . . . . × Fo. 13 *recto*

× . . . the elder. And he said to them, "The chief of all things is that one does not ever accustom oneself to anything. And I heard that. . . . Abba Djidjoi. . . × Fo. 13 *verso*

* * * * * *

1 = *id.* XLIX.

× Fo. 14 *recto*	×ⲍⲉⲛⲟⲩⲙⲓ : ⲏⲉⲗ	يح]زنونى و[يس لى
	ⲙⲁⲣⲣⲁⲛ : ⲏⲉⲗⲉ ⲙⲉ	مهرب ولا[ملجا]
	ⲉⲗⲗⲉ ⲉⲛⲧ : ⲧⲉϧⲁⲗⲗⲁⲥ	الا انت فخلصنى
	ⲙⲓ : ⲓⲉ ⲣⲁⲛ ⲙⲉⲛ : ⲉⲭⲗ : ⲣⲁⲩ	يا رب من اجل
	ⲙⲉⲑⲁⲕ ⲏⲉⲓⲟϧⲍⲟⲩⲛ : *sic*	رحمتك ويخزون
	ⲉⲗⲗⲉⲁⲓⲙ : ⲓⲉ : ⲕⲟⲩⲙⲟⲩⲛ :	الذين يقومون
	ⲣⲁⲗⲏⲓ : ⲏⲉⲓⲁⲧⲗⲟⲡⲟⲩⲛ	علىّ ويطلبون
	ⲛⲉⲧϫⲓ ⲗⲓⲉⲣⲗⲉϫⲟⲣⲉ	نفسى ليهلكوها
	ⲗⲉⲉⲛⲛⲁⲕ ⲉⲛⲧ : ⲓⲉ ⲣⲁⲛ	لانك انت يا رب
	ⲕⲟⲩϧⲉ : ⲟⲓ ⲫⲓ ϫⲟⲩⲗ	قوتى فى كل
	ⲣⲁⲗ : ⲏⲉⲗⲁⲕ : ⲉⲑⲑⲉⲥⲡⲉⲣⲁ	حال ولك التسبحه
	ⲓⲗⲉ : ⲁⲉⲣⲣ : ⲉⲁⲁⲉⲣⲉⲣⲓⲛ	الى دهر الداهرين
	ⲁ_____ⲙⲏⲛ	امين
	Ⲡⲛⲁ ⲓⲟⲩⲥⲏϥ ⲥⲉⲉⲗ ⲙ[ⲡⲁ	انبا يوسف سأل [انبا]
	ⲡⲟⲓⲙⲉⲛ : ⲏⲉ	بيمن و[قال له]
	ⲕⲟⲩⲗ ⲗⲓ	قل لى
× Fo. 14 *verso*	×..... ⲧⲉⲉϫⲉⲛⲟⲣ ⲉⲡ	.... فاجابه ال[شيخ
	..... ⲉⲡϫⲟⲛⲧ ⲑⲉⲣⲓⲁ	..... ان كنت ترید
	.. ϧⲟⲁ ⲛⲓⲁⲣ · ⲫⲓ ⲉⲁⲁⲟⲛ	[تا]خذ نياح فى الدنيا
	ⲓⲉ · ⲏⲉⲗⲉϧⲉⲣⲉⲣ ⲫ..ⲑⲉ	والاخره فتكون
	ϫⲟⲩⲛ · ⲑⲉⲕⲟⲩⲗ · ⲫⲓ	تقول فى
	ϫⲟⲩⲗ · ⲁⲙⲣ // ⲉⲡⲉ ⲙⲉⲛ-	كل امر انا من
	ⲉⲡⲉ · ⲏⲉⲗⲉ : ⲑⲉⲁⲓⲙ ⲁⲣⲁⲁ	انا ولا تدين احد
	Ⲕⲁⲗ ⲡⲁⲣⲍ ⲉⲗⲁϧⲏⲉ	قال بعض الاخوة
	ⲗⲉⲁⲣⲁⲁ : ⲉⲗⲙⲉⲩⲉ	لاحد المشايخ
	ⲓⲁϧ ⲉⲓ ⲩⲉⲓ ⲉⲥⲛⲁⲣ	اى شى اصنع
	ⲗⲉⲉⲛⲛⲓ ⲁⲕⲣⲁ : ⲫⲓ : ⲙⲉ	لانى اقراء فى
	ⲍⲉⲙⲓⲣⲓ : ⲏⲉⲗⲛⲓⲥ ⲫⲓ *sic*	مز اميرى وليس لى
	ⲣⲓⲕⲕⲁⲟ ⲕⲁⲗⲡ · ⲗⲉⲉⲡ	رقّة قلب لانى
	ⲛⲓ ⲙⲉ ⲁⲣⲣⲉϥ ⲕⲟⲩϧⲉⲟ	ما اعرف قوة
	..... ⲕⲁⲗⲗⲟⲣ	..... قال له
	..... ⲗⲉ ⲑⲉϥ	.... لا تف[هم

× Fo. 14 *recto* ×. . . grieve me and. . . . place of refuge nor. . . . . save Thee. O Lord, save me in Thy mercy, and let them be ashamed who rise up against me and seek after my soul to destroy it: for Thou, Lord, art my support in all circumstances; and to Thee be praise for ever and ever. Amen.

× Fo. 14 *verso* *Abba Joseph asked Abba Poemen*[1] *and. . . . say to me*. . . . . ×the Elder answered him "... if thou desire repose in this world and in the other, say in everything, 'I am what I am,' and do not judge any one."

A certain one of the brothers said to one of the elders: "What must I do? because when I read in my Psalms I do not feel my heart melt, because I do not know [the] power. . ." Said to him. . . thou dost not. . . .

* * * * * *

1 ? = *Apophth. Patr.*, Poemen, xxxi.

APPENDIX I

×ιαϧ : ιεχεπ : ϩ.....	... يجب ....
ραϩεπ • ει : ιαϩϥα.....	راهب ان يحف[ظ]
μελοϩ • ϧελε : ιεολ....	... مله ولا ....
ϥε : ει : χεπ : επϣειπ....	..... ان كان انسان
μελ : χεοιρ : ϧελε....	.... كثير ولا ....
ϥεζοϩ : ϥε : ληις....	.. فظه قليس ...
θεϥαϩ : πεϫελεκ	طفح ؟ . بذلك
ροχολ ει καλαις : ει	رجل قديس
ϣαρ : επϣειπ καϫ • α[ϧ] τα	ابصر انسانا قد اخطاء
ϥεπεχε . ποχε ει • ει	فبكاء بكا [شديدا]
ϫιϫ ⁄ ϧεκαλ ..λ..ϩ....	وقال .....
αϧτα : ελια.....	اخطا الى .....
αϧοι : ἀνατε....	اخطئ .....
×..... ειαιποϩ ϧελε	ادينه ولا
..... ζεποϩ • πελ • πε	.... بل
.... νλ • ϥι • πεϥϣπε • ει	.... فى نفسنا ان
... πε • αϧτα.. μεπϩ	... انا أخطأ منه
.... ϩζαμ • ϫεππ μεπϩ-	... اعظم ذنب منه
Βεκαλ : ιεχεπ • λεῤῥα	وقال يجب للراهب
ϩεπ • ει • αϧτα • ϩαληιϩ	ان اخطاء عليه
αϧοτϩ λε • ιαϩκαϫ	اخوه لا يحقد
ϧελε : ιεχεϫ : ϩαληιϩ	ولا يجدّ عليه
..... ϣϩαθοϩ : πελ	.... ساعته بل
..... χοϩ • ϩαθθε - ιεϩ	... حتى
.... ναζαποϩ	.... غضبه
.... ϣϩα - θομ	..... ساعة ثم

× Fo. 15 *recto*

× Fo. 15 *verso*

×[1]...(it) must...monk....and not....if a man.....much, and not....(?) and not.....(?) with this. × Fo. 15 *recto*

A holy man saw a man commit sin, and he wept a great deal.....and he said....sinned against (me) ....commit sin....

×.....judge him, and not....but....in ourselves, that....I am more sinful than he.....fault greater than his. × Fo. 15 *verso*

And he said (when (?)*) it happens to the monk* that his brother sin against him he must not harbor ill feelings ....and not repeat....immediately....but.....even....his rage....an hour, then....

* * * * * *

1 Apophthegmata.

× Fo. 16 *recto*	×ⲟⲉⲣ · ⲉⲛⲧ=ⲙⲉⲛ	... انت من .....
	ⲇⲉⲇ · ⲫⲓ ⲙⲉϫⲉⲙ	.... فى .....
	ⲗⲉ · ⲉⲛⲛⲓ · ⲥⲉⲙⲁⲣⲧ · ⲛⲁⲣϫ	لا نى سمعت بعض
	ⲉⲗⲉⲛⲛⲉⲣⲉⲟ · ⲓⲉⲥⲥⲉⲗⲟⲩ	الابهّات يسألوا
	ϩⲁⲛ · ϩⲉⲇⲉϩ · ⲉⲗⲙⲉⲥⲉ̀ⲗⲉϩ	عن هذة المسألة
	ⲫⲉ · ⲉⲭⲉⲛⲟⲩϩ · ϧⲉⲕⲁ	فا جابوا وقالوا
	ⲗⲟⲩ · ⲉⲛ · ⲉⲗϩⲁϩⲓ · ⲙⲉ	ان الحاوى ما
	ⲓⲁϩⲣⲉϥ · ⲕⲟⲩϧⲉⲟ · ⲉⲗ	يعرف قوّة
	ϫⲉⲗⲉⲙ · ⲉⲗⲗⲉⲁⲓ · ⲓⲉ	الكلام الذى
	ⲕⲟⲩⲗⲟϥ · ⲗⲉⲗ · ϩⲁⲓⲉϥ	يقوله للحيَّه
	ⲗⲉϫⲉⲛ · ⲉⲗϩⲁⲓⲉϥ · ⲟⲁϥ	لكن الحية تعرف
	ⲣⲉϥ · ⲕⲟⲩϧⲉⲟ · ⲉⲗϫⲉⲗⲉⲙ	قوة الكلام
	ⲓⲗⲗⲉⲁⲓ · ⲓⲉⲕⲟⲩⲗⲟϥ · ⲉⲗ	الذى يقوله
	ϩⲁⲓ · ϧⲉⲟⲉⲁⲉⲗ[sic] · ⲓⲁⲉⲥⲉ	الحاوى وتذل اذا
	ⲙⲁϥ ⲉⲟⲟϥ · ϧⲉⲟⲁϧⲍⲁϥ	سمعته وتخضع
	ϧⲉϫⲓⲁⲉⲗⲉⲕ ⲛⲟⲣⲛ[sic]	وكذلك نحن
× Fo. 16 *verso*	×..... ϫⲟⲛⲛⲉ ⲙⲉⲛⲉϥ	.... كنا مانفهم؟
	..... ⲕⲟϧⲉⲟ · ⲙⲉⲛⲉⲕⲟⲗ	.... قوة مانقول
	ϱⲉⲉⲛ · ⲉⲩⲱⲉⲓⲧⲁⲛ · ϧⲉ	فان الشيطان
	ϫⲉⲛⲟⲩⲁϥ · ⲓⲁⲉ ⲥⲉⲙⲉ	وجنوده اذا سمعوا
	ϱⲟⲩ=ϫⲉⲗⲉⲙ ⲁⲗⲗⲁ ϱⲁ	كلام الله عرفوا
	ⲣⲉϥⲟϥ · ϧⲉϥⲍⲉϱⲟⲩ ⲙⲉⲛϥ	وفزعوا منه
	ϧⲉⲍⲁϱⲁⲩⲟⲩ ⲙⲉⲛϥ=	وضعفوا منه
	Ⲕⲁⲗ : ⲛⲁⲣϫ · ⲉⲗⲙⲉⲱⲉ	قال بعض المشايخ
	ⲓⲁϧ · ⲗⲉ ⲉⲓ ⲱⲉⲣⲟⲉϥ	لاى شى تحزن
	ϫⲉⲛ · ⲉⲗⲗⲉⲁⲓ ⲓⲉϫⲗⲉ	الذى يظلمك
	ⲙⲁⲕ · ϧⲉⲟⲉⲛⲧⲟϫ · ⲉⲗⲗⲉ	وتبغض الذى
	ⲁⲓ ⲓⲉϥϫⲉⲛⲁⲕ · ⲫⲉ=	يحزنك
	ⲗⲛⲓⲥ ϱⲟⲩ · ⲉⲗⲗⲉⲁⲓ	فليس هو الذى
	ϫⲁⲗⲉⲙⲁⲕ · ϧⲉⲗⲉϫⲉⲛ	ظلمك ولكن
	ⲉⲱⲱⲉⲓⲧⲁⲛ · ⲫⲉⲓⲉ ϫⲉⲛ	الشيطان فيجب
	ⲉⲛ ⲟⲉⲛⲧⲟϫ ⲉⲗⲙⲉⲣⲁϫ	ان تبغض المرض

× Fo. 16 *recto* ×[1]...thou.....in....because I heard that some of the Fathers asked about this question, and they answered that the charmer doth not know the power of the words he uttereth to the snake, but the snake knoweth the power of the words said by the charmer, and it becometh weak when it heareth and obeyeth: and so we....

× Fo. 16 *verso* ×...so we do not understand...the force of what we say. And Satan and his armies when they hear the word of God recognize it and become afraid at it and are made weak.

One of the elders said, "Wherefore dost thou grieve at him who is unjust to thee and hatest him who maketh thee grieve? It is not he who is unjust to thee, but Satan is. Therefore thou must hate the sickness...

* * * * * *

1 Apophthegmata.

APPENDIX I

×ⲛⲉϥⲥⲟⲩ ϧⲉⲓⲉⲗⲍⲉⲙϩⲉ	نفسه ويلزمها	× Fo. 17 *recto*
ϥⲓ ⲉⲃⲃⲉϩⲁⲛ : ϧⲉⲗⲉ ⲓⲉⲙⲁⲣ	فى التعب ولا يمرمر	
ⲙⲁⲣ ⲓⲉϩⲁⲍ̀ ⲩⲉⲓⲉⲭⲉⲛ : ⲉⲛ	احدا فيجب ان	
ⲃⲁϩⲣⲉⲥⲟⲩ : ⲓⲉ ⲁϧⲣⲉⲟⲓ	تحرصوا يا اخوتى	
ϩⲁⲗⲉ ϩⲉϥⲍ : ϩⲉⲁⲉ : ⲗⲓⲉⲗ	على حفظ هذا لئلا	
ⲗⲉ : ⲃⲉⲭⲟⲩⲛ : ϩⲁⲓⲉⲃⲉⲭⲟⲙ	تكون حياتكم	
ⲡⲉⲗⲉ ⲃⲉⲙⲁⲣⲁϥ · ϧⲉⲉⲛ ⲃⲉ	بلا ثمره وان	
ⲭⲟⲩⲛⲟⲩ : ⲙⲉⲥⲃⲉϩⲁⲁⲁⲓⲙ	تكونوا مستعدين	
ⲗⲉⲭⲟⲗ : ⲭⲉⲗⲙⲉϥ : ⲃⲉⲥⲙⲉ	لكل كلمه تسمعونها	
ϩⲟⲩⲛⲉϥⲉ : ⲃⲉⲕⲟⲩⲗⲟⲩ	تقولوا	
ⲉⲩⲫⲉⲣ : ⲗⲉⲛⲉ : ⲗⲉⲉⲛⲉ ⲗ	اغفر لنا لان	
ⲉⲃⲃⲉⲍⲁϥ : ⲓⲉϥⲍⲉⲙ : ⲭⲟⲗ	الاتضاع يعزم كل	
ⲩⲛⲓ̀ : ⲙⲉⲛ : ⲉⲙⲟⲣ ⲉⲗϩⲁⲁⲟ	شئ من امور العدو	
ϧⲉⲗⲉ : ⲃⲉϩⲟⲩ ⲛⲉϥⲥⲁϩ	ولا تعد نفسك	
ⲉⲡⲡⲟⲧϥⲉ : ⲉⲗⲉϧ : ⲗⲉⲩⲓ	ايها الاخ لشى	
ⲙⲉⲛ ⲁϥⲙⲉⲗⲁϩ	من اعمالك	
×ϧⲉⲓⲉⲭⲟⲩⲛ : ϧⲉⲭϩⲁϩ : ⲙⲉ	ويكون وجهك	× Fo. 17 *verso*
ϩⲁⲛⲛⲉⲥ : ⲉⲡⲉⲁⲉ̀ ⲓⲗⲗⲉ	معبّس ابدا الا	
ⲉⲛ : ⲓⲉⲃⲟⲩⲕ : ⲁϧⲣⲉϥ : ⲣⲟ	ان ياتوك اخوه	
ⲣⲟⲡⲉ : ⲃⲉⲭⲟⲩⲛ : ⲛⲉⲩ :	غرباء تكون بش	
ⲙⲁϩϩⲟⲩ : ϧⲉⲃⲉϥⲣⲁϥ	معهم وتفرح	
ⲛⲉϥⲟⲙ : ⲗⲉⲭⲓ : ⲓⲉⲥⲭⲟⲛ	بهم لكى يسكن	
ϥⲓⲕ : ϧⲁⲧⲩ ⲁⲗⲗⲁ (الله)	فيك خوف الله	
ⲃⲛ · ⲍⲉϩⲉⲛⲧ : ⲙⲁϥ : ⲁϧⲣⲉ	ان ذهبت مع اخوه	
ϥ · ⲧⲁⲣⲓⲕ · ⲃⲉⲛⲉϩⲍ	فى طريق تباعد	
ϩⲁⲛϩⲟⲙ : ⲕⲁⲗⲓⲗ ⲗⲉⲭⲓ	عنهم قليلا لكى	
ⲃⲉⲭⲟⲩⲛ : ⲥⲁⲙⲉⲟ · ϧⲉⲓⲁⲉ	تكون صامت واذا	
ⲭⲟⲛⲧ : ⲃⲉⲙⲡⲓ : ϥⲉⲗⲉ	كنت تمشى فلا	
ⲃⲉⲗ : ⲃⲉϥⲉⲧ : ⲓⲉⲙⲓⲛⲉ	تلتفت يمينا	
ϧⲉ : ⲡⲓⲙⲉⲗⲉ : ⲡⲉⲗ : ⲁⲕⲣⲁ	وشمالا بل اقراء	
ϥⲓ ⲙⲉϩⲉⲙⲓⲣⲁⲕ · ϧⲉⲥⲁⲗⲗⲓ	فى مزاميرك وصل	
ⲡⲉϥⲉⲕⲣⲁⲕ : ⲉⲗⲉ : ⲁⲗⲗⲁ (الله)	بفكرك الى الله	

[1]. . .×himself and restrain himself and not persecute anybody. You must therefore, my brethren, try to learn this lest your life be without fruit, and be always ready, and for every word ye hear say, "Forgive me." Meekness putteth an end to everything belonging to the enemy. Do not, O brother, account thyself anything in thy deeds. . . × Fo. 17 *recto*

. . .×and let not thy face ever be severe. If strange brethren come to see thee, be cheerful and pleasant with them, that the fear of God may dwell in thee. If thou walk with brethren in the road, separate thyself from them a little in order to be silent, and as thou walkest do not turn to the right or to the left, but read thy Psalms and pray to God in thy thought. . . × Fo. 17 *verso*

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1 Esaias Abbas: Greek, *ed.* Jerusalem, 1911, p. 7; Latin, *P.G.* XL, col. 1108 D. The following pp. have been arranged in accordance with the sequence of the Greek edition, although the Coptic version (*e.g.* Wessely, *Studien*, no. 276 *a*) shows that some arrangement entirely different existed. [W. E. C.]

× Fo. 18 *recto*	×ⲟⲉⲣⲁⲗⲉ : ϧⲓ : ϫⲟⲗ : ⲙⲁⲧ	تعالى فى كل موضع
	ⲍⲁϩ : ⲟⲉⲁϩⲟⲗⲟϩ : ⲗⲉ	تدخله لا
	ⲓⲉϫⲟⲩⲛ : ⲗⲁⲕ : ⲁⲉⲗⲗⲁϩ	يكون لك دالّه
	ⲙⲁϩ : ⲉⲣⲗⲟⲩⲣⲓ : ⲡⲉⲗ : ϫⲟⲩⲛ	مع اهله بل كن
	ϧⲓ : ϫⲟⲗ : ϣⲛⲓ ⲙⲉⲛ : ⲉⲙⲟ	فى كل شىء من امورك
	ⲣⲁⲕ : ⲙⲉⲥⲓϧⲓ : ϧⲉϧⲓ : ϫⲟⲗ	مسيحى وفى كل
	ⲙⲁⲧⲍⲁϩ ⲟⲉⲉⲁⲉⲛ	موضع تأدّب
	ⲙⲉϩⲣⲉϥϥⲉϩ : ϧⲉϩⲁⲓⲉϩ ·	معرفه وحياء
	ϧⲉⲉⲛϫⲟⲛⲧ : ϣⲉⲛⲛ ϥⲉ	وان كنت شابا
	ⲗⲉ ⲟⲉⲙⲟⲁ : ⲓⲉⲁⲁⲕ : ⲡⲉ	فلا تمد يدك
	ⲧⲁϩⲁⲙ ⲟⲉⲍⲣⲟⲩ : ϧⲓ	بطعام تضعه فى
	ϧⲟⲙ : ⲁϩⲁⲁ · ϧⲉⲉⲛ	فم أحد وان
	ⲛⲉⲙⲧ · ϧⲓ ⲙⲁⲧⲍⲁϩ	نمت فى موضع
	ϥⲉⲗⲉ : ⲟⲉⲟⲩⲁⲟⲧⲁ : ⲉⲡⲟ	فلا تتغط انت
	ϧⲉ ⲁϧⲁⲣ : ϧⲓ ϫⲓⲥⲉⲉⲛ	وآخر فى كيس
	ϧⲉϩⲉⲁ ϧⲉ : ⲥⲁⲗⲗⲓ	واحد وصل
× Fo. 18 *verso*	×ⲥⲁⲗⲉⲟⲉⲛ ϫⲉⲟⲓⲣⲉϥ : ⲕⲁⲡⲗ	صلاة كثيره قبل
	ⲉⲛⲛⲁⲧⲙ · ϧⲉⲉⲛϫⲟⲛⲧ	النوم وان كنت
	ⲕⲁⲁ : ⲟⲉϥⲉⲡⲟ : ϧⲓ ⲉⲟⲧⲁⲣⲓⲕ =	قد تعبت فى الطريق
	ϧⲉⲉⲣⲉⲧⲧ = ⲟⲉⲛⲁⲉⲣⲉⲛ	واردت تندهن
	ⲡⲉⲕⲁⲗⲓⲗ ϩ ϛⲛⲓⲟ ϩ ⲗⲉⲉϫⲗ	بقليل زيت لاجل
	ⲉⲟⲟⲉⲣⲁⲛ : ⲧⲉⲗⲉ : ⲟⲉⲁⲣⲟⲛ	التعب فلا تدهن
	ϣⲛⲓ ϩ ⲙⲉⲛ ϫⲉⲥⲉⲁⲁⲕ : ⲥⲉⲃⲉ	شيئا من جسدك سوا
	ⲣⲉϫⲗⲛⲓⲕ · ϧⲉⲗⲉ ⲟⲉⲙⲉϫ	رجليك ولاتمكّن
	ϫⲉⲛ : ⲁⲣⲁⲓⲁ ϩ ⲉⲛ : ⲓⲟⲁⲣⲉⲛ	احدا ان يدهنها
	ⲣⲉ : ⲗⲁⲕ : ⲉⲗⲗⲉ : ⲙⲉⲛ = ϣⲉⲁ	لك الا من شدّه
	ⲁⲉϥ ϩ ⲁⲧ ⲙⲉⲣⲁϛ ϩ ϧⲉⲓⲁⲉ	او مرض واذا
	ϫⲉⲗⲉⲥⲧ : ϧⲓ ⲕⲉⲗⲗⲉⲓⲉ	جلست فى قلايتك
	ⲟⲁⲕ : ϧⲉϫⲉ : ⲓⲗⲉ ⲣⲁⲛⲁⲁⲕ	وجا الى عندك
	ⲁⲃ ϩ ⲧⲁⲣⲓⲛ ⲣⲉⲉⲁⲣⲟⲛ	اخ غريب فادهن
	ⲣⲉϫⲗⲛⲓϥ : ϧⲉⲕⲟⲩⲗ ⲗⲟϥ	رجليه وقل له
	ⲉⲥⲛⲁϥ . ⲙⲉⲣⲁⲛⲛⲉϥ : ϧⲉ	اصنع محبة

× Fo. 18 *recto* [1]. . .×the Most High in every place where thou goest. Be not familiar with its people, but be thou a Christian in all thy affairs. In every place be polite and full of prudence and modesty. If thou art young do not put forth thy hand with food to put in the mouth of another, and in the place where thou sleepest do not be covered

× Fo. 18 *verso* with the same covering as another person. And pray ×a great deal before sleep. And if thou walk in a road and from fatigue need anointing with a little oil, do not anoint any part of thy body except thy feet, and do not allow any other to anoint them for thee, except on account of necessity or disease. And if thou sit in thy Cell and a strange brother visit thee, anoint his feet and say to him, "Be so kind and. . .

* * * * * *

1 Esaias, Gr. 8, Lat. 1109 A.

APPENDIX I

×щнг̀ мєп : єлє́мор · ҷє	شى من الأمور	× Fo. 19 *recto*
лє-ѳєхѳом · ѯєлєк-	فلا تكتم ذلك	
ђєѳєкѯєп : ђєлєхєп	وتكذب ولكن	
єснаϥ метаноутђє · ђє	اصنع مطانوه	
кер · пєѯєноупак · ђє	وقرّ بذنوبك و	
єсѳаѵҷер · λєгоѵҷер ·	استغفر ليغفرَ	
λак · ђєєп kaλλak · єп	لك وان قال لك	
сєп-// χєλмєѳєп// ѿє	انسان كلمةً	
ѯігєϥ ҷєλє · ѳєѳҷек	شديده فلا تتفكر	
χер · ђєгєсѳєкпер : каλ	ويستكبر	
пак-ђєλє χєп · пєтер	قلبك ولكن بدّر	
ђєаζрап · λоϥ · мета	واضرب له	
поутђє · ђєλє ѳєλотмоϥ	مطانوه ولا تلومه	
ҷі калпак · ђєїλλє-	فى قلبك وإلا	
ҷєλ-ѵаζап : ιєѳєрappек	فالغضب يتحرك	
ҷаλнік-єп χотєп-	عليك ان كذب	
×ҷаλнік · пєщнı-λєм	عليك بشى لم	× Fo. 19 *verso*
ѳєҷрλоу-ҷєλє ѳаϥ	تفعله فلا تحزن	
ζєп · ђєѳхζаϥ · ђєλє	وتجزع ولكن	
χєλ : ѳєђєζаϥ · ђєєспаϥ	تواضع واصنع	
метаноутђє · єп χопт	مطانوه ان كنت	
ҷєрλоѳϥ · ђє єпλєм	فعلته او ان لم	
ѳєҷрλоϥ · ђєкоуλ	تفعله وقل	
λоϥ : єѵҷер λı : ҷєєпнı	له اغفر لى فانى	
λнıс : єроуѯ єҷрλ :	ليس اعود افعل :	
ҷєѯıϩ єλђєсλ · пєҷє	هذه الخصال	
ҷа : λєλаϩѯєѳ : ҷı·	نافعه للاحداث فى	
єррѳпєпıє́- ıѯє	الرهبانيه اذا	
χопт : ѳаρмєλ : ҷамєλ	كنت تعمل عمل	
ıєѧнık - ҷєλє : ѳєѳєђє	يديك فلا تتوان	
пє : ҷапϥ : ђєλєχєп:	عنه ولكن	
ѳоммоϥ : пєђаѵч	تمّه بخوف	

×[1]. . . anything: do not hide this and lie, but kneel down and confess thy sins and ask forgiveness, that thou mayest be forgiven. If anyone speak to thee a hard word, do not take note of it so as to harden thy heart, but hasten and kneel down to him. Do not blame him in thy heart lest resentment trouble thee. If he accuse thee ×falsely of something thou hast not done, do not grieve and become troubled, but humble thyself and kneel down, whether thou hast done it or not done it, and say to him, "Forgive me, I will not do it again." These commandments are good for those young in the monastic life. If thou undertake manual labor do not neglect it but perform it with fear.[2]

× Fo. 19 *recto*

× Fo. 19 *verso*

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1 Esaias, Gr. 9, Lat. 1109 D.

2 Or "carefulness."

× Fo. 20 *recto*	×ⲁⲗⲗⲁ · ⲗⲓⲉⲗⲗⲉ · ⲑⲉⲃⲏⲧⲓ	الله لئلا تخطى
	ⲡⲉⲗⲉ ⲙⲉⲣⲣⲉⲩⲉ · ⲃⲉⲭⲟⲗ	بلا معرفه وكل
	ⲣⲁⲙⲉⲗ ⁄. ⲑⲁⲣⲙⲉⲗⲟⲩ · ⲩⲉ	عملٍ تعمله
	ⲁⲣⲙⲉⲗⲟⲩ . ⲃⲉⲗⲉ ⲑⲉⲣⲟⲉ	فا عمله ولا تحتشم
	ⲯⲉⲙ · ⲉⲛ ⲑⲉⲥⲉⲗ – · ⲉⲗⲗⲉ	ان تسال الذى
	ⲁⲓ ⲓⲉⲣⲁⲗⲗⲉⲙⲁⲕ · ⲁⲉⲓⲉ	يعلمك دائماً
	ⲙⲉ ⁄ ⲃⲉⲑⲉⲕⲟⲩⲗ ⲗⲟⲩ	وتقول له
	ⲉⲥⲥⲁⲩ (sic) · ⲙⲉⲣⲁⲡⲡⲉ : ⲃⲉⲁⲧ	اصنع محبة و
	ⲣⲓⲛⲓ · ⲃⲉⲉⲛⲥⲟⲣ · ⲉⲛ ⲭⲉⲛ	اورينى وابصر ان كان
	ⲣⲉⲁⲉ · ϩⲛⲓⲉⲁ ⁄ ⲉⲙ ⲗⲉ	هذا جيدًا ام لا
	ⲃⲉⲉⲛ ⲁⲉⲣⲁⲕ · ⲉⲣⲁⲁ ⁄ ⲙⲉⲛ	وان دعاك احدّ من
	ⲉⲗⲁⲃⲃⲉ · ⲃⲉⲉⲛⲧ	الاخوه وانت
	ϫⲉⲗⲉⲥ : ⲣⲁⲗⲉ ⲣⲁⲙⲉⲗ : ⲓⲉ	جالس على عمل
	ⲁϩⲓⲕ · ⲩⲉⲑⲑⲣⲟⲕ ⲣⲁ	يديك فاترك
	ⲙⲉⲗⲁⲕ · ⲃⲉⲉⲥⲛⲁⲩ ⲉⲛⲧ	عملك واصنع انت
	ⲛⲓⲉⲣⲟⲩ	نياحه
	ⲓⲉ ο ⲟⲥ ⲕⲉ	
× Fo. 20 *verso*	×ⲓⲁⲉ : ϧⲁⲣⲉϫⲟ · ⲙⲉⲛ ⲙⲁⲧ	اذا خرجت من
	ⲍⲁⲩ · ⲉⲗⲙⲏⲁⲉⲩ · ⲩⲉⲉⲁ	موضع المائده
	ϧⲟⲗ · ⲕⲉⲗⲗⲉⲓⲑⲁⲕ ϧⲉ	فادخل قلايتك
	ⲑⲉϫⲗⲉⲥ · ⲑⲑⲉⲣⲁⲁⲁⲉⲑ	وتجلس تتحدث
	ⲙⲁⲩ ⲙⲉⲛ · ⲗⲉ · ⲉⲛⲧⲉⲣⲁⲕ ·	مع من لا ؟ ينفعك
	ϧⲉ · ⲉⲙⲙⲉ ⲉⲛ ϫⲉⲛⲟⲩ ·	وامّا ان كانوا
	ⲱⲉⲟⲩϧ ⁄. ⲓⲑⲑⲉϫⲉⲗⲗⲉⲙⲟⲩ	شيوخا يتكلموا
	ϫⲉⲗⲉⲙ · ⲁⲗⲗⲁ · ⲩⲉⲉⲥⲟⲉ	كلام الله فاستاذن
	ⲁⲉⲛ · ⲙⲉⲣⲁⲗⲗⲉⲙⲁⲕ · ⲩⲉ	معلّمك .
	ⲉⲛ · ⲉⲁⲉⲛ ⲗⲁⲕ · ⲉⲛ · ⲑⲉⲭ	فان اذن لك ان
	ⲗⲉⲥ · ⲑⲉⲥⲙⲁⲩ · ϫⲉⲗⲉⲙⲉ	تجلس تسمع كلامهم
	ⲣⲟⲙ · ϧⲉϫⲉⲙⲉ · ⲓⲉⲙⲁⲣⲁⲕ	وكما يأمرك
	ⲩⲉⲉⲥⲛⲁⲩ · ⲉⲛ ⲉⲣⲥⲁ	فاصنع ان ارسلك
	ⲗⲁⲕ · ⲙⲉⲣⲁⲗⲗⲉⲙⲁⲕ	معلمك
	ⲓⲗⲉ · ⲧⲟⲣⲡⲉⲩ · ⲩⲓ · ⲣⲁϫⲉ	الى غربه فى حاجه
	ⲩⲉⲕⲟⲩⲗ ⲗⲟⲩ · ⲉⲡⲡ :	فقل له انى

× Fo. 20 *recto* [1]× . . . of God, lest thou sin without knowing. Every work that thou doest, do it and be not ashamed to ask thy master always and say to him, "Be kind and direct me: Thou seest whether it be good or not." If any one of the brethren call thee when thou art sitting doing thy handiwork, leave thy work and do for him what he desires. . .

× Fo. 20 *verso* ‹ . . when thou comest out of the Refectory go into thy Cell and sit (not) and talk with one who is not of use to thee. If there are elders talking about the words of God, ask permission of thy instructor: if he permit thee to sit and listen to their conversation, do as he directs thee. If thy instructor send thee to a far place for some errand, say to him, "I am. . . . .

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1 Esaias, Gr. 9, 10, Lat. 1110 A.

APPENDIX I

×ⲃⲉⲥⲙⲁϥ · ⲙⲉ ⲓⲉⲕⲟⲩⲗⲟⲩ	واسمع ما يقولوه
ⲗⲁⲕ · ⲗⲓⲉⲗⲗⲉ · ⲑⲁϩⲍⲉⲛ	لك لئلا تحزنهم
ⲣⲟⲙ · ⲃⲉⲓⲉⲁⲣⲉⲛ · ⲉⲥⲥⲟⲗϥ	ويذهب الصلح
ⲙⲉⲛ ⲡⲛⲓⲙⲉⲭⲟⲙ · ⲉⲛ	من بينكم ان
ⲭⲟⲛⲧ ⲥⲉⲭⲉⲛ̄ ⲙⲁϥ · ⲁⲃ̄	كنت ساكنا مع اخ
ⲧⲉⲕⲁⲗ ⲗⲁⲕ : ⲉⲧⲛⲟϧ	فقال لك اطبخ
ⲗⲉⲛⲉ ⲱⲉⲓ̄ · ⲧⲉⲉⲥⲟⲉⲁⲉⲛⲟϥ	لنا شيئا فاستأذنه
ⲙⲉⲁⲉ : ⲓⲉⲭⲉⲛ : ⲧⲉⲉⲛ	ماذا يجب فان
ⲭⲉⲣⲁⲗ · ⲗⲁⲕ · ⲉⲥⲥⲟⲗⲧⲁⲛ	جعل لك السلطان
ⲧⲉⲙⲉϥⲙⲉ · ϧⲉϫⲉⲧⲧ	فمهما وجدت
ⲧⲉⲉⲥⲗⲁϥ : ⲡⲉϧⲁⲩϥ	فاصلح بخوف
ϧⲉⲓⲣⲁⲍⲉⲟ : ⲁⲗⲗⲁ · ϧⲉ	وارادة الله
ⲭⲟⲗ : ⲣⲁⲙⲉⲗ ⁄ ⲓⲁϥⲙⲉⲗⲟϥ	وكل عمل يعمله
ⲧⲉⲱⲉⲣⲉⲭⲟϥ ⲫⲓϥ : ϧⲉⲗⲉ	فاشركه فيه ولا
ⲓⲉⲣⲟⲓ · ⲉⲣⲁⲍⲭⲟⲙ : ⲗⲉ	يرثى احدكم
ⲭⲉⲥⲉⲍⲟϥ · ⲗⲓⲉⲗⲗⲉ	لجسده لئلا
×ⲓⲁϥⲍⲉⲛ : ⲕⲁⲗⲡ̄ - ⲉϧⲓϥ	يحزن قلب اخيه
ⲓⲍⲉ ⲕⲟⲙⲧ : ⲡⲉⲗⲟⲁⲧⲉ	اذا قمت بالغدا
ⲫⲓ ⲭⲟⲗ : ⲓⲁⲧⲙ ⁄ ⲧⲉⲙⲉⲛ	فى كل يوم فمن
ⲕⲁⲡⲗ : ⲉⲛ ⲑⲉⲙⲟⲥⲥ : ⲣⲁ	قبل ان تمسّ
ⲙⲉⲗ : ⲓⲉϩⲛⲓⲕ · ⲧⲉⲉⲡⲁⲓ	عمل يديك فابدى
ⲡⲉⲙⲟⲛⲉϫⲉⲟ · ⲁⲗⲗⲁ	بمناجاة الله
ϧⲉⲥⲥⲁⲗⲉϥ̈ · ϧⲉⲙⲉⲛ	والصلاة ومن
ⲡⲁⲣⲁ · ϫⲉⲗⲉⲕ · ⲉⲛ ⲭⲉⲛ	بعد ذلك ان كان
ⲗⲁⲕ ⲣⲁⲙⲉⲗ ⁄ ⲫⲓ : ⲉⲗⲕⲉⲗ	لك عمل فى القلايه
ⲗⲉⲓⲉϥ · ⲧⲓⲁⲣⲙⲉⲗⲟϥ	فاعمله
ⲡⲉⲗⲉ ⲭⲉⲥⲉⲗ - ⲉⲛ ⲭⲟⲛⲧ	بلا كسل ان كنت
ⲑⲉⲣⲓⲁ : ⲑⲁⲣⲙⲉⲗ · ⲁⲙⲣ -	تريد تعمل امرا
ⲫⲓϥ · ⲁϫⲣ ⁄· ϧⲉⲑⲉϧⲉⲛ ⁄	فيه اجر وثواب
ⲧⲉⲱⲉⲣⲉⲕ - ⲁϧⲁⲣ : ⲫⲓϥ -	فشارك اخر فيه
ϧⲉⲗⲉ ⲑⲁϩⲥⲉⲍⲟϥ - ⲧⲉⲉⲛ	ولا تحسده فان
ⲭⲉⲛ : ⲁⲙⲣ ⁄ ⲥⲁⲛⲣ ⁄ ϧⲉ	كان امرا صغيرا و

×[1]and listen to what they tell thee lest thou grieve them and peace be lost amongst you. If thou live with a brother and he ask thee to cook him something, get his permission for what he wants: if he give thee liberty, whatever thou findest carry out, in the fear and favor of God. Take part with him in anything he doeth. Do not let anyone be tender towards his body lest (he) ×grieve the heart of his brother. If thou rise early every day, before thou touchest anything to do with thy hands, begin by calling on God and praying to Him, and afterwards if thou hast anything to do in thy Cell, do it without reluctance. If thou desire to do a thing wherein is wage and reward, let another participate in it and do not envy him. If it be a small thing. . .

× Fo. 21 *recto*

× Fo. 21 *verso*

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1 Esaias, Gr. 10, 11, Lat. 1110 B.

× Fo. 22 *recto*	×ϧⲉⲕⲟⲗ ⲗⲟⲩ ⲉⲧⲣⲉⲣ ⲗⲓ	وقول له اغفر لى
	ⲓⲉ ⲉϧⲓ · ⲭⲉⲉⲛⲛⲓ ⲍⲁⲓϥ	يا اخى فانى ضعيف
	ϧⲉⲗⲏⲓⲥ : ⲉⲣⲟⲉⲙⲉⲗ : ⲉⲥ	وليس احتمل
	ⲙⲁϥ · ⲣⲉⲁⲉ ⲉⲗⲭⲉⲗⲉⲙ	اسمع هذا الكلام
	ϧⲉⲉⲛ · ⲭⲉⲛ : ⲍⲁⲣⲓϥ : ϧⲉ	وان كان ضعيف
	ⲟⲓⲉⲛⲟϥ : ϧⲉⲥⲉϧⲁ : ⲣⲉ	وثيابه وسخه
	ⲉϧⲥⲉⲗⲣⲉ · ⲗⲟϥ ϧⲉϧⲁⲓ	فاغسلها له
	ⲓⲁⲧⲣⲁ ϧⲉⲉⲛ ⲭⲉⲛ : ⲣⲟⲩ	وخيّطها وان كان هو
	ⲣⲁⲣⲉⲛ : ⲧⲁⲩϧⲁⲣ . . .	راهب دوّلر . . . . .
	ⲓⲉⲭⲟⲩⲛ · ⲣⲁⲛⲁⲁ	يكون عند[ك]
	ⲉⲛⲥⲉⲛ : ⲕⲁⲁⲁⲓⲥ · ⲩ	انسان قديس . . . . .
	ⲟⲉⲁϧⲟⲗ : ⲡⲟⲩ ⲣⲁⲗ	تدخل به عل[يهم]
	ϧⲉⲗⲉⲭⲉⲛ : ⲉ : ⲛⲁ . .	ولكن . . . . .
	ⲣⲟⲩ · ⲣⲁⲣⲙⲉⲓ ⲡⲉⲣ	هو رحمة . . .
	ϧⲉϧⲁⲗⲗⲓ ⲥⲉⲡ	وخلّ . . . . .
	. . . . .	. . . . .
× Fo. 22 *verso*	×ⲙⲉⲛ : ⲉⲁⲗ · ⲁⲗⲗⲁ ϧⲉⲭⲉ	من اجل الله وجا
	ⲉⲗⲏⲓⲕ : ⲟⲉⲡⲛⲓⲣⲟⲩ · ⲭⲉ	اليك تنيحه فلا
	ⲗⲉ ⲟⲉⲥⲣⲉⲩ ϧⲉⲭⲣⲁⲕ	تصرف وجهك
	ⲣⲁⲛⲣ · ϧⲉⲗⲉⲭⲉⲛ ⲉⲕⲡⲉ	عنه ولكن اقبله
	ⲗⲟⲩ · ⲡⲉⲧⲉⲣⲁⲣ⸗ · ⲙⲁⲣ ⲉⲗ	بفرح مع
	ⲙⲟⲩⲙⲉⲛⲓⲙ · ⲉⲗⲗⲉⲁⲓⲙ	المؤمنين الذين
	ⲓⲉⲟⲟⲩⲕ · ϧⲉⲉⲛ ⲭⲉⲛ ⲙⲉⲥ	يأتوك وان كان
	ⲭⲓⲙ⸗ ⲭⲉⲗⲉ ⲟⲉϧⲁⲗⲗⲓⲣ ·	مسكين فلا تخليه
	ⲙ(ⲉ)ⲛ ⲣⲁⲛⲁⲁⲕ ϧⲁⲓⲉⲛ=	من عندك خائبا
	[ϧⲉ]ⲗⲉⲭⲉⲛ=ⲁⲣⲧⲓⲣ=ⲙⲉⲙ	ولكن اعطه مما
	(ⲁ) ⲁⲣⲧⲁⲕ ⲁⲗⲗⲁ=ⲙⲉⲛ	اعطاك الله من
	[ⲉⲗ]ⲡⲟⲣⲭⲉ=ϧⲉⲟⲉⲣⲉⲛ	البركه وتحب
	. . . . . ⲁⲣⲗⲉⲙ ⲉⲛ ⲭⲟⲗ=	. . . . اعلم انه كل
	. . . . . ⲣⲟⲩⲗⲁⲕ · ϧⲉⲛⲓⲁⲁⲕ	حولك وبدك
	ⲁⲧⲓⲉⲣ · ⲙⲉⲛ ⲁⲗⲗⲁ=	عطيه من الله
	. . . . .	. . . . .

× Fo. 22 *recto* ×[1]and say to him, "Forgive me, my brother, for I am weak and cannot endure this talk." And if he should be weak and his clothes dirty, wash them for him and sew them, and if he should be a wandering monk, (and)

× Fo. 22 *verso* thou hast with thee a holy man . . . . . bring him in . . . . . but . . . . him mercy . . . and leave . . . ×for the sake of God comfort (?) him and do not turn thy face from him but receive him with gladness with all the faithful who come to thee, and if he be poor do not let him go away from thee empty-handed but give him of what God hath given thee in blessings. Thou lovest . . . know that all . . . round thee . . . . gift from God.

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1 Esaias, Gr. 11, 12, Lat. 1110 D.

APPENDIX I

×ⲁⲗⲗⲁ : ϩⲉⲛ : ⲁⲧⲁⲣⲁⲕ	الله وان اودعك
ⲁϧⲉ ϩⲉⲁⲓⲁ · ⲭⲉⲛⲁⲕ-	اخ وديعه فاياك
ⲉⲛ ⲟⲩⲟⲁⲣⲁ-ⲗⲉⲟⲩ	ان تفتحها لتعرف
ⲣⲁϥ : ⲙⲉ ⲫⲓⲣⲉ : ⲉⲗⲗⲉ ⲛⲉ	ما فيها الا بحضوره
ⲣⲟⲍⲟⲣⲟⲩ-ⲗⲉⲛ : ⲣⲟⲣ	لان حرمة
ⲙⲉⲟ ⲉⲗϧⲉⲁⲓⲁϥ : ⲱⲉⲣⲓⲫⲉ	الوديعة شريفة
ϫⲉⲁⲁⲉ : ϩⲉⲛ ⲉⲛⲧ	جدا وان انت
ⲁⲉⲣⲉⲛⲟ : ⲓⲗⲉ : ⲧⲟⲣⲛⲉ	ذهبت الى غربة
ⲫⲟⲟⲛⲍⲉⲗ : ⲣⲁⲛⲁ : ⲉⲛ	قتنزل عند
ⲥⲉⲛⲉ ⲫⲓ ⲕⲉⲗⲗⲉⲓⲥⲟⲩ-	انسان فى قلايته
ϩⲉϧⲁⲣⲉϫ · ⲣⲟⲩ : ⲫⲓⲣⲁϫⲉ	وخرج هو فى حاجة
ϩⲉⲟⲉⲣⲉⲕⲁⲕ · ⲫⲓ · ⲉⲗⲕⲉⲗ	وتركك فى القلاية
ⲗⲉⲓⲉϥ : ϩⲁⲣⲁⲁⲕ : ⲫⲉ	وحدك فاياك
ⲉⲓⲏⲁⲕ ⲉⲛ · ⲟⲁⲣⲫⲁϥ : ⲣⲁ	ان ترفع راسك
ⲥⲁⲕ : ϩⲉⲟⲉⲫⲟⲉⲕⲁⲁ	وتفتقد
ⲱⲛⲓ ⲙⲉⲙⲙⲉ : ⲫⲓⲣⲉ	شيئا مما فيها
×ⲁⲧ ⲟⲉⲗⲙⲉⲥ ⲱⲉⲓ : ⲙⲉⲙⲙⲉ	او تلمس شيئا مما
ⲫⲓⲣⲉ : ϩⲉⲗⲉϫⲉⲛ : ⲕⲟⲩⲗ	فيها ولكن قل
ⲗⲟϥ-ⲣⲁⲛⲁ : ϧⲟⲣⲟⲩϫⲟ	له عند خروجه
ⲁⲣⲧⲓⲙⲓ-ⲱⲉⲓ ⲁϥⲙⲉⲗⲟⲩ	اعطنى شيئا اعمله
ϩⲉϫⲟⲗ ⲱⲉⲓ · ⲓⲟⲩⲥⲓⲕ	وكل شئ يوصيك
ⲫⲉⲉϥⲙⲁⲗⲟⲩ-ⲡⲉⲗⲉ ϫⲉ	فاعمله بلا
ⲥⲉⲗ-ⲓⲁⲉ : ⲁⲉⲣⲉⲛⲟ · ⲟⲁϥ	كسل . اذا ذهبت
ⲣⲁⲕ-ⲉⲗⲙⲉ-ϩⲉⲁⲉϧⲁⲗⲉ	تهرق الماء ودخلت
ⲡⲏⲓⲟ : ⲉⲣⲣⲁϥⲁ : ⲫⲓⲣⲁ	بيت الراحة فى
ϫⲉⲟⲁⲕ-ⲫⲉⲗⲉ : ⲟⲉⲟⲉϧⲉⲛⲉ	حاجتك فلا تتوان
ϩⲉⲗⲉϫⲉⲛ : ⲉⲁϫⲟⲣ : ⲉⲛ	ولكن اذكر ان
ⲁⲗⲗⲁ : ⲣⲁⲍ : ϩⲉϫⲉⲗ	الله عزّ وجلّ
ⲓⲉⲛⲍⲟⲣ : ⲉⲗⲏⲓⲕ : ϩⲉⲓⲁⲉ	ينظر اليك واذا
ⲕⲟⲙⲧ : ⲟⲉⲥⲁⲗⲗⲓ : ⲫⲓ	قمت تصلى فى
ⲕⲉⲗⲗⲉⲓⲥⲟⲁⲕ : ⲥⲉⲣⲁⲟⲁⲕ	قلايتك ساعتك
ⲫⲉⲉⲏⲁⲕ · ⲉⲛ ⲟⲉⲥⲁⲗⲗⲓ	فاياك ان تصل

× Fo. 23 *recto*

× Fo. 23 *verso*

×[1]God." And if a brother confide a trust to thee, do not open it to know what it contains except in his presence, because the respect due to a trust is very sacred. If thou go abroad and live with another in his Cell and he go out for some business and leave thee alone in the Cell, do not lift up thy head to observe anything in it ×or touch any object in it, but say to him before he goeth out: "Give me something to do." Everything he adviseth thee to do, do it without laziness. If thou go to pass water and enter the latrine to do thy need, do not linger but remember that God (praise and majesty to Him) observeth thee. If thou stand to pray at the time appointed, do not pray

× Fo. 23 *recto*

× Fo. 23 *verso*

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1 Esaias, Gr. 12, Lat. 1111 A.

× Fo. 24 *recto*	×ⲛⲉⲑⲉⲣⲉⲃⲉⲛ-ⲁⲩ ⲙⲉⲭⲣⲁ	بتهاون او مجهره
	ⲣⲁ : ⲏⲉⲗⲉⲭⲉⲛ-ⲕⲉⲩ-ⲡⲉ	ولكن قف
	ⲫⲉⲍⲁⲣⲫ ⲏⲉⲣⲁⲣⲁⲉⲣ : ⲗⲉ	بفزع ورعدة لا
	ⲟⲉⲟⲟⲉⲭⲓ-ⲣⲁⲗⲉ ⲉⲗⲣⲁⲓⲧ-	تتكئ على الحائط
	ⲏⲉⲟⲉⲣⲏⲓ-ⲁⲣⲁⲁ-ⲣⲉⲭ	وترخ احد[ى] رجليك
	ⲗⲏⲓⲕ : ⲏⲉⲟⲉⲕⲟⲩⲙ-ⲣⲁⲗⲉ	وتقوم على
	ⲉⲗⲃⲉⲣⲉⲁⲉ : ⲏⲉⲟⲉⲣⲫⲁⲣ	الواحدة وترفع
	ⲉⲗⲟⲃⲣⲉ-ⲭⲉⲙⲉ · ⲓⲉⲣⲣⲁ	الاخرى كما يفعلوا
	ⲗⲟⲩ-ⲉⲗⲭⲟⲣⲣⲉⲗ : ⲡⲉⲗ	الجهال بل
	ⲕⲁⲑⲉⲣ-ⲉⲩⲭⲁⲣⲁⲕ : ⲏⲉ	كثر؟ افكارك
	ⲟⲉⲟⲣⲟⲕⲣⲉ : ⲟⲉⲣⲙⲉⲗ-	وتتركها تعمل
	ⲫⲓ-ⲉⲗⲙⲟⲩⲣ-ⲉⲗⲗⲉⲟⲓ	فى الامور التى
	ⲫⲓⲣⲉ : ⲉⲟⲟⲉⲣⲉⲃⲉⲛ · ⲗⲉ	فيها التهاون
	ⲭⲓⲙⲉ · ⲓⲉⲕⲡⲉⲗ-ⲁⲗⲗⲁ	لكيما يقبل الله
	ⲥⲁⲗⲉⲟⲁⲕ : ⲉⲛ ⲭⲟⲛ	صلاتك ان
	ⲟⲟⲙ-ⲙⲉⲭⲟⲉⲙⲉⲣⲓⲛ	كنتم مجتمعين
× Fo. 24 *verso*	×ⲟⲁⲕⲣⲁⲩ : ⲫⲓ : ⲥⲁⲗⲉⲟⲉ	تقراوًا فى صلاتكم
	ⲭⲟⲙ : ⲫⲉ : ⲓⲉⲭⲟⲩⲛ : ⲭⲟⲗ	فيكون كلّ
	ⲗⲉ ⲏⲉⲣⲉⲁ ⲙⲉⲛ : ⲭⲟⲙ	واحد منكم
	ⲉⲥⲛⲁⲣ : ⲥⲁⲗⲉⲟⲟⲣ : ⲏⲉⲉⲛ	يصنع صلاته وان
	ⲭⲉⲛ : ⲙⲉⲣⲁⲗⲗⲉⲙⲉⲛ ⲛⲁ	كان معلما
	ⲣⲓⲛ- ⲉⲟⲗⲟⲡⲟⲩ ⲉⲗⲏⲓⲣ ·	غريبا اطلبو اليه
	ⲉⲛ · ⲓⲉⲥⲁⲗⲗⲓ ⲡⲉⲭⲟⲙ	ان يصلى بكم
	ⲡⲉⲙⲉⲣⲁⲛⲡⲉ : ⲏⲉⲗⲉ ⲟⲉ	بمحبة ولا
	ⲗⲉⲭⲭⲟⲩ ⲣⲁⲗⲁⲓⲣ · ⲥⲉⲃⲉ	تلجّوا عليه سوى
	ⲥⲉⲩⲣⲁⲟⲏⲓⲛ · ⲁⲩ ⲟⲉⲗⲉⲟⲉ	دفعتين او ثلاثه
	ⲓⲥⲉ : ⲭⲟⲛⲧ : ⲏⲉⲕⲉⲩ	اذا كنت واقفا
	ⲫⲓ : ⲉⲗⲕⲟⲁⲁⲉⲥ : ⲫⲉⲛⲉ	فى القداس فناسب
	ⲥⲉⲛ : ⲉⲩⲭⲁⲣⲁⲕ : ⲏⲉⲉⲛ	افكارك وان
	ⲟⲉⲭⲟⲩⲛ : ⲣⲁⲃⲉⲥⲁⲕ-ⲏⲉ	تكون حواسك
	ⲕⲉⲩⲉⲩ : ⲡⲉⲙⲉⲏⲁⲩⲉⲟ	واقفة بمخافه
	ⲁⲗⲗⲁ : ⲗⲉⲭⲓⲙⲉ : ⲟⲉⲥⲟⲉ	الله لكيما تستـ(حق)

× Fo. 24 *recto* ×[1]negligently or with a loud voice, but stand in awe and trembling. Do not lean against the wall, nor relax one leg and stand on the other as the ignorant do, but collect thy thoughts and allow them to control every
× Fo. 24 *verso* negligence, so that God accept thy prayers. If you are assembled together ×(and) reciting your prayers, let every one recite his own prayer. If there be a teacher who is a stranger, ask him to pray for you in love, but do not press him more than twice or thrice. If thou stand during Mass, collect thy thoughts and let all thy feelings be filled with the fear of God, in order that it (*sic*) may be worthy of...

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1 Esaias, Gr. 12, 13, Lat. 1111 B.

APPENDIX I

×ϩηλ · επθεϩοϫ · ελκορ	حال . ان تاخذ القربان	× Fo. 25 *recto*
ⲛⲉⲛ · ϫⲉⲥⲉϫ · ⲉⲣⲣⲁⲛ	جسد الربّ	
ⲓⲉⲥⲟϥ · ⲉⲗⲙⲉⲥⲓϥ · ϧⲉⲓⲉⲩ	يسوع المسيح ويشفى	
ϥⲓ = ⲉⲣⲣⲁⲛ ϫⲉⲣⲁϩⲁⲉ	الرب جراحات	
ⲛⲉϥϫⲁⲕ · ⲉⲓⲓⲁⲕ ⲉⲛ =	نفسك اياك ان	
ⲑⲉⲑⲣⲟⲕ · ϥⲓ ϫⲉⲥⲉϫⲁⲁⲕ	تترك فى جسدك	
ϧⲉⲥⲁϩ · ⲓⲉϩⲣⲁⲣ = ⲗⲓⲉⲗⲗⲉ	وسخ يظهر لئلا	
ⲓⲉϫⲟⲩⲛ · ⲥⲟⲛϥ · ⲉⲗⲡⲉ	يكون سبح الباطل	
ⲧⲉⲗ = ⲓⲉⲥⲣⲁⲕⲁⲕ · ϥⲉⲉⲙ	يسرقك فاما	
ⲙⲉ · ⲉⲩⲩⲉⲡⲉⲛ · ϥⲉⲟⲉ	الشباب فتكون	
ϫⲟⲩⲛ · ⲉϫⲥⲉⲁⲉϥⲟⲙ =	اجسادهم	
ⲡⲉϫⲟⲗ = ⲥⲉⲙⲉϫⲉϥ · ϥⲉ	بكل سماجه فان	
ⲉⲛ ϫⲉⲗⲉⲕ · ⲓⲉⲛϩⲁϥⲟⲙ	ذلك ينفعهم	
ϫⲉϫⲁⲉ = ϧⲉⲗⲉ ⲓⲉⲗⲡⲉ	جدا ولا يلبسوا	
ⲥⲟⲩ = ⲟⲁⲩⲛ = ϫⲛⲓⲉϩ	ثوبا جيدا	
ⲉⲡⲉϫⲉ · ϩⲁⲟⲟⲉ ⲓⲉϩⲟⲩⲗⲟ	ابدا حتى يدخلوا	
×ϩ[ⲁⲗⲁ] ⲉⲗϫⲁⲡⲁⲣ ϧⲉⲓⲉⲟϩⲁ	على الكبر ويطعنوا	× Fo. 25 *verso*
ⲛⲟⲩ · ϥⲓ · ⲉⲥⲥⲉⲛ · ⲉⲓϫⲉ	فى السنّ اذا	
ϫⲟⲛⲧ ⲟⲉⲙⲯⲓ ⲙⲁϩ	كنت تمشى مع	
ⲁϧ ϩⲟⲩ ⲁϫⲡⲁⲣ ⲙⲉⲛⲛⲁⲕ	اخ هو اكبر منك	
ϥⲉⲗⲉ · ⲟⲉⲟⲕⲁϩⲉⲙⲟϩ	فلا تتقدّمه	
ⲉⲗⲡⲉⲟⲟⲉ · ϧⲉⲉⲛ ϫⲉⲛ	البته وان كان	
ⲉⲛⲥⲉⲛ · ⲉϫⲡⲁⲣ ⲙⲉⲛⲕ	انسان اكبر منك	
ⲓⲉϫⲉⲗⲗⲉⲙ *sic* ⲟⲃⲣⲓⲙ ϥⲉ	يكلمّ اُخرين	
ⲉⲓⲓⲁⲕ : ⲉⲛ · ⲟⲁϥⲕⲁⲣⲟϥ	فاياك ان تحقره	
ϧⲉⲟⲉϫⲗⲉⲥ · ϧⲉⲗⲉϫⲉⲛ	وتجلس ولكن	
ⲕⲉϥ · ϩⲁⲟⲟⲉ ⲓⲉⲙⲉⲣⲁⲕ	قف حتى يأمرك	
ⲡⲉⲣⲁⲓⲟⲩ = ⲓⲁⲉ ϫⲉϩⲉⲡⲟ	برأيه اذا ذهبت	
ⲓⲗⲉ ⲙⲉϫⲓⲛⲉ · ⲁⲩ ⲕⲉⲣⲓⲉ ·	الى مدينه او قرية	
ϥⲉⲟⲉϫⲟⲩⲛ · ϩⲁⲓⲛⲁⲕ	فتكون عيناك	
ⲛⲉϫⲉⲣⲟⲉⲛ // ⲓⲗⲉ ⲉⲗⲁⲣϫ	ناظرتين الى الارض	
ⲉⲥϥⲉⲗ · ⲗⲓⲉⲗⲗⲉ	اسفل لئلا	

×[1]condition (?) to partake of the oblation, the Body of the Lord Jesus Christ, and the Lord will heal the wounds of thy soul. Let it not be that uncleanness appear in thy body, lest vain glory seize thee. The young, however, must have their bodies left in all roughness because it will be good for them, and they must not put on a good robe at any time before they approach ×towards seniority and advance in years. If thou walk with a brother who is older than thou (art), do not walk before him, and if there be a man who is thy senior and he talk to others, do not despise him and sit down, but stand until he biddeth thee at his discretion. If thou go to a town or to a village, let thy eyes look down on the ground . . .

× Fo. 25 *recto*

× Fo. 25 *verso*

* * * * * *

1 Esaias, Gr. 13, 14, Lat. IIII c.

	⁓ ق ط	
× Fo. 26 *recto*	×ⲉⲗ · ⲣⲉⲣⲁⲧⲁⲕⲁ · ⲡⲉⲩⲁⲓⲣ	الهراطقه بغير
	ع	
	ⲙⲉⲣⲉⲩⲉⲩⲉⲣ · ⲙⲉⲛ · ⲉⲗⲉⲙⲉ	معرفه من الامانات
	ق	
	ⲛⲉⲟ : ⲉⲗⲙⲉⲥⲟⲉⲕⲓⲙⲉⲣ · ⲩⲉ	المستقيمه
	ح ق ع	
	ⲗⲉ : ⲟⲁⲣⲕⲁⲣⲟⲣ : ⲣⲁⲛⲁ	فلا تحقره عند
	ع ح	
	ⲣⲟⲭⲟⲧⲣⲟⲩ · ⲏⲉⲁⲣ - ⲩⲁⲍ	رجوعه واحفظ
	ي	
	ⲛⲉⲩⲥⲁⲕ : ⲉⲛ ⲟⲉⲭⲉⲇⲉⲗ	نفسك ان تجادل
	ق ط	
	ⲉⲗⲣⲉⲣⲁⲧⲁⲕⲁ : ⲉⲗⲙⲟⲩ	الهراطقه المخالفين
	ⲏⲁⲗⲉⲩⲓⲛ · ⲗⲉⲟⲉⲣⲓⲁ : ⲡⲉ	لتريد
	ي ي	
	ⲍⲉⲗⲉⲕ : ⲉⲛ : ⲟⲉⲕⲓⲙ : ⲉⲗ : ⲉ	بذلك ان تقيم
	ⲙⲉⲡⲉⲩ : ⲗⲓⲉⲗⲗⲉ : ⲓⲉⲍⲏⲟⲗ	الامانه لئلا يدخل
	ي	
	ⲥⲉⲙ · ⲭⲉⲗⲉⲙⲉⲣⲟⲙ : ⲩ....	سم كلامهم فيه[ك]
	ي	
	ⲩⲉⲟⲉⲣⲗⲉⲕ · ⲏⲉⲉⲛ	فتهلك وان ....
	ي ي	
	ⲕⲓⲟⲉⲛ : ⲙⲉⲛ · ⲭⲟⲟⲛ	كتاب من كتب ....
	ق	
	ⲩⲉⲗⲉ · ⲟⲁⲕⲣⲁ : ⲩⲓⲩ ...	فلا تقراء فيه ....
	ي	
	ⲗⲉ : ⲓⲉⲙⲗⲉ : ⲩⲓⲕ ⲥⲉⲙ : ⲉⲗ	لئلا يملاء فيك سم
	ي	
	ⲙⲁⲩⲟ : ⲏⲉⲗⲉⲭⲉⲛ : ⲉⲙⲥⲉⲕ	الموت ولكن امسك
	ي ي ع	
× Fo. 26 *verso*	×ⲉⲙⲉⲛⲓⲟⲁⲕ · ⲏⲉⲭⲟⲩⲛ ⲣⲁ	امانتك وكن على
	ح ع	
	ⲗⲉ : ⲣⲁⲍⲁⲣ // ⲙⲉⲛ : ⲉⲗⲣⲟⲗⲙ -	حذر من العلم
	ي	
	ⲉⲗⲭⲉⲁⲓⲛ · ⲉⲗⲗⲉⲁⲓ · ⲓⲉⲍⲁ	الكاذب الذى
	ع ح ق	
	ⲁⲉⲁ · ⲟⲁⲣⲗⲓⲙ - ⲉⲗⲣⲁⲕⲕ -	يضادد تعليم الحق
	ي ق ء	
	ⲭⲉⲙⲉ : ⲕⲁⲗ : ⲙⲁⲣⲓ ⲡⲁⲩⲗⲟ	كما قال مار بولص
	ⲉⲣⲣⲟⲥⲟⲩⲗ : ⲉⲥⲥⲉⲙⲉⲏⲓ ..	الرسول السماوى ..
	ث ع	
	ⲉⲛ ⲭⲟⲛⲧ · ⲉⲗⲉⲛ · ⲱⲉⲛ //	ان كنت الان شابا
	ق	
	ⲩⲉ · ⲓⲉⲭⲉⲛ · ⲉⲛ - ⲟⲉⲱⲕⲓ	فيجب ان تشقى
	ي ي	
	ⲛⲉⲩⲥⲁⲕ · ⲏⲉⲭⲉⲥⲉⲁⲁⲕ	نفسك وجسدك
	ع	
	.. ⲉⲟⲟⲉⲣⲁⲛ : ⲉⲗⲗⲉⲁⲓ	.... التعب الذى
	ي ي ت ء	
	... ⲛⲓⲕ - ⲭⲉⲙⲉ - ⲥⲉⲙⲁⲣⲧ	.... كما سمعت
	ع	
	... ⲉⲗⲉⲡⲉ : ⲏⲉⲟⲁⲣⲗⲓ	الآباء وتعاليمهم
	ع	
	[ⲙ]ⲣⲟⲙ : ⲏⲉⲁⲣⲙⲉⲗⲉⲣⲟⲙ	واعمالهم
	... ⲱⲉⲣⲓⲩⲉ ⲉⲗⲙⲟⲍⲓⲉⲍ	الشريفة المضيئه
	ط ع	
	ⲏⲉⲟⲉⲟⲙⲁⲍ : ⲉⲛ ⲟⲉⲡⲉⲗⲉ	وتطمع ان تنالهم sic
	ع	
	ⲣⲟⲙ : ⲡⲉⲩⲁⲓⲣ : ⲟⲉⲣⲁⲛ :	بغير تعب

× Fo. 26 *recto* ×[1]the heretics without knowledge of the orthodox faith. Do not repel him if he come back. Keep thyself from any controversy with the heretics (and) schismatics to uphold the faith, lest the poison of their argument enter into thee and thou go to perdition: and if.... *any of their books*, do not read it.... lest it fill thee with

× Fo. 26 *verso* deadly poison, but uphold ×thy faith. Beware of the false knowledge that contradicts the true teaching, according to the saying of Mar Paulos the heavenly Apostle... If thou art still young thou must exercise thy soul and body.... the fatigue that.... as thou hast heard.... the fathers and their teaching and their noble and distinguished deeds, and presume to gain them without fatigue...

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1 Esaias, Gr. 22, 23, Lat. 1116 A.

×ⲏⲉⲗⲉ : ⲓⲉⲥⲉϥ ⲗⲁⲕ : ϩⲁⲟⲟⲉ	ولا يصح لك حتى
ⲟⲁϩⲙⲉⲗ : ⲁϩⲙⲉⲗⲉϩⲉ : ⲛⲉ	تعمل أعمالها
ⲁⲓⲓⲉ// ⲏⲉⲟⲉⲙ . . ⲟ : ⲟⲉϩⲁⲛ	بديّه وثمرة؟ تحبها
ϩⲉ : ⲭⲉⲟⲁⲕ : ⲙⲉⲛ : ⲕⲉⲡⲉⲗ	جاتك من قبل
ⲛⲉⲩⲥⲉϩⲉ. ⲁϩϥⲁϩ ⲛⲉϥ	نفسها احفَظ
ⲥⲁⲕ ⲙⲉⲛ : ⲉⲗⲙⲉⲗⲉⲗ	نفسك من الملل
ϩⲉ : ⲉⲛⲛⲟϩ : ϩⲟⲩ : ⲉⲗⲗⲉⲁⲓ	فانه هو الذى
ⲓⲉⲟⲗⲉϥ : ⲟⲁⲙⲁⲣⲉⲟ : ⲉⲣⲣⲁ	يتلف ثمرة
ϩⲉⲡ : ⲭⲟⲗⲗⲉϩⲉ :	الراهب كلها
ⲫⲛ̄ - ⲭⲟⲛⲧ : ⲙⲉⲭⲉϩⲉⲁ″	ان كنت مجاهدًا
ⲙⲉⲛ : ⲉⲁⲗ - ϩⲉⲕⲣ : ⲁⲧ	من اجل فكر او
ϩⲉⲭⲁϩ ϩⲉⲗⲉ ⲟⲉⲙⲉ . .	وجع فلا تم؟؟
ϩⲉⲗⲉⲭⲉⲛ : ⲉⲗⲁⲓ ⲛⲉⲩⲥⲁⲕ	ولكن ألق نفسك
ⲡⲛⲓⲡ ⲓⲉⲁⲛⲓ ⲁⲗⲗⲁ - ϩⲉ	بين يدى الله و
ⲕⲟⲩⲗ : ⲓⲉ ⲣⲁⲡ : ϩⲓⲛⲉⲛⲓ	قل يا رب عيننى
ⲉⲛⲉ ⲉⲩⲱϣⲉⲓ	انا الشقى
×ϩⲉⲉⲛ : ⲗⲏⲓⲥ : ⲁⲕϩⲉ ϩⲁⲗⲉ	فان ليس اقوى على
ϩⲉⲁⲉ · ⲉⲗϩⲉⲭⲁϩ : ϩⲉϩⲟⲩ	هذا الوجع فهو
ⲓⲉϩⲓⲙⲁⲕ ⲥⲉⲣⲓϩⲁ″: ϩⲉⲉⲛ	يعينك سريعاً وان
ⲭⲉⲛⲉⲟ : ⲟⲁⲗⲉⲡⲉⲟⲁⲕ : ⲛⲉ	كانت طلبتك
ⲕⲁⲗⲡ// · ⲙⲉⲥⲟⲉⲕⲓⲙ// ϩⲉ	بقلبٍ مستقيمٍ
ⲉⲡ ⲭⲟⲛⲧ : ϥⲓ ⲱⲉⲓ// ⲙⲉⲛ	وان كنت فى شى من
ⲟⲉϩⲁⲛ ⲉⲣⲣⲟϩⲛⲉⲛⲓⲉϩ	تعب الرهبانيه
ⲛⲉⲕⲓⲟⲉⲗ ⲉⲩⲱⲉⲓⲉⲧⲓⲛ	بقتال الشياطين
ϩⲉⲗⲉ ⲟⲉⲕⲟⲩⲗ · ϥⲓ ⲛⲉϥ	فلا تقل فى
ⲥⲁⲕ · ⲉⲛⲛⲉϩⲟⲙ : ⲕⲁⲁ	نفسك انهم قد
ⲉⲛϩⲉϩⲉⲙⲟⲩ · ϩⲉⲛⲟϩⲟⲩ	انهزموا وبعدوا
ϩⲟⲩ · ⲓⲗⲉ : ϩⲁⲣⲁϩⲟⲙ ·	الى وراهم
ϩⲉⲓⲉϥⲣⲁϩ · ⲕⲁⲗⲡⲁⲕ	ويفرح قلبك
ϩⲉⲁϩⲗⲉⲙ ⲉⲛ ⲱⲁⲣⲣⲁ	واعلم ان شرهم
ϩⲟⲙ ϩⲓⲙⲓⲉⲁ ⲓⲉⲣⲉⲥⲁ	حينئذ يراصدك
ⲁⲁⲕ · ϥⲉⲓⲉⲟⲙⲉⲉⲛ	فيطمئن

× Fo. 27 *recto*

× Fo. 27 *verso*

×[1]. . . and it is not meet for thee even to do its deeds for a reward, or to gain what thou desirest and which cometh to thee by itself. Keep thyself from grumbling, because it destroyeth all the fruits of a monk. × Fo. 27 *recto*

If thou suffer from a thought or from a pain do not. . . . but put thyself in the hands of God and say, "O Lord, help me, I am the miserable one. . . ×for I cannot stand this pain;" and He will help thee quickly and if thy prayer be with a righteous heart and if thou wert troubled by any of the worries of the monastic life in fighting with devils, do not say to thyself that they are conquered and driven back and thy heart become satisfied: but know that their evil is then lying in wait for thee and trust. . . × Fo. 27 *verso*

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1 Esaias, Gr. 23, Lat. 1116 B.

	ⲕⲁⲗ : ⲡⲁⲕ : ϧⲉϫⲟⲛ : ϩⲁⲗⲉ	قلبك وكن على
× Fo. 28 *recto*	ϩⲁⲍⲁⲣ⁄ ⲭⲉⲉⲛ · ⲛⲉϩⲟⲙ ·	حذر فانهم
	ⲓⲉϩⲉⲛⲟⲩ ⲗⲁⲕ : ⲕⲓⲟⲛⲗ⁼	يهيأوا لك قتال
	ⲉⲩϣⲁⲣⲣ : ⲙⲉⲛ : ⲉⲗⲁⲩϧⲛⲗ	الشر من الاوّل
	ϧⲉⲓⲉⲕⲙⲉⲛⲟⲩ · ⲛⲉϩ ⲙⲉⲛ	ويكمنوا به من
	ϧⲁⲣⲁ ⲉⲗⲙⲉⲍⲓⲛⲉ : ϧⲉⲉⲛ	وراء المدينه وان
	ⲉⲛⲧ : ⲛⲉⲥⲉⲡⲟⲉⲣⲟⲙ ·	انت نصبتهم
	ⲉⲛϩⲉϫⲉⲙⲟⲩ : ⲕⲟⲍⲉ	انهزموا قدامك
	ⲙⲁⲕ : ⲡⲉⲙⲁⲕⲣ : ⲗⲉⲭⲓ	بمكر لكى
	ⲙⲉ · ⲟⲉⲥⲟⲉⲭⲡⲉⲣ : ϧⲉⲟⲟⲉⲕ	ما تستكبر وتثق
	ⲡⲉⲕⲟⲩϧⲉⲟⲁⲕ : ϧⲉⲟⲟⲟ	بقوتك وتترك
	ⲣⲟⲕ : ⲉⲗⲙⲉⲍⲓⲛⲏ : ϧⲉⲟⲉⲗ	المدينه وتلحقهم
	ϩⲁⲛϩⲟⲙ : ϫⲉ : ⲓⲍⲉ : ⲉⲡ	فاذا ابصروك
	ⲥⲁⲣⲟⲕ : ⲕⲁⲍ : ϧⲁⲣⲁⲍⲟ :	قد خرجت
	ⲙⲉⲛ · ⲉⲗⲙⲉⲍⲓⲛⲏ : ⲕⲁⲙ	من المدينه قام
	ⲉⲗϫⲉⲙⲓⲛ ϩⲁⲗⲏⲓⲕ	الكمين عليك
× Fo. 28 *verso*	×ⲙⲉ *sic* ϧⲁⲣⲁⲕ : ϧⲉϩⲁⲍⲟⲩ	من وراك : وحذوا
	ϩⲁⲧⲗⲏ *sic* – ⲙⲉⲛ : ⲕⲟⲍⲉⲙⲁⲕ	حولك من قدّامك
	ϧⲓⲉϩⲟⲉⲧⲟⲩ – ⲛⲉϥⲥⲁⲕ –	ويحطاطوا *sic* نفسك
	ϥⲓ – ϧⲉⲥⲧⲁϩⲟⲙ : ϫⲉⲗⲉ	فى وسطهم : فلا
	ⲓⲉϫⲟⲩⲛ : ⲗⲉϩⲉ : ⲙⲉⲗϫⲉ	يكون لها ملجا
	Ⲡⲁϩⲛⲉ – ⲉⲗⲙⲉⲍⲓⲛⲏ ⲉⲛ –	معنى المدينه ان
	ⲓⲉϫⲟⲩⲛ : ⲉⲗⲉⲛⲥⲉⲛ : ⲓⲉⲗ	يكون الانسان يلقى
	ⲕⲓ : ⲛⲉϥⲥⲟϩ : ⲡⲛⲓⲙ : ⲓⲉⲍⲏⲓ	نفسه بين يدى
	ⲁⲗⲗⲁ الله : ⲥⲟⲙϩⲁⲡⲟϩ : ⲙⲉⲛ	الله سبحانه من
	ϫⲟⲗ – ⲕⲁⲗⲡⲟϩ : ⲍⲉⲓⲉⲙ⁄	كل قلبه دائما
	ϫⲉϩⲟⲩ : ⲓⲉⲣⲓⲛⲟⲩ – ⲙⲉⲛ	فهو يعينه من
	ⲡⲉⲗⲓⲉⲟⲉⲛ – ⲟⲉⲟⲓ – ϩⲁⲗⲏϩ	بلية تاتى عليه
	ϩⲉ : ⲓⲟϧⲗⲟⲥ – ⲙⲉⲛ – ⲕⲓ	ويخلص من قتال
	ⲟⲛⲗ – ⲉⲗϩⲁⲍⲟⲩ : ϧⲉⲥⲁⲗ	العدو : وصل
	ⲗⲓ : ⲗⲉⲗⲗⲁ الله – ⲉⲛ : ⲓⲉⲍϫⲁϩ	لله ان يدفع
	ϩⲁⲛⲕ : ⲡⲉⲗⲓⲉⲟⲉⲛ ⲟⲉⲟⲓ	عنك بليةً تاتى

× Fo. 28 *recto* ×[1]Watch always, for they will prepare thee an evil attack from the first, and they will lie in ambush behind the city, and if thou oppose them they will cunningly retreat before thee in order that thou mayest become self-confident and rely on thy (own) power, and leave the city and pursue them. If they see thee coming out

× Fo. 28 *verso* of the city suddenly the ambush will attack thee ×from behind and turn round thee on the front and surround thy soul, and it shall have no refuge. The meaning of the "city" is that one must put oneself into the hands of God (to Him be praise!) with all one's heart and always, and He will help one against any misfortune that cometh and he will be saved from fighting the enemy. Pray therefore to God that He may drive away any misfortune that cometh to

* * * * * *

1 Esaias, Gr. 23, 24, Lat. 1116 D.

×ⲣⲁⲗⲏⲓⲕ ⲏⲉⲉⲛ	عليك وان [لم
ϫⲓⲙⲁⲕ - ⲙⲉⲗⲉ : ⲟ	يستجيبك فلا تجزع بل]
ⲉⲑⲑⲉⲍⲁⲣⲣⲁⲍ - ⲓⲗⲏⲓⲍ : ⲗⲉ	اتضرع اليه
ⲉⲛⲛⲟⲍ : ⲓⲁⲣⲉⲕ : ⲉⲗⲗⲉⲁⲓ	لانه يعرف الذى
ⲣⲟⲩ : ϩⲁⲓⲣ : ⲗⲁⲕ - ⲉⲕⲟⲁⲣ	هو خير لك اكثر
ⲙⲉⲛ : ⲛⲉⲩⲥⲁⲕ	من نفسك
ⲓⲁⲉ ⲉⲛⲧ : ⲥⲁⲗⲗⲏⲑ : ⲓⲗⲉ	اذا أنت صليت الى
ⲁⲗⲗⲁ : ⲙⲉⲛ : ⲉϫⲗ ⲁⲙⲣ̿	الله من اجل أمرٍ
ⲁⲩ ⲙⲉⲥⲉⲗⲉⲩ⁄ ϩⲉⲑⲉⲥⲉⲗⲟⲩ -	او مسالة وتسالةً
ⲣⲓ : ⲭⲟⲗ : ϩⲁⲕⲟ⁄ ⲩⲉⲗⲉ :	فى كل وقت فلا
ⲑⲉⲕⲟⲩⲗ : ⲉⲁⲩⲁⲍ - ⲣⲁⲛⲛⲓ	تقل أدفع عنى
ⲣⲉⲁⲉ : ϩⲉⲣⲉⲛ ⲗⲓ · ⲣⲉⲁⲉ -	هذا وهب لى هذا
ⲛⲉⲗ ⲥⲁⲗⲗⲓ : ϩⲉⲕⲟⲩⲗ -	بل صل وقل
ⲓⲉ - ⲓⲗⲉⲣⲓ : ϩⲉⲥⲛⲓⲥⲁⲓ ·	يا الهى وسيدى
ⲓⲉⲥⲟⲍ ⲉⲗⲙⲉⲥⲓⲍ : ⲉⲛⲧ	يسوع المسيح انت
ⲣⲁⲩⲛⲓ - ϩⲉⲣⲓ : ⲓⲉⲁⲛⲓⲕ :	عونى وفى يديك
×..... ⲧ : ⲉⲣⲗⲉⲙ ⲙⲉ	أعلم .....
..... ϩⲓⲣⲉⲍ · ⲗⲓ · ⲣⲓ	خيرا لى
ⲉⲣⲓⲛⲉⲛⲓ : ϩⲉⲗⲉ : ⲑⲉⲟⲣⲟⲕ	فاعيننى ولا تتركنى
ⲛⲓ : ⲉϧⲧⲓ : ⲓⲗⲛⲓⲕ · ⲩⲉⲉⲛ	اخطتى اليك فانى
ⲛⲓ ⲍⲁⲣⲓⲩ : ϩⲉⲗⲉ : ⲑⲉⲙⲉⲕ	ضعيف ولا تمكنّى
ⲭⲉⲛⲛⲓ · ⲉⲟⲛⲁⲩ · ⲣⲉϧⲉⲓⲉ	اتبع هواى
ϩⲉⲗⲉ · ⲑⲉⲁⲁⲣⲛⲓ · ⲉⲣⲗⲉⲕ	ولا تدعنى اهلك
ⲛⲉϧⲁⲧⲁⲓⲉⲓ ϩⲉⲁⲣⲣⲁⲙ	بخطاياى وارحم
ϫⲉⲡⲟⲗⲗⲉⲟⲁⲕ : ϩⲉϧⲉⲗ	جبلتك وخلقة
ⲕⲉⲟ : ⲓⲉⲁⲛⲓⲕ : ϩⲉⲗⲉ ⲑⲉⲥ	يديك ولا تصرف
ⲣⲉⲩ - ⲣⲁⲓⲙⲛⲓⲕ : ⲣⲁⲛⲛⲓ -	عينيك عنى
ⲗⲉⲉⲛⲛⲓ ⲙⲉⲥⲭⲓⲙ - ϩⲉ	لانى مسكين
ⲗⲉ : ⲑⲉⲛⲣⲉⲁⲙⲓ : ⲗⲉⲉϫⲗ	ولا تبعدنى لاجل
ⲉⲛⲛⲓ : ⲣⲁⲣⲁⲛⲟ : ⲓⲗⲛⲓⲕ	انى هربت اليك
ⲩⲉ · ⲉⲩⲩⲓ : ⲛⲉⲩⲥⲓ · ⲙⲉⲛ	فاشف نفسى من
ⲓⲉⲁⲛⲓ : ⲉⲗⲗⲉⲁⲓⲙ ⲓⲁⲍ	يدى الذين

× Fo. 29 *recto*

× Fo. 29 *verso*

×[1]thee, and if [He doth not answer] thee [do not grieve, but] implore Him, for He knoweth what is good for thee better than thou [dost]. × Fo. 29 *recto*

And if thou pray to God on account of [a command] or a request and ask Him at all times, do not say, "Drive away from me this and give me that;" but pray and say, "O my God and my Lord Jesus Christ, Thou art my succour and in Thy hands . . . ×knoweth . . . . best for me. Help me and do not let me sin against Thee, because I am weak, and do not suffer me to follow my own wishes and do not let me be doomed by my sins, but have mercy on Thy handiwork and on the creature of Thy hands. Do not turn away Thy eyes from me, because I am poor, and do not repel me for I take refuge in Thee. Save my soul from the hands of those who . . . . ." × Fo. 29 *verso*

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1 Esaias, Gr. 24, Lat. 1116 D.

× Fo. 30 *recto*

×ⲛⲉⲩⲥⲁⲕ ⲛ̄ⲁⲗⲗⲁ ⲁⲉ ....
ⲟⲟⲩⲡ · ⲙⲉⲛ ⲉⲭⲗ · ϧⲁⲧ[ⲁ]
ⲓⲁⲕ · ⲧⲉⲗⲉ · ⲟⲉⲁϩ : ⲉⲧⲭⲁ
ⲣⲁⲕ : ⲟⲉⲭⲁⲣⲡⲁⲕ · ⲙⲉⲡ
ⲉⲭⲗ : ⲁⲉⲡⲟⲩⲡⲁⲕ : ⲉⲗⲕⲁ
ⲁⲓⲙⲉⲣ : ϧⲉⲟⲉⲥⲁⲩϩⲁⲣ ⲗⲁⲕ
ⲉⲡⲡⲉⲣⲉ : ⲗⲉ : ⲟⲁⲣⲩⲟⲩⲣ
ⲗⲁⲕ : ϧⲉⲗⲉ : ⲟⲉⲣⲩⲉⲗ
ⲉⲓⲍⲁ : ⲣⲁⲛ : ⲉⲟⲟⲉⲣⲁⲧⲧⲁⲍ :
ⲧⲓ ⲙⲉ : ⲁⲉϩⲁⲗⲟ : ⲧⲓⲣ-
ⲙⲉⲛ : ϧⲉⲥⲁⲓⲉ-ⲉⲗⲙⲉⲥⲓⲣ-
ϧⲉⲓⲗⲗⲉ-ⲣⲁⲕⲕⲁ-ⲗⲏⲓⲥ
. . . . . ⲕ : ϧⲁⲧⲁ
. . . . . ⲙⲉⲣ : ⲉⲗⲉⲡ
. . . . . .

ⲕⲉ ο ⲟⲥ ⲓⲁ

× Fo. 30 *verso*

×ⲗⲉ : ⲓⲉⲣⲙⲉⲗ : ⲉⲣⲉ
ⲫ .. ⲓⲁⲕ-ⲉⲡ ⲟⲉⲭⲟⲗ · ⲙⲁⲣ
ⲉⲙⲣⲁⲣ-ϧⲉⲗⲉ-ⲓⲉⲭⲟⲩⲡ-ⲗⲁⲕ
ⲙⲟⲩϩⲁϩⲁⲣ-ⲙⲁⲣ-ⲧⲟⲩ
ⲗⲉⲙ-ⲣⲁⲍⲉⲟ-ϧⲉⲗⲉ-ⲟⲉⲡⲉⲙ
ⲙⲁⲣ-ⲁⲣⲁⲍ-ⲣⲁⲗⲉ-ⲣⲁⲥⲓⲣ
ϧⲉⲣⲁⲍⲉ-ϧⲉⲗⲉ ⲟⲉⲟϧⲉⲡⲉ
ⲙⲉⲡ-ⲉⲡ-ⲟⲁⲣⲩⲁⲍ : ⲣⲁⲓ
ⲡⲁⲕ-ⲓⲍⲉ : ⲛⲉⲍⲁⲣⲟ
ⲟⲁⲩⲡⲁⲕ : ϧⲉⲗⲉ : ⲟⲉⲡⲥⲟⲣ
ⲯⲏⲓ : ⲙⲉⲡ ⲍⲉⲥⲉⲍⲁⲁⲕ
ϧⲉⲉⲡ : ⲉⲭⲡⲟⲣⲧ : ⲣⲁⲗⲉ
ⲯⲟⲣⲡ : ⲉⲗϧ(ⲁⲙⲣⲁ) ....
ⲟⲉⲯⲣⲁⲡ .....
.....

× Fo. 30 *recto* ×[1]thyself to God [in order] to repent of thy sins. Do not let thy thoughts tempt thee because of thy old sins and suggest to thee that they will not be forgiven thee. Also do not neglect to fulfil what thou hast undertaken of the precepts of Christ, otherwise truly, is not.....

× Fo. 30 *verso* ×does not neglect it.

Do not eat with a woman, and let not a young boy be friendly with thee: do not sleep with another man on the same mat, and do not neglect to keep thy eyes from looking at any part of thy body when thou takest off thy clothes. If thou art forced to drink wine....thou shalt drink...

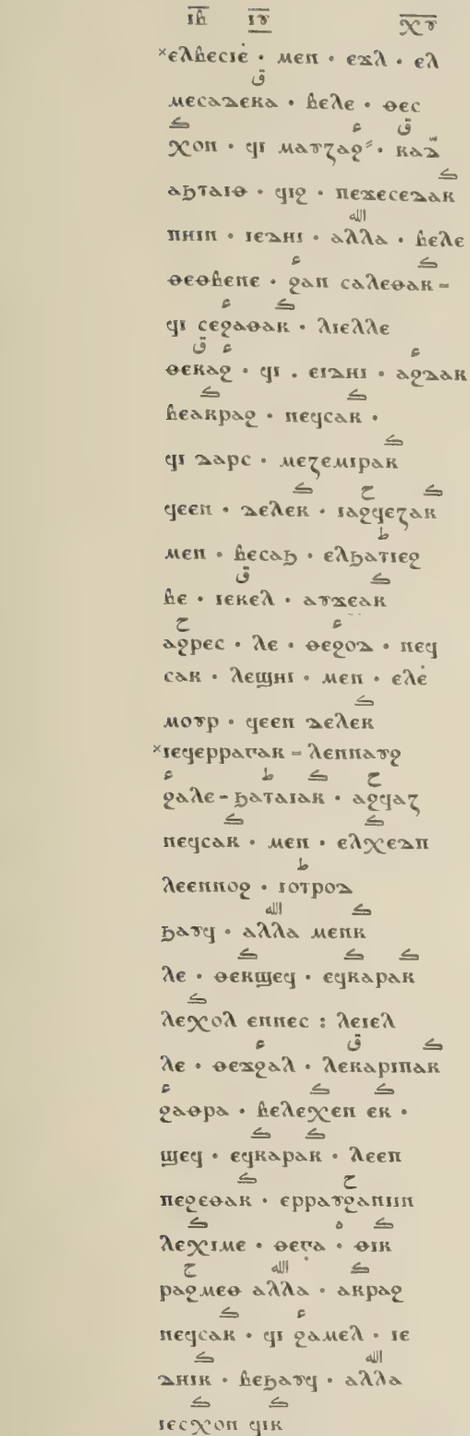
* * * * * *

1 Esaias, Gr. 63, 64, Lat. 1134 A.

نفسك لأ̈لله لا . .
تتوب من اجل خطاياك ؟
فلا تدع افكارك
تجربك من
اجل ذنوبك القديمة
وتصور لك
انها لا تُغْفَرَ
لك ولا : تغفل
ايضا عن التحفظ
فيما دخلت فيه
من وصايا المسيح
والا حقا ليس
. . . . . .
. . . . . .

لا يهملها
اياك ان تأكل مع
امرأه ولا يكون لك
مؤاخاه : مع
غلام حديث ولا تنم
مع احد على حصير
واحده ولا تتوان
من ان تحفظ
عينك اذا نزعت
ثوبك ولا تبصر
شي من جسدك
وان اجبرت على
شرب الخم[ره] . . . .
تشرب

APPENDIX I



الوصية من اجل
المصادقه ولا
تسكن فى موضع قد
اخطأت فيه بجسدك
بين يدى الله ولا
تتوان عن صلاتك
فى ساعتك لئلا
تقع فى ايدى اعداك
واكره نفسك
فى درس مزاميرك
فان ذلك يحفظك
من وسخ الخطيه
ويقلّ اوجاعك
احرس لا تعدّ
نفسك لشى من
الامور فان ذلك
يفرّغك للنوح
على خطاياك احفظ
نفسك من الكذب
لانه يطرد
خوف الله منك
لا تكشف افكارك
لكل الناس لئلا
تجعل لقريبك
عثره ولكن
اكشف افكارك
لابّهاتك الروحانيين
لكيما تآ تيك (?)
رحمة الله اكره
نفسك فى عَمَل
يديك وخوف الله
يسكن فيك

× Fo. 31 *recto*

× Fo. 31 *verso*

×1. . .the ordinance on account of friendship. And do not dwell in a place wherein thou hast sinned in thy body before God. Do not neglect thy prayer when it is due lest thou fall into the hands of thy enemies. Force thyself to study thy Psalms, for this keepeth thee from the foulness of sin and diminisheth thy pains. Take heed not to esteem thyself anything at all, for this. . . × Fo. 31 *recto*

× . .maketh thee free to weep over thy sins. Keep thyself from telling lies, for it driveth away the fear of God from thee. Do not divulge thy secrets to all people lest thou place a stumbling-block before thy kin. But speak thy thoughts to thy spiritual fathers, so that the mercy of God reach thee. Force thyself to do thy manual labor, and the fear of God will dwell in thee. × Fo. 31 *verso*

* * * * * *

1 Esaias, Gr. 64, 65, Lat. 1134 A.

	ⲉⲛ ⲣⲁⲁⲓⲟ : ⲁϧ// ⲕⲁⲥ ⲁϧⲧⲁ	ان رائت اخاً قد اخطا
	ϧⲁⲧⲓⲉϥ : ⲗⲏⲓⲥ : ⲗⲉⲗⲙⲁⲩⲟ	خطيّه ليس للموت
	ⲧⲉⲗⲉ : ⲟⲁⲣⲕⲁⲣⲟϥ : ⲏⲉⲟⲉⲣ	فلا تحقره
	ⲍⲉⲗⲟϥ : ⲏⲉⲟⲉⲓⲙⲟϥ :	وترذله وتدينه
	ⲗⲓ : ⲉⲗⲗⲉ : ⲟⲉⲕⲁϥ : ⲧⲓ : ⲓⲁⲏⲓ :	لئلا تقع فى ايدى
	ⲁϥⲍⲁⲕ : ⲁϥⲩⲁⲍ : ⲛⲉⲩ	اعداك : احفظ
	ⲥⲁⲕ : ⲉⲛ ⲗⲉ : ⲓⲁⲥⲡⲉ · ⲣⲁⲕⲗⲁⲕ	نفسك ان لا يسبى عقلك
	ⲧⲓ ⲍⲉⲕⲣ · ϧⲁⲧⲁⲓⲁⲕ : ⲉⲗ	فى ذكر خطاياك
	ⲕⲁⲁⲓⲙⲉϥ · ⲡⲉⲗ ⲉⲁⲕⲟⲣ	القديمه بل اذكرها
	ⲣⲁ : ϧⲉ-ⲉⲛⲁⲉⲙ : ⲣⲁⲗⲓϥⲉ :	واندم عليها
	ⲗⲓⲉⲗⲗⲉ : ⲓⲉⲁⲣⲁⲡ : ⲙⲉⲛⲕ :	لئلا يذهب منك
	ⲉⲗ : ⲉⲟⲟⲉϫⲁϥ : ⲧⲉⲉⲙ : ⲁⲉ	الاتضاع فان
	ⲗⲉⲕ : ⲓⲉⲛⲁⲕⲕⲓⲕ : ⲙⲉⲛ	ذلك ينقيّك من
	ⲉⲗϧⲁⲧⲓⲉϥ : ⲗⲉⲟⲉϫⲟⲩⲛ :	الخطيه . لاتكن
	ⲙⲟⲛⲉⲕⲉϫ ⲟⲉⲣⲉⲛ : ⲉⲛ	مناقض تحب ان
	ⲟⲉⲕⲓⲙ : ϫⲉⲗⲙⲉⲟⲁⲕ :	تقيم كلمتك
	×ⲗⲓⲉⲗⲗⲉ ⲓⲉⲥϫⲟⲛ ⲧⲓⲕ-	لئلا يسكن فيك
	ⲉⲙⲙⲁⲣ : ⲗⲉ ⲟⲉϫⲣⲁⲗ	الشرّ لا تجعل
	ⲛⲉⲩⲥⲁⲕ : ⲣⲁϫⲓⲙ ⲡⲉⲣⲁⲓ	نفسك حكيم برای
	ⲛⲉⲩⲥⲁⲕ-ⲗⲉⲓⲉⲗⲗⲉ · ⲟⲉⲕⲁϥ	نفسك لئلا تقع
	ⲧⲓ ⲉⲓⲁⲏⲓ-ⲁϥⲍⲁⲕ · ⲣⲁⲧ	فى ايدى اعداك
	ϧⲉⲁ : ⲗⲉⲥⲉⲛⲁⲕ · ⲓⲉⲕⲟⲩⲗ	عودّ لسانك يقول
	ⲉϧⲩⲉⲣ ⲗⲓ : ϧⲉⲗⲉⲟⲟⲉϫⲁϥ	اغفر لى والاتضاع
	ⲓⲉⲟⲓⲕ : ⲓⲁⲉ ϫⲉⲗⲉⲥⲟ : ⲧⲓ	ياتيك . اذا جلست فى
	ⲕⲉⲗⲗⲉⲓⲉⲟⲁⲕ : ⲧⲉⲉϥⲟⲉⲙ	قلايتك فاهتمّ
	ⲛⲉϥⲉⲁⲓϥ : ⲉⲟⲟⲉⲗⲉⲟⲉⲟ :	بهذة الثلاثه
	ϧⲉⲥⲁⲗ : ⲁⲉⲓⲉⲙ// ⲉⲛⲉⲁⲉ	خصال دائما ابدا
	ⲣⲁⲙⲉⲗ ⲓⲉⲁⲛⲓⲕ : ϧⲉⲁⲁⲣⲥ	عمل يديك : ودرس
	ⲙⲉϫⲉⲙⲓⲣⲁⲕ : ϧⲉⲥⲁⲗⲉⲟⲁⲕ :	مزاميرك : وصلاتك
	ⲉϫⲣⲁⲗ · ⲧⲓ-ⲛⲉⲩⲥⲁⲕ	اجعل فى نفسك
	ϧⲉⲁⲉⲕⲣⲁⲕ : ⲉⲛ : ⲗⲏⲓⲥ	وذكرك ان ليس
	ⲛⲉⲕⲓ ⲗⲁⲕ-ⲧⲓ-ⲓⲉⲁⲁⲟⲛⲓⲉ	بقا . لك فى الدنيا

× Fo. 32 *recto*

× Fo. 32 *verso*

× Fo. 32 *recto* ×[1]If thou hast seen a brother who sins but not mortally, do not despise him and chide him and judge him, lest thou fall into the hands of thy enemies. Guard thyself from letting thy mind be held captive dwelling upon thy old sins, but remember them and regret them lest thou lose meekness, for this purifieth thee from sin.

× Fo. 32 *verso* Do not be hard-hearted, desiring always to maintain thy word, ×lest evil dwell in thee. Do not make thyself wise in thy own conceit lest thou fall into the hands of thy enemies. Accustom thy tongue to say "Forgive me," and meekness will come to thee. If thou sit in thy cell, always and for ever give heed to these three things commanded, thy manual labor, thy study of the Psalms, and prayer. Keep in thy mind and memory that thou wilt have no enduring place in the world

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1 Esaias, Gr. 65, Lat. 1134 B.

APPENDIX I

×ⲏⲉⲑⲉⲣⲁⲣⲉⲩⲉⲕ	وتعرفك .....
ⲓⲉⲭⲟⲩⲛ ⲭⲓⲕ	يكون فيك ....
ⲓⲉⲭⲟⲩⲛ · ⲭⲓ · ⲓⲁ	يكون فى .....
ⲁⲛⲏⲛⲟⲩⲛⲉ · ⲉⲗ	دينونه .....
ⲗⲉⲙⲉⲛⲣ · ⲣⲟⲣⲟⲛ	لمنع هروب ....
ⲗⲏⲓⲥ ⲣⲓⲙⲉⲣⲉ · ⲥⲁ	ليس ؟
ⲉⲓⲉⲁⲓ ⲉⲛⲛⲉⲥ · ⲗⲉⲭ	ايادى الناس ....
ⲁⲣⲙⲉⲗ · ⲍⲁⲣⲉⲣⲣ ·	اعمل ظاهرا ....
ⲙⲁⲃⲃⲁⲥⲁ · ⲏⲉⲁⲉⲍ	.. شخصّه واعظ
ⲣⲁⲣⲟⲩ · ⲥⲉⲗⲉⲥⲉⲗ .. ⲉⲗ	... سلاسل ال[خطيّه ؟]
ⲧⲓⲉ · ⲏⲉⲗⲉ ⲟⲁⲕⲁⲣ ...	ولا تقدر .....
ⲟⲁⲣⲣⲁⲛ · ⲙⲉⲛⲣⲟⲙ ·	تهرب منهم ....
ⲣⲟⲙ · ⲏⲉⲕⲟⲩⲍ : ⲓⲉⲡⲉⲕ	هم وقوف
ⲟⲟⲩⲕ · ⲡⲉⲗⲉ	يبكّتوك بلا
ⲏⲉⲉⲛⲧ ...	وانت .....
ⲙⲟⲛⲣⲁⲛⲓ	منحن .....
×..... ⲏⲉⲭⲣ́ · ⲟⲉⲟⲭⲉⲗⲉⲙ	و ... وجه تتكلم
..... ⲉⲟ · ⲉⲗⲃⲁⲟⲓⲉ́ : ⲟⲉ	... الخطيه
..... ⲁⲕ · ⲉⲓⲉⲣⲟⲙ : ⲍⲉ	.... اياهم ....
.....ⲏⲉⲣⲟⲙⲙⲉ ⲥⲁⲧⲃⲁ	.... وهم سوآ ...
..... ⲭⲓ ⲕⲁⲗⲡⲁⲕ · ⲭⲉⲙⲉⲟⲗ	..... فى قلبك كمثل
..... ⲉⲗ : ⲉⲥⲥⲟⲣⲁ : ⲓⲉⲡⲉⲕ	.... الصورة ....
..... ⲉⲟⲟⲕ · ⲏⲉⲟⲉⲭⲣⲉⲙ ⲭⲟⲗ	..... وتفهم كل
.....ⲉⲣⲉⲍⲉⲣ · ⲙⲉⲡ · ⲉⲗ · ⲁⲣ	.... هذا من ....
.....ⲉⲗⲗⲉⲍⲓ · ⲕⲁⲍ	.... الذى قد ....
.... ⲉⲙⲙⲉⲗⲟⲉⲣⲟⲙ · ⲭⲓ ⲉⲓ	..... املّتهم فى
.....ⲙⲉⲡ · ⲁⲧⲉⲓⲭⲓⲗ=	.....
....ⲁⲛⲁⲣⲟ · ⲍⲉⲗⲉⲕ .. ⲁⲧ	..... ذلك او
....ⲥⲉⲣⲁ · ⲏⲉⲡⲉⲗⲣⲁⲕⲓ	..... وبالحق
.....ⲟⲩⲗⲁⲕ : ⲭⲟⲗ	..... كل
....ⲣⲁ · ⲏⲉ	
ⲁⲍⲉⲙ ·	

× Fo. 33 *recto*

× Fo. 33 *verso*

[1]×...and will know thee....will be in thee....will be in....judgment....to stop the escape....is not....the hands of men....work openly...personified (?) Preach.....the chains of..... Thou art not able....run away from them....they...stand blaming thee unless thou....bent down ×...face, thou speakest....sin....them....and they together....in thy heart like...picture....thou understandest all...this from.....which....gave them hope in....that or...in truth....all...

× Fo. 33 *recto*

× Fo. 33 *verso*

* * * * * *

1 Not identified.

× Fo. 34 *recto*	×λογκατ	. . . . . ??
	ζορ : ϊλε : ϣαρ : ερατ . . .	? . . . الى شر احد
	μεπ επηες · ηετερεραθ	من الناس وطهارة
	ελρεϊπηπ · ηερεγζ-	العينين وحفظ
	ελλεσεπ · ηεπεκαηεθ	اللسان ونقاوة
	ερρεχληπ : ηεπερ :	الرجلين وبرّ
	ελειαηπ · ηεϸεαμεθ	الايدين وخدمة
	εσσαλεηεθ · ηεελεμ	الصلوات والآم
	ελχεσεχ · ηεσσερερ ·	الجسد والسهر
	ελε αλλα · γερατλη . .	الى الله فى حولك
	ιεζαρ ρομλορ · πεμ	يضع حمله . . . . .
	ταρ · ηεμοϣοτρ	. . . . مشور[ة] . . . .
	λειηc πεκαλακ	ليس بقلق . . . . .
	περεχοτ	بعاده . . . . .
	ελρακλ	الحقل . . . . .
	. . . . .	. . . . .
× Fo. 34 *verso*	×. . . . . θεμζι ρανρ°	. . . . تمضى عنه
	ηειεcιρ · ϥι ελκαλπ-	ويصير فى القلب
	ροροπ̄ · ηεκαλακ̄ · ηε	حروب وقلق
	εϥχαρ · ελχεσε̄χ · ιερ	وافكار الجسد
	ρανοτρ : πελραρεχετ̈	يرعبه بالحركات
	ηεπετατ : ελρεχοτ-	وبدار العدو
	ηειχε : ραχαρ : ελκαλπ	واذا رجع القلب
	ηερατζ · εθεμερ · ερ	وحفظ اوامر
	ρατρ · γεθεcιρ : ρανρ°	الروح فتسير عليه
	μεζαλλε : ριπιεχ-	مظله حينئذ
	. . : χε : ρελεμ : ελεπcεπ	ا[ذا] علم الانسان
	. . . . . μοθεζεπεθ αλλα	مواظبة الله
	. . . . . ραρακρ χεμε	. . . . راحته كما
	. . . . εθοτχ : ιε ραπη	. . . . . يا ربّ ??
	. . . . . ε cαραϧτ . . .	. . . . . صرخت
	. . . . .	. . . . .

× Fo. 34 *recto* ×[1] . . . . . to evil, any one of the men, and the purity of the eyes, and the reining of the tongue, and the cleanliness (?) of the feet, and the righteousness of the hands, and the observance of prayers and the mortification of the body and watching unto God. Upon thee he placeth his burden . . . . the counsel . . . . without

× Fo. 34 *verso* murmuring . . . . his removal (?) . . . . the field . . . × . . . passeth by him, and it causes struggling and worry in the heart, and the thoughts of the body frighten him by their emotions and . . . . the enemy. If the heart return and keep the commandments of the Spirit then it will be covered. Then if man learn perseverance toward God . . . . . his rest, as . . . . . O Lord . . . . I cried . . . .

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1 Not identified.

APPENDIX I

×ϧεεννος : λε : ιεγρεμ ϣηι	وانه لا يفهم شى	× Fo. 35 *recto*
ϧελε ιεκιμ : χελμεθοτ	ولا يقيم كلمته	
ϧεεη • ιακταϩ : ϩ...ϩ	وان يقطع	
ϧειεχοτπ • πεζαροϩ	ويكون نظره	
ϊλε-ελαρζ • ϧεπεζαρ	الى الارض ونظر	
ϩακλοτ : ϊλε ecceme	عقله الى السماء	
ϧεεη : ιεζαϩ • ελματθ	وان يضع الموت	
πιιη • ϩαιιηιϩ : ϧειεϩ	بين عينيه	
ϥαζ • πεγϣοϩ μεπ	ويحفظ نفسه من	
χοϫπ : ϧελε ...	كذب ولا	
ϫεθ • ϩαϫιθ	... حديث	
ϧελε ιεχ	ولا	
.... παρ	.....	
.... μελ .. πε	.....	
θιμε ϧε	.....	
ραμε .. ϧε	.....	
×ιεγϥερ : χολ : ϥεζι[1]	يغفر كل ...?	× Fo. 35 *verso*
εη : ἀλλα-εccαλαϩ • ερρ	ان الله الصالح	
ϩ..μ • καϫηρ • εη ιεκιμακ	الرحيم قدير ان يقيمك	
ϧειεκατικ : ϧελε θαϥμελ	ويقويك ولا تعمل	
πεϥεϫε ελχελεμ : λεθε	بهذا الكلام لتجد	
χεϫ : ραϥμε : μαϩ ελ	رحمة مع	
καϫαιc • ϥι : ϫελεκ :	القديس فى ذلك	
ελιαϫμ : ελμεροϫλ	اليوم المهول	
ελλε μαϩ • ελεθθεζαϩ-	الا مع الاتضاع	
.....μι • ελεncεη πεϥ	..... الانسان ...	
.....τι : ϧεεννος	.... وانه	
.....ηι..μεη..λ	..... من	
.....ιεϫηι ἀλλα	..... يدى الله	
.....οϩ ϧ...	.....	
.....ϧελε ιε	..... ولا	
.....ϫ : ϣηι •	..... شى	

[1] These letters cancelled.

[1]×and that thou understandest nothing and cannot uphold his word....and that he cuts....And his sight is towards the ground and the sight of his mind towards the heavens, and he placeth death before his eyes and keepeth himself from....lie, and not....tradition...and not...×forgiveth every.....God the good and merciful is able to uphold thee and strengthen thee. Do not act thus, in order that thou mayest find mercy with the Holy One in that awful day, save with meekness....man...and he.....the hand of God ...and not....thing. × Fo. 35 *recto* × Fo. 35 *verso*

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1 ? Esaias.

C.U.L. *Add.* 1886, 17.

× Fo. 1 *recto*	×ⲃⲉϫⲉⲛⲉⲟ = ⲣⲁⲁⲉⲟ = ⲉⲩ	وكانت عادة الشيخ
	ⲩⲓⲏ = ⲡⲉⲗⲉⲁⲩⲉ = ϫⲟⲗ	بالعشا كل
	ⲓⲁⲧⲙ = ⲓⲉⲣⲁⲗⲗⲉⲙⲟⲩ =	يوم يعلّمه
	ⲙⲉ = ⲓⲉⲛⲇⲁⲩ = ⲛⲉⲩⲥⲟⲩ =	ما ينفع نفسه
	ⲃⲉⲙⲉⲛ = ⲡⲁⲣϫ = ⲉⲟⲟⲁⲣ	فمن بعد التعليم
	ⲗⲓⲙ = ϫⲉⲛ = ⲓⲁⲣⲙⲉⲗ = ⲥⲁ	كان يعمل صلاة
	ⲗⲉⲣ = ⲃⲉⲓⲉⲟⲗⲁⲕⲟⲩ = ⲗⲉ	ويطلقه ليرقد
	ⲓⲉⲣⲕⲟⲩ = ⲃⲉⲩⲓ = ⲁⲣⲁⲩ	وفي احد
	ⲉⲗⲉⲓⲓⲉⲙ = ⲉⲓⲛ = ⲉϫⲉⲗⲟⲩ	الايام حين اكلوا
	ⲉϫⲗⲉⲣⲟⲙ = ⲉⲗⲕⲁⲗⲓⲗ =	اكلهم القليل
	ⲡⲉⲗⲉⲓⲱⲉ = ϫⲉⲗⲉⲱ	بالعشا جا[س]
	ⲱⲉⲓⲏ[1] = ⲡⲁⲣϩ = ⲉⲥⲥⲁⲗⲉⲟ	الشيخ بعد الصلاة
	ⲉⲗϫⲉⲙⲉⲣⲁ = ϫⲉⲗ = ⲁϩⲉⲣ	الجامعة كالعادة
	ⲗⲓⲉⲣⲁⲗⲗⲉⲙ = ⲉⲗⲁⲃ . . .	ليعلم الاخ
	ⲃⲉⲩⲓⲙⲉ = ⲣⲟⲩⲓⲉϫ	وفيما هو يكلمه
	ⲗⲉⲙⲟⲩ = ⲫⲁ	جا[رعيه]
× Fo. 1 *verso*	×ⲉⲛⲛⲁⲧⲙ = ⲣⲉ = ⲣⲁⲕⲁϩ	النوم فرقد
	ⲉⲱⲱⲉⲓⲏ = ⲃⲉϫⲉⲛ = ⲉⲗⲁⲃ =	الشيخ وكان الاخ
	ⲥⲁⲡⲉⲣ = ⲣⲁⲟⲟⲉ = ⲓⲉⲕⲟⲩⲙ	صابرا حتّى يقوم
	ⲉⲱⲱⲉⲓⲏ = ⲓⲉⲡⲉⲣⲕ = ⲣⲁ	الشيخ يبارك عليه
	ⲗⲉⲓϩ = ϫⲉⲣⲁϩⲉⲟⲟϩ =	كعادته
	ⲧⲉⲗⲉⲙⲙⲉ = ⲡⲉⲕⲓ = ⲉⲱⲱⲉⲓⲏ	فلما بقي الشيخ
	ⲛⲉⲓⲉⲙ = ⲃⲁⲕⲟ = ⲣⲁϫⲓⲙ =	نايما وقت عظيم
	ϫⲁⲓⲉⲕⲟⲩ = ⲉⲗⲉⲩ = ϫⲁⲣ =	ضايقوا الافكار
	ⲉⲗ = ⲁⲃ = ⲕⲁⲓⲉⲗⲉ = ⲗⲟϩ =	الاخ قايلا له
	ⲕⲟⲩⲙ = ⲉⲡⲧ = ⲉⲓϫⲁ = ⲉⲣ	قم انت ايضا ارقد
	ⲕⲟϩ = ⲃⲉϫⲉⲛϩⲟⲩ = ⲓⲉ	وكان هو يقاتل
	ⲕⲁⲑⲉⲗ = ⲧⲉϫⲣⲟϩ = ⲕⲁ	فكره قايلا
	ⲓⲉⲗ = ⲙⲉⲓⲉⲙϫⲉⲛⲛⲓ = ⲉⲙ	ما يمكنّى ام[ضى]
	. . . . ⲉⲁⲗⲉⲙ = ⲓⲉⲕⲟⲩⲙ	اذا لم يقم [هو]
	. . . . . ⲃⲉⲓⲉⲟⲗⲁⲕⲛⲓ = ϫⲉⲗ	ويطلقنى كا[عادة]
	. . . . . ⲉ = ϫⲁⲓⲉⲕⲁⲑⲟϩ	فضايقته

[1] For ⲱⲉⲗⲉⲥ ⲉⲱⲱⲉⲓⲏ.

× Fo. 1 *recto* [1]×. . . and it was the custom of the elder in the evening every day to teach him what was profitable to his soul, and after the instruction he used to make a prayer and let him go away to get rest. And on a certain day when they had eaten their scanty food in the evening the elder after the prayer in common sat down according

× Fo. 1 *verso* to custom to instruct the brother and whilst he was speaking to him sleep [overtook him]. ×And the elder rested and the brother was waiting patiently until the elder rose up to bless him according to his custom. And when the elder had rested a long time thoughts disturbed the brother, saying to him: "Get up, thou, do thou also take rest." And he was resisting his thought, saying: "It is not possible for me to [go away] when he has not risen and dismissed me according to [his custom." And the thoughts] tormented him

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1 = *Apophth. Patr.*, *P.L.* LXXIII, 903, § 43. The Arabic reprinted from Casanova's edition, in *Bull. Inst. Franç.* I, 1 ff.; the English by Dr. O'Leary.

APPENDIX I

×ⲉⲗ = ⲉⲩⲭⲁⲣ = ⲉⲓⲍⲁⲃⲉⲗⲉⲙ	الافكار ايضا ولم
ⲓⲉⲙⲍⲓ = ⲣⲉⲭⲓⲁⲉ = ⲕⲁⲑⲉ	يمضِ وكذا قاتلوه
ⲗⲟⲩⲣ = ⲥⲉⲡⲁⲣⲁⲉⲩⲟⲣ	سبع دفوع
ⲏⲉⲭⲉⲛ = ⲥⲁⲡⲉⲣ = ⲙⲉⲕⲁⲑⲉⲗ	وكان صابرا مقاتلا
ⲗⲉⲣⲉ = ⲏⲉⲙⲉⲛ = ⲡⲁⲣⲁ =	لها ومن بعد
ⲣⲉⲁⲉ = ⲗⲉⲙⲙⲉ = ⲑⲉⲕⲁⲁ	هذا لما تقدم
ⲁⲉⲙ = ⲉⲗⲗⲏⲓⲗ = ⲭⲉⲁⲁⲉ =	الليل جدا
ⲣⲉⲗⲗⲉⲙⲉ = ⲉⲥⲑⲏⲕⲁⲍ =	فلما استيقظ
ⲉⲙⲙⲉⲓⲏ = ⲣⲉⲏⲉⲭⲉⲁⲟⲩ =	الشيخ فوجده
ⲭⲉⲗⲉⲥ = ⲣⲁⲛⲁⲟⲩ = ⲣⲉ	جالسا عنده فقال
ⲕⲁⲗ = ⲗⲟⲩ = ⲓⲗⲉ = ⲉⲗⲉⲛ	له الى الان
ⲗⲉⲙ = ⲑⲉⲙⲍⲓ = ⲕⲁⲗⲗⲟⲩ	لم تمضِ قال له
ⲓⲉⲉⲛⲓ = ⲉⲛⲛⲁⲕ = ⲗⲉⲙ	يا ابي انك لم
ⲑⲉⲑⲗⲁⲕⲛⲓ = ⲣⲉⲕⲁ	تطلقنى فقال
ⲉⲙⲙⲉⲓⲏ = ⲗⲉⲙ	الشيخ لم[ذا]
ⲗⲉⲙ = ⲑⲓⲕⲁⲍ	لم تيقظ[ني] [قال]
×ⲗⲟⲩ = ⲙⲉⲭⲉⲥⲁⲣⲧ = ⲉⲓⲕⲁ	له ما جسرت ايقظك
ⲍⲁⲕ = ⲗⲓⲉⲗⲗⲉ = ⲉⲑⲣⲉⲛⲁⲕ =	لئلا اتعنك
ⲣⲉⲛⲉⲣⲓⲕ = ⲣⲁⲗⲓⲩ = ⲉⲙ	وبارك عليه الشيخ
ⲙⲉⲓⲏ = ⲏⲉⲗⲉⲙⲙⲉ = ⲕⲁ	ولما قاموا
ⲙⲟⲧ = ⲣⲁⲙⲉⲗⲟⲧ = ⲉⲥⲥⲁ	عملوا الصلاة
ⲗⲉⲩ = ⲉⲗⲭⲉⲙⲉⲣⲁⲉⲑ	الجامعة اطلق
ⲗⲁⲕ = ⲉⲗ = ⲁϧ = ⲗⲉⲓⲉⲥⲟⲉ	الاخ ليستريح
ⲣⲓⲩ = ⲏⲉⲓⲉⲛⲉⲙ = ⲕⲁⲗⲓⲗ	وينام قليلا
ⲏⲉⲭⲉⲛ = ⲉⲓⲍⲁ = ⲉⲙⲙⲉⲓⲏ	وكان ايضا الشيخ
ⲭⲉⲗⲉⲥ = ⲣⲓ = ⲙⲉⲥⲡⲉⲁⲟⲩ	جلس في مسنده
ⲓⲉⲑ ⲣⲉⲛ = ⲛⲉⲩⲥⲟⲩ = ⲓⲗⲉ	يتعب نفسه الى
ⲡⲟⲕⲣⲁ = ⲏⲉⲣⲓⲙⲉⲣⲟⲩ =	بكرة وفيماهو
ⲭⲉⲗⲉⲥ = ⲥⲁⲣ = ⲣⲓ = ⲥⲟⲩⲟⲩ =	جالس صار في سهو
. . ⲍ = ⲓⲁⲉ ⲏⲉⲣⲓⲁ = ⲓⲉⲣⲓⲩ =	[و]اذا واحد يريه
. . . ⲍⲁⲩ = ⲙⲉⲙⲑⲉⲗⲓ	[مو]ضعا ممتليًا [بمجد]
. . . . ⲏⲉ ⲣⲓⲩ = ⲭⲟ[ⲣ	وفيه كر[سيا]

×still; but he did not go away. And thus they strove with him seven times and he remained patiently resisting. And when the night was far advanced and when the elder awoke and saw him sitting by his side he said to him: "Until now hast thou not gone?" He said to him: "O my father, thou hast not dismissed me." And the elder said: "Why didst thou not awaken me?" [He said] ×to him: "I did not venture to awaken thee fearing to fatigue thee." And the elder blessed him and when they arose they made the prayer in common [and] he sent the brother away to rest and sleep a little. And also the elder sat on his pillow and wearied his soul until morning, and whilst he was sitting he entered into ecstasy and then one showed him a place full [of glory] and in that place a throne. . .

× Fo. 2 *recto*

× Fo. 2 *verso*

× Fo. 2 *recto*

× Fo. 2 *verso*

* * * * * *

APPENDIX II

THE LIBRARIES OF THE LESSER MONASTERIES OF SCETIS

Very little of importance can now be learned of the Libraries in the minor monasteries in the Wadi 'n Natrûn; nevertheless that little may here be gleaned.

1. *The Library at the Monastery of John the Little.*

Fate of the Library

In the days of its prosperity so large and famous a Monastery as that of John the Little must have possessed a considerable Library. Yet of books belonging to this Monastery there remains but a poor handful of late and unimportant MSS. We do not know definitely why this should be so: possibly the white ants which destroyed the buildings of the Convent also devoured its books; or in the disaster which overtook the Monasteries in the fourteenth century, the Library perished of mere neglect and decay; or the books may have been carried off and marks of their original ownership have been effaced.

Coptic MSS.

However this may be, only one Coptic MS.[1] belonging to this Library is known to exist, and that a copy of the *Anaphora of Cyril* written in 1343 A.D. by order of an Abbot John, 'son' of "our holy Father the Priest John, Hegumen of the Mount of Shiêt in the desert of our holy Father Macarius." An earlier MS.[2] containing various texts relating to the prophet Elias was apparently written in the Monastery in 1199 A.D., but was presented to the Abyssinian Monastery and so definitely belongs to that Library.[3] There is reason to believe that a copy of the *Difnâr*, of which fragments have lately been found at Dêr Abû Makâr, once belonged to this Monastery.[4]

Arabic MSS.

Three Arabic MSS. are also connected with the Monastery of John: first, a (fragmentary) version of the *Psalms*[5] the date of which is not specified; secondly a copy of the *Gospels* written at the Monastery itself in 1343;[6] and thirdly the Vatican MS. of the *Chronicon Orientale*,[7] once the private possession of Peter, a monk of the Monastery in 1413. It was perhaps after the final desertion and ruin of the Convent[8] that the MS. was conveyed to Cairo, where it was read and copied by Elias of Eden in Mount Lebanon.

We may safely assume that amongst the Arabic books to be found here were the works of Sem'an ibn Kalil and the *Nomocanon* of Macarius,[9] both authors having lived and worked in the Monastery.

Here also there may have been a number of Syriac and Abyssinian books. For the Monastery of Saint John was definitely associated with Abyssinians,[10] and more loosely connected with the Syrians;[11] though indeed the Syriac books known to have been written there seem to have found their way almost at once to the Syrian Monastery.[12]

1 *Cod. Vat. Copt.*, no. XXI (= Mai, V, ii, p. 133). But possibly the *Difnâr* described below (No. XXXIX F) belonged to this Monastery; cp. No. XXIV, Ode 2, and note thereon.

2 One of the Curzon MSS. (See Budge in *T.S.B.A.* IX, 355 ff.)

3 See below, § 7.

4 See above, No. XXIV, Ode 2, l. 6.

5 See Flügel, *Die Arabischen Hss. d. k.-k. Hofbibliothek zu Wien*, no. 1552.

6 Victor-Emmanuel Library, Arab-Christ. MSS., no. 1 (see *P.O.* X, 225).

7 *Cod. Vat. Arab.*, no. CLXVI (Mai, IV, ii, pp. 306 f.).

8 See *H.N.S.* IV, X, § 6.

9 On these authors and their works see *id.* IV, IX, §§ 5, 8.

10 See *H.N.S.* IV, X, § 3.

11 The sixth-century Patriarch Damian, a Syrian, was a monk in the Monastery of John. Otherwise we hear of Syrians there about the middle of the thirteenth and the close of the fifteenth century. Possibly Syrians who could not at once gain admission to the national Monastery were temporarily accommodated at the Monastery of John.

12 These are: (1) the Gospel of S. John written 1245 A.D. at the Monastery of John by Habîb for the use of his spiritual brother Isaac (see Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, Pars VI, no. 32); (2) the Epistles of S. Paul written in the Monastery of John, but presented to the Syrian Monastery in 1254 (Wright, *Cat.*, no. CXLVII); (3) a Collection of ascetic and dogmatic Works written by Moses of Mt. Lebanon partly at the Monastery of John, and finished at the Syrian Monastery in 1493 (Zotenberg, *Cat. des MSS. Syr.*, no. 239).

APPENDIX II

2. *The Library at the Monastery of Bishoi.*

Probable fate of the earlier books

Though a certain number of MSS. which once belonged to the Monastery of Bishoi are still extant, the fact that many of them are undated renders it difficult to make out anything definite as to the history of the Library. Nevertheless it is of some significance that the earliest dated MS. was written in 1357; probably the white ants, which had so endangered the Monastery in 1330,[1] had not spared the books, but devoured all the earlier MSS.

The works of Besa

The earliest codex from the Monastery contains the works of Besa,[2] successor to Shenoute the Great; but since it is written in the Sahidic dialect, it is certainly not of local origin and may have found its way to the Wadi 'n Natrûn at any period.

Various dated MSS.

The only dated examples which can be quoted are: (1) the *Four Gospels*, now at Göttingen,[3] written in 1357, repaired in 1491, and bequeathed at a date unknown to "the Monastery of Abi Bishâi in Wadi 't Tarraneh;" (2) the *Pentateuch*[4] dated 1393 A.D.; (3) the *Four Gospels*,[5] given in 1514 to the Monastery of Abi Bishâi, "known as the White Monastery in Wadi el Latrun," and containing a note by John XIII forbidding its alienation; (4) the *Psalmody* or *Theotokia*,[6] presented in 1619; (5) a *Lectionary*, now at Leipzig, presented in 1784–5 by a monk named Sawios.[7]

The only further pieces of any interest known to come from this Monastery are a fragment of a *Homily*,[8] the *Acts of Samuel of Kalamon*,[9] a *Lectionary*,[10] and fragments of the *Office for the Consecration of Holy Oil*.[11]

Trilingual fragment

Perhaps the most remarkable relic of the Library which has survived is a fragment from a polyglot Lectionary for Holy Week in Coptic, Greek, and Arabic,[12] which may be assigned to the fourteenth century. A similar trilingual fragment, found at the Monastery of Baramûs[13] by Dr. A. J. Butler and now in the Bodleian Library, appears to have belonged to the same MS.[14]

3. *The Library at the Monastery of Baramûs.*

Possible fate of early MSS.

Little or nothing of early date is known to have come from the Monastery of Baramûs. The Monastery was restored in the thirteenth century,[15] and if this was made necessary by the ravages of white ants, the lack of early MSS. is not surprising.

Reports of visitors

Huntington in 1678–9 saw in the Church a complete New Testament in Coptic and Arabic,[16] but mentions no other books, though he seems to have acquired at least one MS. here.[17] Sonnini (1778),[18] however, speaks of the books as being kept in the *kasr*; and here they or their remains were found by Lord Prudhoe, Curzon, and Tattam.

Lord Prudhoe (1828) saw and informed Tattam of "a small room with its trap-door. . . . where books and parts of books and scattered leaves in Coptic, Ethiopic, Syriac, and Arabic were lying in a mass." He formed the opinion that the collection had been cast into this hiding-place at some time of crisis and had so remained for centuries.[19] Curzon (1837) mentions that there were "in a large vaulted room" in the tower some forty or fifty Coptic MSS. on paper: he found only one vellum leaf, which he carried off.[20] Tattam visited the Monastery in 1838 and found (according to Miss Platt) about 150 Coptic and Arabic Liturgies; and further, "in the tower

1 See *H.N.S.* IV, x, § 3; *A.A.C.M.* III, i, § 2.

2 See Crum, *Cat. of Copt. MSS. in the B.M.*, p. xii, and Curzon, *Materials for Writing*, p. 28, no. 4.

3 Royal Lib., Or. 125^4; see Horner, *Copt. Vers. of the N.T.* I, p. cxi.

4 Crum, *op. cit.*, no. 712; it was removed by Tattam; see *Quart. Rev.* LXXVII, p. 58, and Lagarde, *Der Pentateuch Koptisch*, p. iii.

5 Lindsay Lib. of the Earl of Crawford, no. 13 (see Horner, *loc. cit.*).

6 Crum, *op. cit.*, p. 866.

7 *Cod. Tisch.* XVIII (see Leipoldt *ap.* Vollers, *Cat.*, no. 1080).

8 Crum, *op. cit.*, no. 913.

9 *id.*, no. 917.

10 *id.*, no. 767.

11 *id.*, nos. 856, 858.

12 *id.*, no. 775.

13 See the following section.

14 In the opinion of W. E. Crum after seeing a photograph of the fragment.

15 See *H.N.S.* IV, ix, § 8.

16 *Epistolae*, XXXIX.

17 *The Martyrdom of S. George*; see below.

18 *Travels* (trans. Hunter), II, p. 162.

19 *Quart. Rev.* LXXVII, pp. 51–2. Perhaps the MSS. were hidden when the Monastery was raided in the eighteenth century (see *H.N.S.* V, iii, § 4), or were cast here as lumber, too holy to be destroyed outright.

20 *Visits*, p. 82.

is an apartment with a trap-door, full of leaves of Arabic and Coptic MSS."[1] Finally A. J. Butler (1884) saw in the Chapel of Saint Michael in the *kasr* a pile of loose leaves of MSS. covering half the floor to a depth of two feet. On examination he was able to find "here and there a tiny fragment of early Syriac, Coptic, or even Greek on vellum, half a leaf of a Coptic and Ethiopic lexicon (*sic*), several shreds of Coptic and Arabic lexicons, and countless pages of mediaeval Coptic and Copto-Arabic liturgies."[2]

Extant MS. fragments

But out of this mass only a few items can now be identified, and of these perhaps three only are of real importance.

In the Bodleian Library is a thirteenth-century MS. containing the *Martyrdom of Saint George* by Pasicrates and other texts relating to the Saint.[3] An Arabic note states that the volume (which may have been acquired by Huntington) once belonged to "the Church of Our Lady at Dêr Baramûs."

A fragment of *Deuteronomy* and another of *Psalms*[4] are in the British Museum. Another MS. of the *Psalms* appears to have been brought to England from Baramûs by Huntington, and is now at Oxford:[5] it belonged in 1317 to a certain Ibn Yusûf, and between that date and 1624 had become the property of the Monastery. The British Museum also possesses a fourteenth-century copy of the *Gospels*,[6] which belonged to "Our Lady at Baramûs in Wadi 'l Latrun" (*sic*) in 1776, when the volume was restored. Two copies of the *Anaphoras* of Saints Gregory and Basil (the former dated 1510), now in the same collection, also come from Baramûs.[7] This general list may be closed with mention of a Copto-Arabic lexicon or rhymed vocabulary by Abû Ishak ibn Assal, seen at Baramûs by Prudhoe, who procured a transcript for Tattam.[8]

Polyglot fragments

Far more interesting are two of the four polyglot fragments derived from the Wadi 'n Natrûn. The first of these is half of a large leaf (actually 17·1 × 26 cm.) containing the text of *Saint Luke* VII, 37–39, 42–44, in Ethiopic, Syriac, Coptic, Karshuni, and Armenian, arranged in five parallel columns:[9] the second is a single leaf, 35·5 × 26·7 cm., containing the text of *Saint John* I, 31–45; it may be assigned to the thirteenth or fourteenth century.[10] This fragment again is in the five languages above named and similarly arranged. Doubtless both come from one and the same MS.—a copy of the *Gospels*.

Trilingual fragment

The former of these fragments was found at Baramûs by A. J. Butler, who also recovered an imperfect leaf from a lectionary containing part of *Saint John* XIV–XV in Coptic, Greek, and Arabic.[11] This fragment (32·4 × 26 cm.), written probably in the fourteenth century, almost certainly once formed part of the British Museum Lectionary for Holy Week, derived from the Monastery of Bishoi. Which of the two Convents owned the complete volume must remain an open question.

Syriac fragments

Butler also brought back from Baramûs a few Syriac fragments[12] which may have strayed from the Syrian Monastery. Baramûs at any rate is not known to have had any Syrian connection.

4. *The Library at the Monastery of John Kamé.*

Of the Library at the Monastery of Kamé little beyond the bare fact of its existence is known.

The scribe Jacob, 'son' of Senouti, 'son' of John Kamé, who worked early in the tenth century and was a skilled calligraphist, has already been mentioned in connection with the Monastery of Macarius;[13] presumably he also worked for the benefit of his own Convent. Bessus, the Hegumen of the Monastery in the eleventh century, is described as engaged on one occasion in copying books, which doubtless found their way into

1 *Quart. Rev.* LXXVII, p. 57.

2 *Anc. Copt. Chs.* I, 333.

3 Uri, *Bibl. Bodl. Codd. MSS. Or. Cat.* I, p. 327; cp. Budge, *Mart. of S. George*, pp. ix ff.

4 Crum, *Cat.*, nos. 713, 720.

5 MS. Hunt., no. 121 (=Uri, *Bibl. Bodl. Cod. MSS. Or. Cat.*, Pars I, Codd. Copt. III).

6 B.M., Add., 5995; cp. Horner, *Copt. Vers. of the N.T.* I, pp. lxvii f.

7 Crum, *Cat.*, nos. 810, 815.

8 Crum, *Cat. of Copt. MSS. in the Rylands Lib.*, no. 452 (viii), and *Quart. Rev.* LXXVII, pp. 51 f.

9 Now in the Bodleian (MS. Copt. C. 2)=Maden, *Summary Catalogue* 29492[h].

10 Now in the Bodleian (MS. Copt. C. 3) =Maden, *Summary Catalogue* 29492[i].

11 Dr. Butler assures me that he remembers distinctly that all the fragments brought back by him were from Baramûs. (The fragment hastily described as from a Copto-Eth. lexicon is apparently the polyglot text above noticed.)

12 These fragments (Bodl. Syr. g. 1.) are all (as Mr. E. O. Winstedt kindly informs me) very small and in bad condition with the exception of one complete sheet (two leaves). Some Arabic fragments, also recovered by Butler from the same Convent, are likewise in the Bodleian (Arab. g. 1.).

13 See Zoëga, *Cat.*, p. 4.

the monastic Library. Moreover, the thirteenth-century copy of the Life of John Kamé[1] points to the existence of an original which is naturally to be sought in the Library under discussion.

All this is indirect evidence. One MS. still exists to witness that this Monastery, like the rest, had its library. This is an Arabic version of the Homilies, Epistles, and Sermons of Ephraem Syrus,[2] written, as the colophon states, "in the holy Monastery of Anba John Kâmâ in the desert of El-Askit, Mîzân el Kulûb, known as Wadi Habîb."

5. *The Monasteries of Moses and of Anub.*

Nothing whatever is known concerning the Libraries at these two small Monasteries. Any collections of books they may have possessed must have been unambitious.

It is necessary to add a caution that the Arabic MS. of Abu'l Farag's *History of the Dynasties*,[3] now at Paris, did not belong to the Monastery of Moses in Scetis but to a convent of that name in Syria. A copy of the *Four Gospels* with a Catena Patrum is now at Oxford, and is described[4] as having belonged in 1575 to the Library of Abû Musa the Monk. If this notice is correct, the reference must be to the Monastery of Baramûs, mistakenly supposed to be named after Moses the Robber.

6. *The Armenian Monastery.*

So far as is known, no MS. belonging to the Armenian Monastery has survived. Yet there, as in the other Monasteries, there must have been a Library, containing at least liturgical, biblical and other books needed for the conduct of the Church services. The Armenian Monastery was short-lived,[5] and after its downfall the MSS. it contained were probably dispersed, or allowed to decay, or cut up to serve general purposes. It may be noted that a MS. from the Monastery of the Syrians has been repaired with a scrap of a fine Armenian manuscript.[6]

7. *The Abyssinian Monastery.*

Abyssinian Library in Curzon's day: 1837

Curzon records that when he visited the Syrian Monastery in 1837, he found the Abyssinian colony there possessed of a collection of "perhaps fifty volumes."[7] Some of these may have belonged to the national Abyssinian Monastery, but the fate of the collection is unknown.[8]

Coptic MS. belonging to the Monastery of Elias: 1199 A.D.

Two MSS. at least are extant which were once the property of the Monastery. The first is in Coptic, and contains Saint John Chrysostom, *Encomium on the Prophet Elias*, Ephraem Syrus, *Homily on the Transfiguration*, and *The Martyrdom of Isaac of Tiphres*.[9] The book was found by Curzon, almost certainly in the Syrian Monastery,[10] whither it had been brought, no doubt, by the Abyssinians after their own Monastery and that of the 'Virgin of John the Little' had fallen to ruin. It is now among the Curzon MSS.[11] deposited in the British Museum.

The contents of the first and second parts at any rate made the MS. an appropriate possession of the Monastery of Elias. But the provenance is definitely established by a colophon[12] stating that the volume was presented by "Apa Stauros, a monk of the Laura of our great and righteous Father, Abba John, (and) a 'son' of the Cell Pehôout ⲙⲁⲛⲱⲱⲡⲓ ⲛⲉϩⲱⲟⲩⲧ.[13] He took great pains with this holy book and gave it to the holy Church of the holy Elias, the Great Prophet." The gift was made in A.M. 915 (1199 A.D.) when John VI was Patriarch. Since the Laura of John had a strong Abyssinian connection, and the Cell Pehôout was Abyssinian—perhaps another name for the Abyssinian Monastery itself[14]—and since we know from Makrizi

1 See above, p. xxvi.

2 Now at Oxford, see Nicoll, *Bibl. Bodl. Codd. MSS. Or. Cat.*, Pars II, no. 37.

3 de Slanc, *Cat. des MSS. Arabes de la Bibl. Nat.*, no. 297, where it is wrongly stated to have belonged to the Syrian Monastery of St. Moses in Scetis.

4 Uri, *Bibl. Bodl. Codd. MSS. Or. Cat.*, Pars I, Codd. Copt., no. III.

5 See *H.N.S.* IV, V, § 4.

6 See Wright, *Cat.*, pp. XV f.

7 *Visits*, p. 89.

8 It is possible that Curzon may have acquired some of these MSS., though he says nothing about so doing. For Ethiopic MSS. in Curzon's possession see his *Materials*, p. 19.

9 The first and third of these are published by Budge, *T.S.B.A.* IX, pp. 355 ff. and 74 ff., the second in *P.S.B.A.* IX, 317 ff.

10 See *H.N.S.* V, IV, § 2, and Excursus, § 10.

11 See Curzon, *Materials*, p. 27 (the colophon is there utterly mistranslated).

12 Text in *T.S.B.A.* IX, pp. 110 f.

13 On this cell see *H.N.S.* IV, V, § 2.

14 *H.N.S.* IV, V, § 2.

that the Church of the Abyssinians was dedicated to Elias,[1] there can be little doubt that this volume once belonged to the Abyssinian Monastery.

The second MS. is a copy of the *Pauline Epistles*[2] written in the fifteenth century for a prince or chief named Aydafar-Zan. From him it passed (probably as a gift) to the Monastery of Saint Elias in Scetis, since on folios 117^b, 118^b are various monastic rules of a general character relating to the Convent and dated in the Year of Grace 79 (= 1419 A.D.).[3] A further note on folio 119^b records the foundation of a Church at Dêr Abû Mîna[4] by two Abyssinian priests and a deacon in 1512 A.D. Hence it appears that after the definitive ruin of the Monastery of Elias, the MS. was carried away from Scetis. It was formerly in the Séguier collection, and so must have been brought to France in or before the seventeenth century.

1 *id.* IV, X, § 8.

2 See Zotenberg, *Cat. des MSS. de la Bibl. Nat.*, no. 46.

3 See Zotenberg, *loc. cit.* Since I have been unable to obtain a satisfactory translation of these rules, no rendering is here given; they are of a purely general character. The only point of interest they show is the injunction "that the Commemoration of the brethren who have been sanctified (*i.e.*, the dead) in the Monastery of Scetis be performed each year on the twenty-ninth of the month Tegemt (Oct.)." The Monastery itself is referred to as "this precinct of the Monastery of Scetis, the Sanctuary of Elias."

4 Possibly in the Dêr Mari Mîna, North of 'Old Cairo.'

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[1] Words contained in the Greek liturgical fragments (No. XXXVIII A) are not here included. The more common conjunctions and particles are here omitted or only summarily indicated. The symbols * mark titles or professional names and † a corrupt or fragmentary word.

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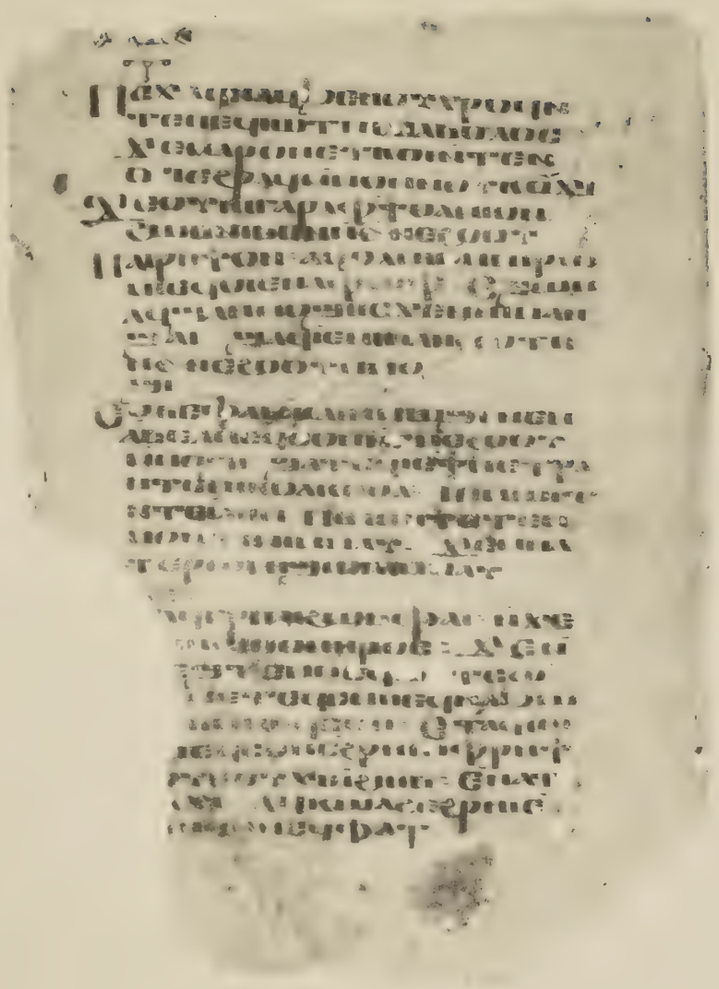
PLATES

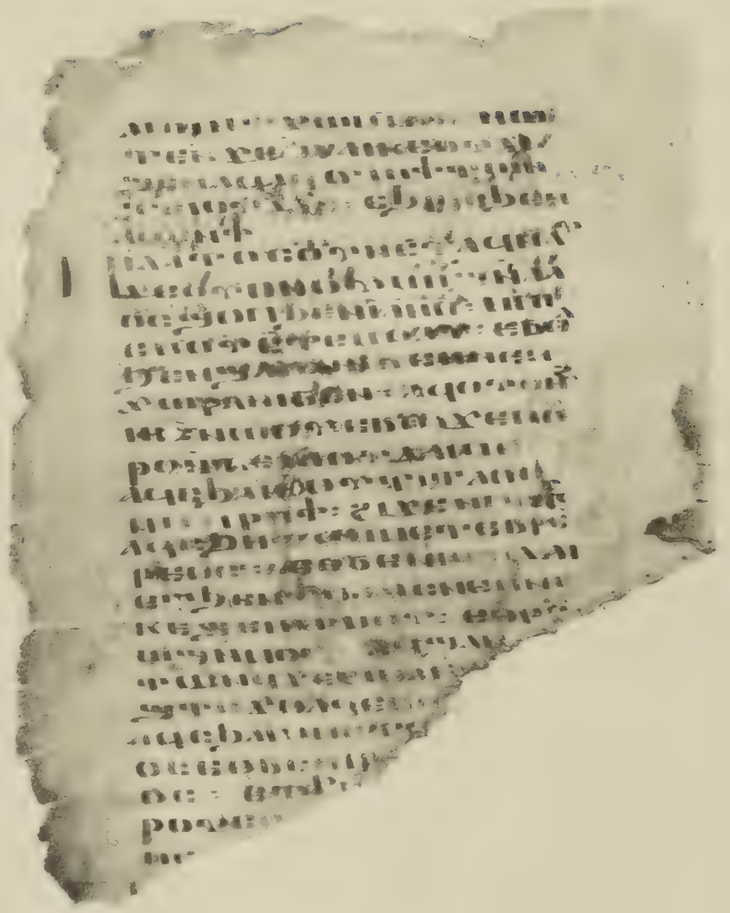
PLATE I

A. Apocryphal Fragment on Adam (No. 1, fo. 1, verso).

B. Fragment from an Apocryphal Gospel (No. III, verso).



A



B

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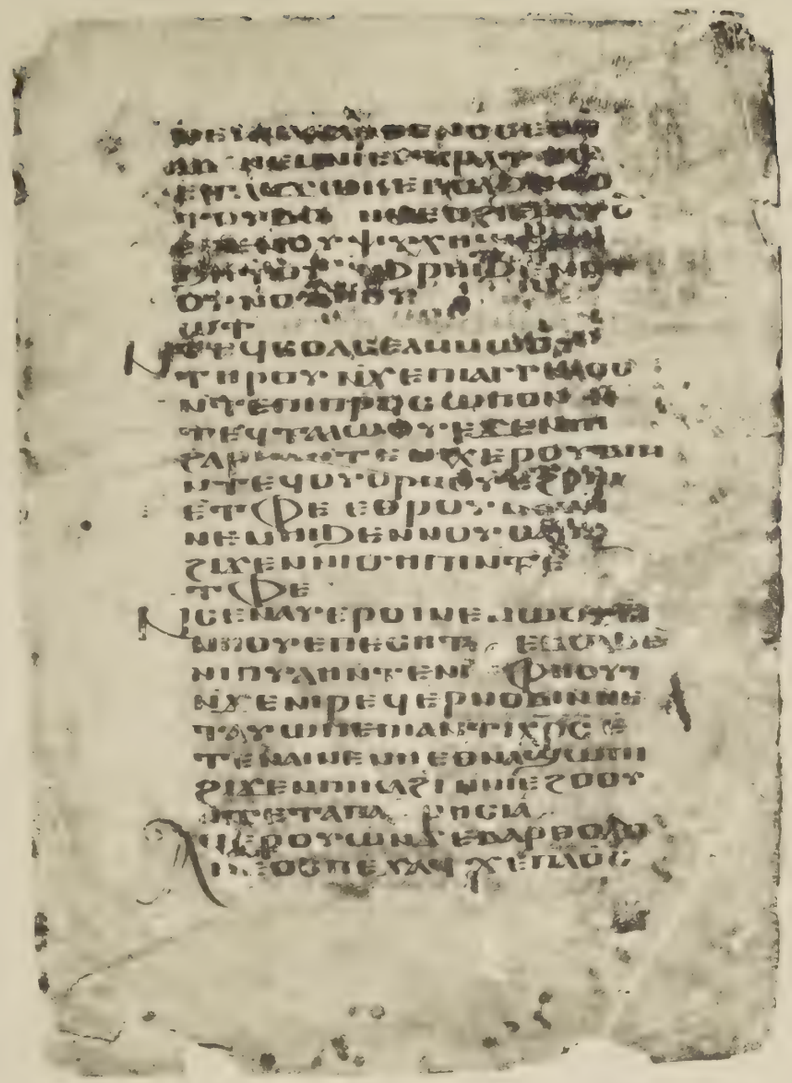
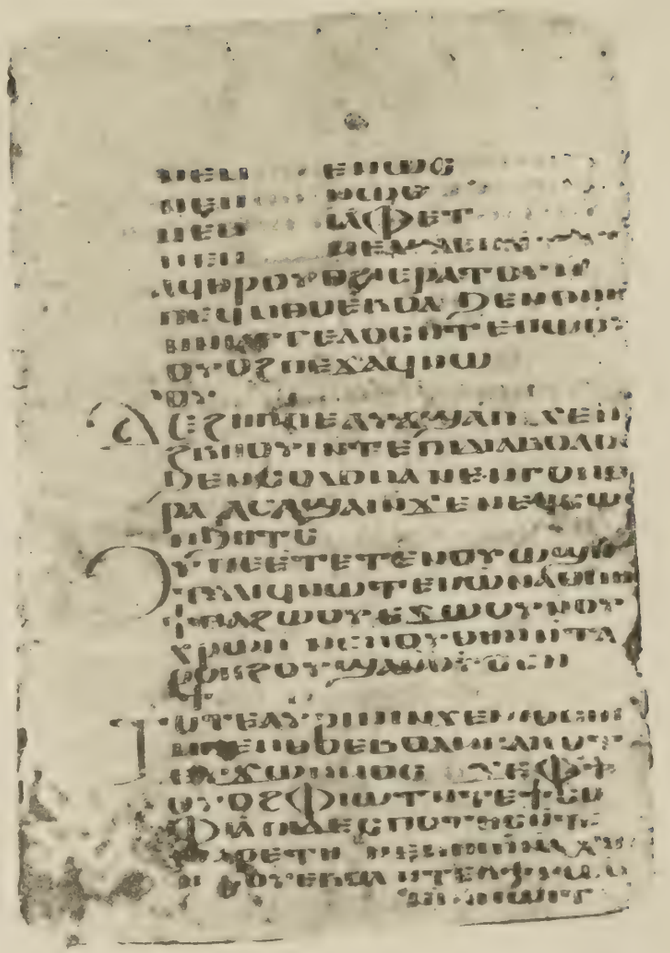
PLATE II

A and B. Fragments of an Apocalyptic Gospel (No. V, frag. 2, i recto, and frag. 3, i recto).



A

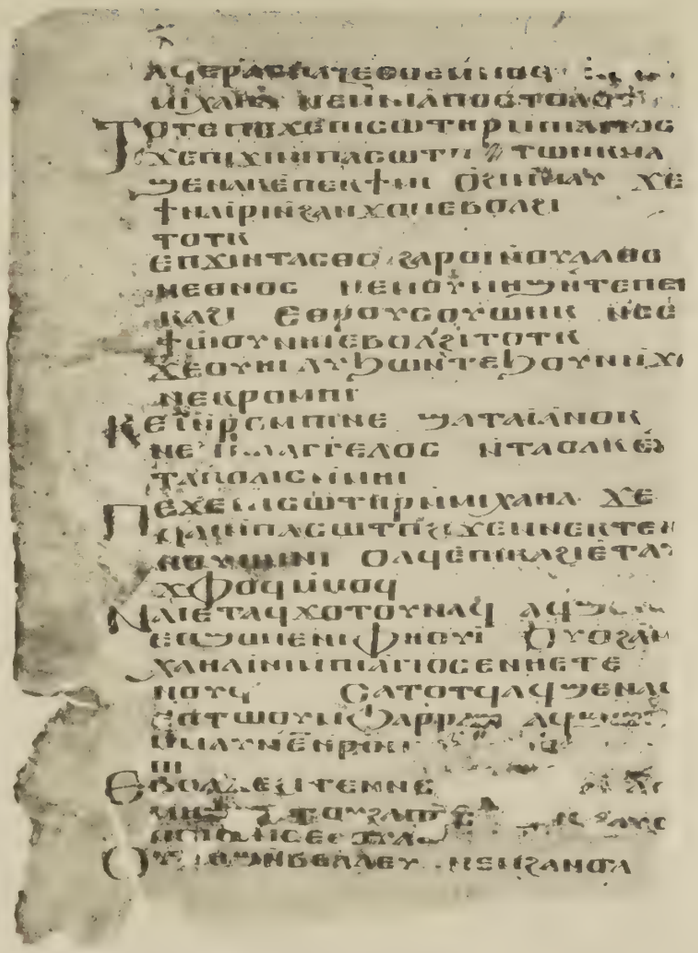


B

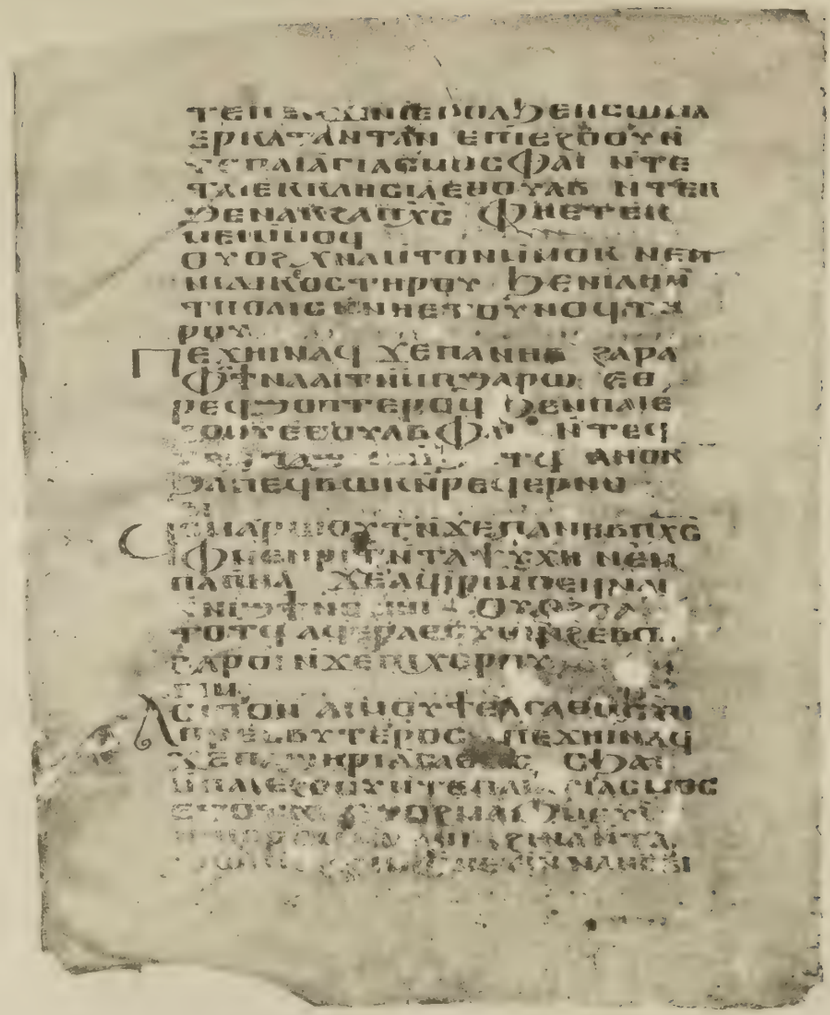
PLATE III

A. Life of Abba Pidjimi (No. XXIX, frag. 4, verso)

B. The Vision of Benjamin (No. XXIII C, frag. 3, verso).



A



B

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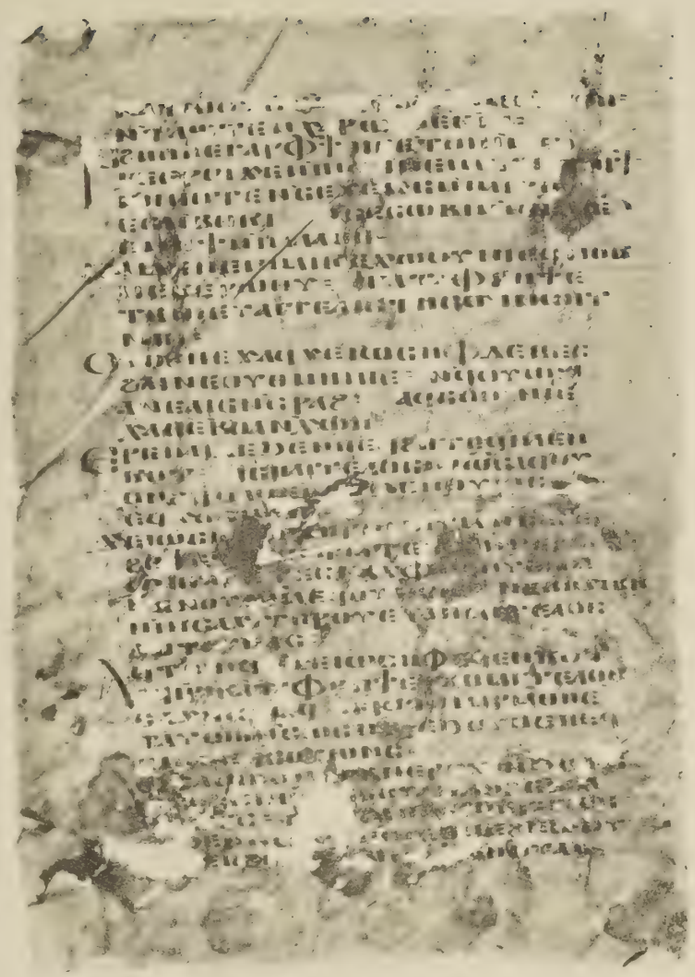
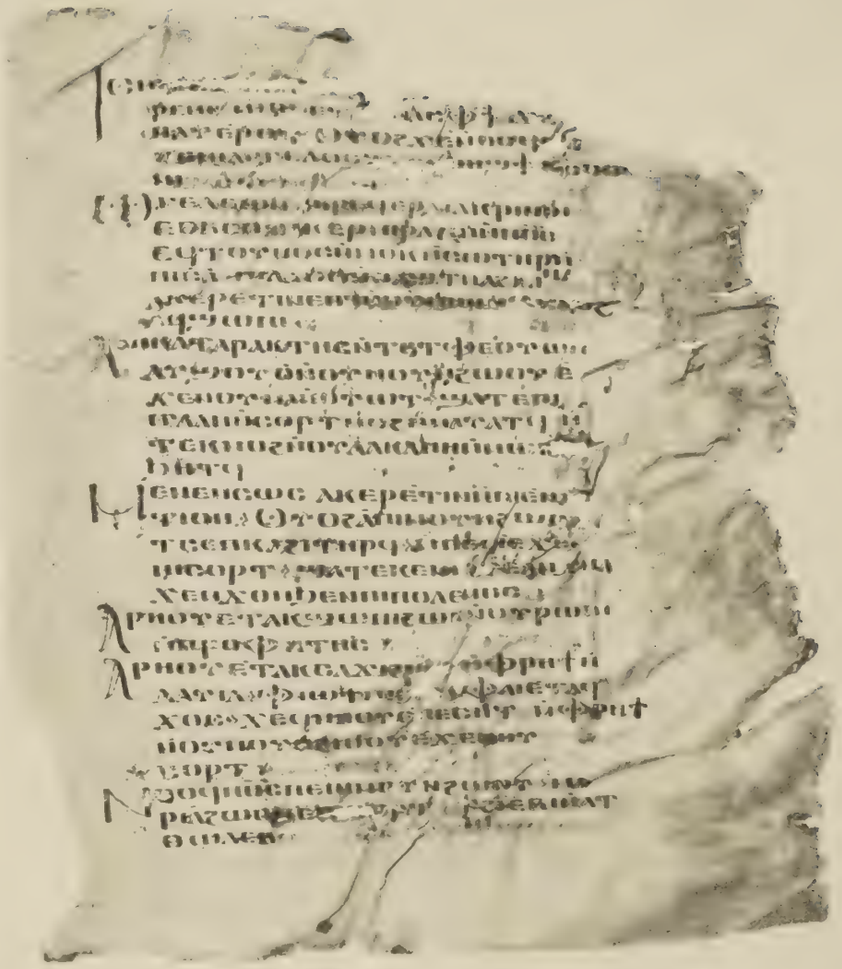
PLATE IV

A. A Life of the Virgin (No. VIII A, frag. 1, verso).

B. An Encomium on the Virgin (No. VIII E, frag. 1, 2, recto).



A



B

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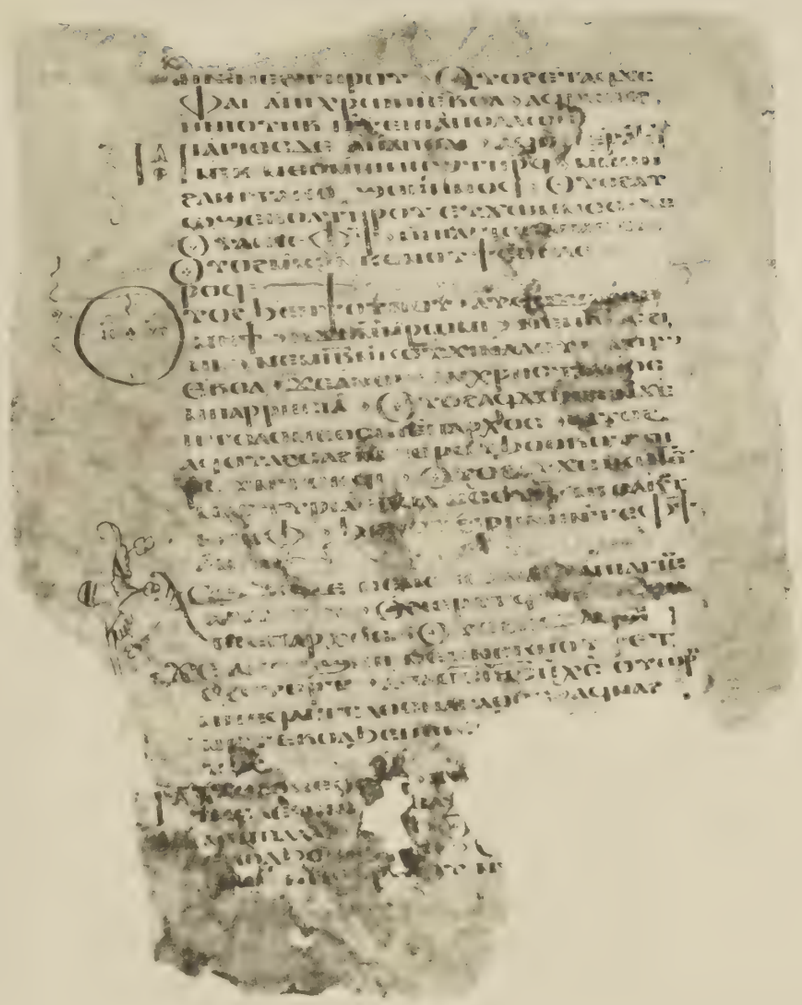
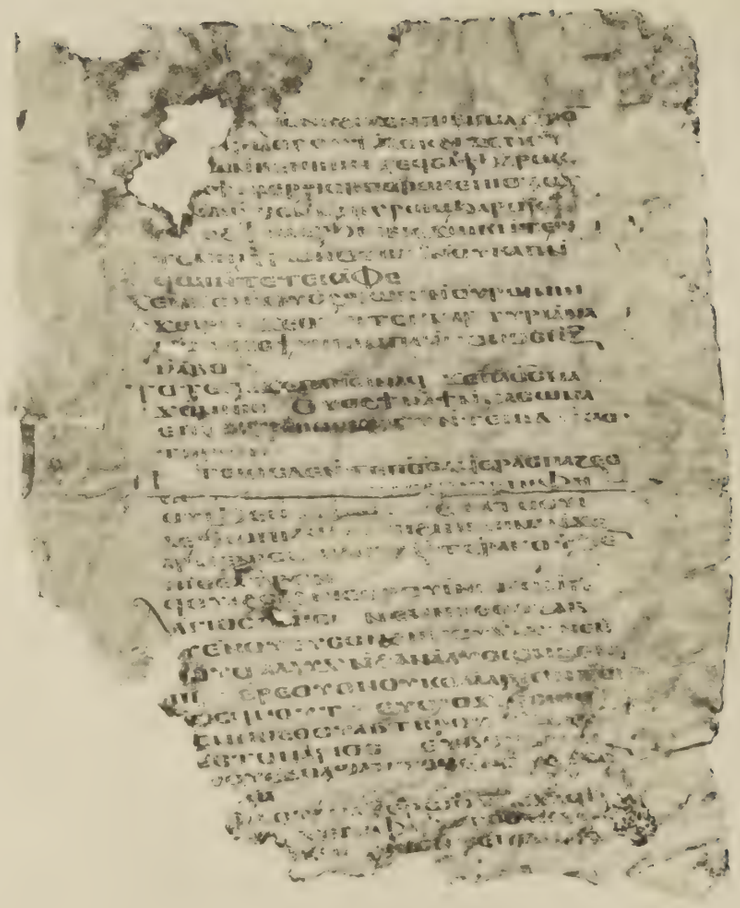
PLATE V

A. The Martyrdom of Apa Apoli (No. XVII, frag. 3, verso).

B. The Martyrdom of Paêsi and Thekla (No. XXI, frag. 3, recto).



A



B

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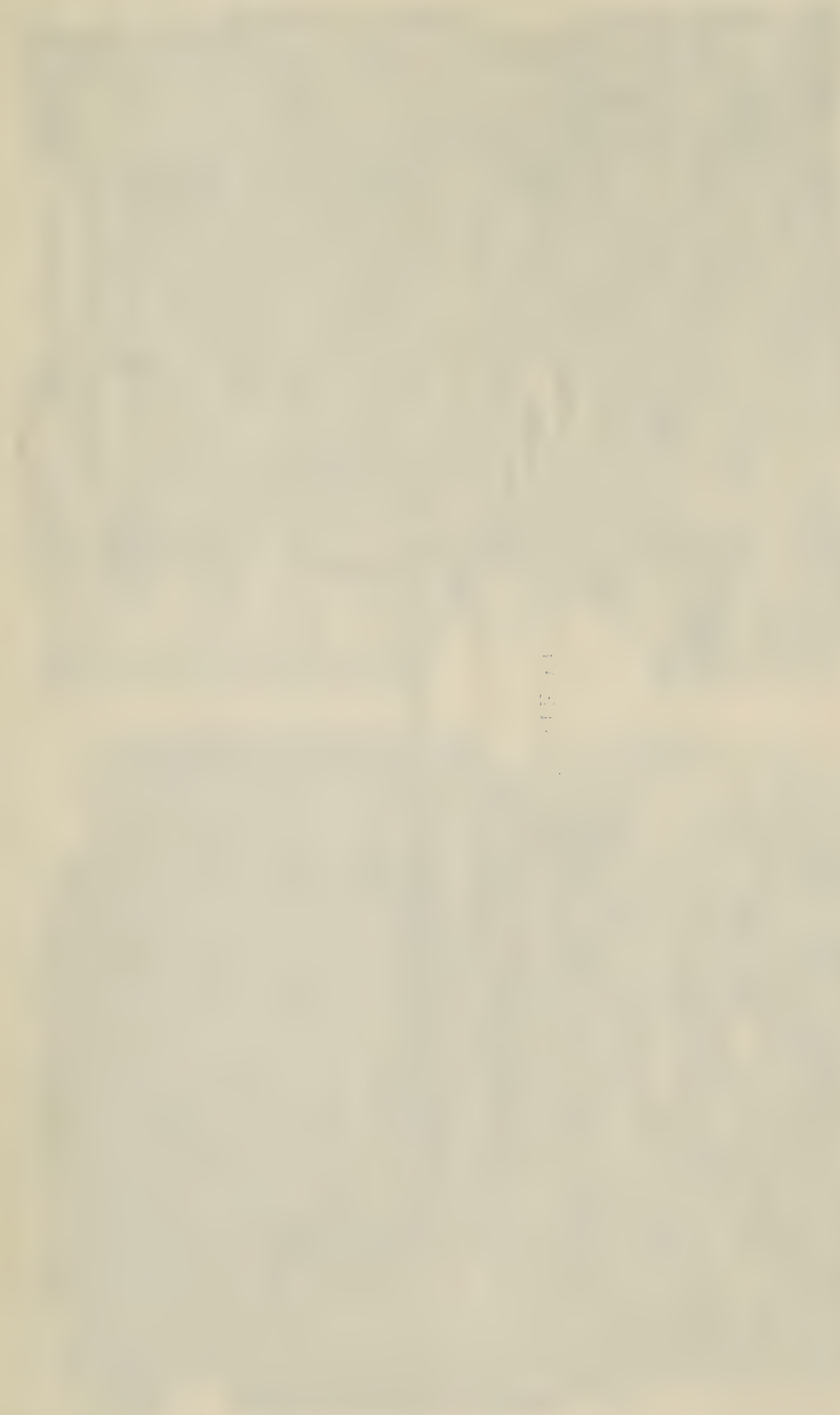
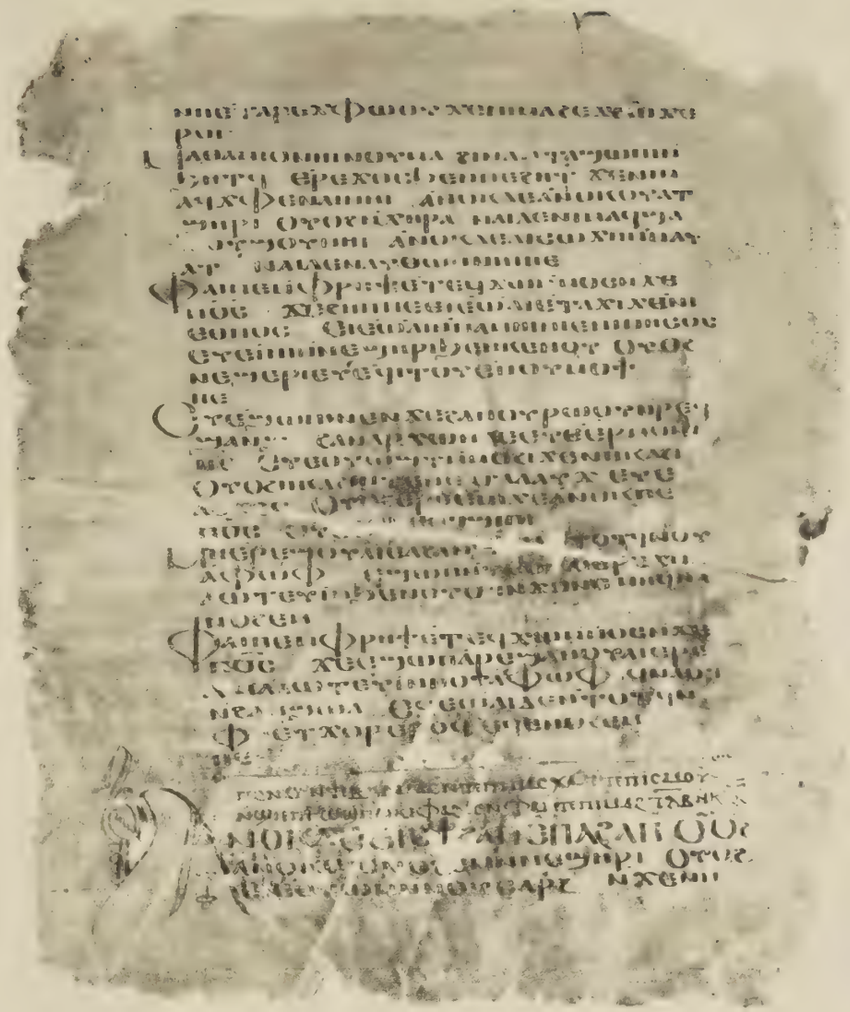


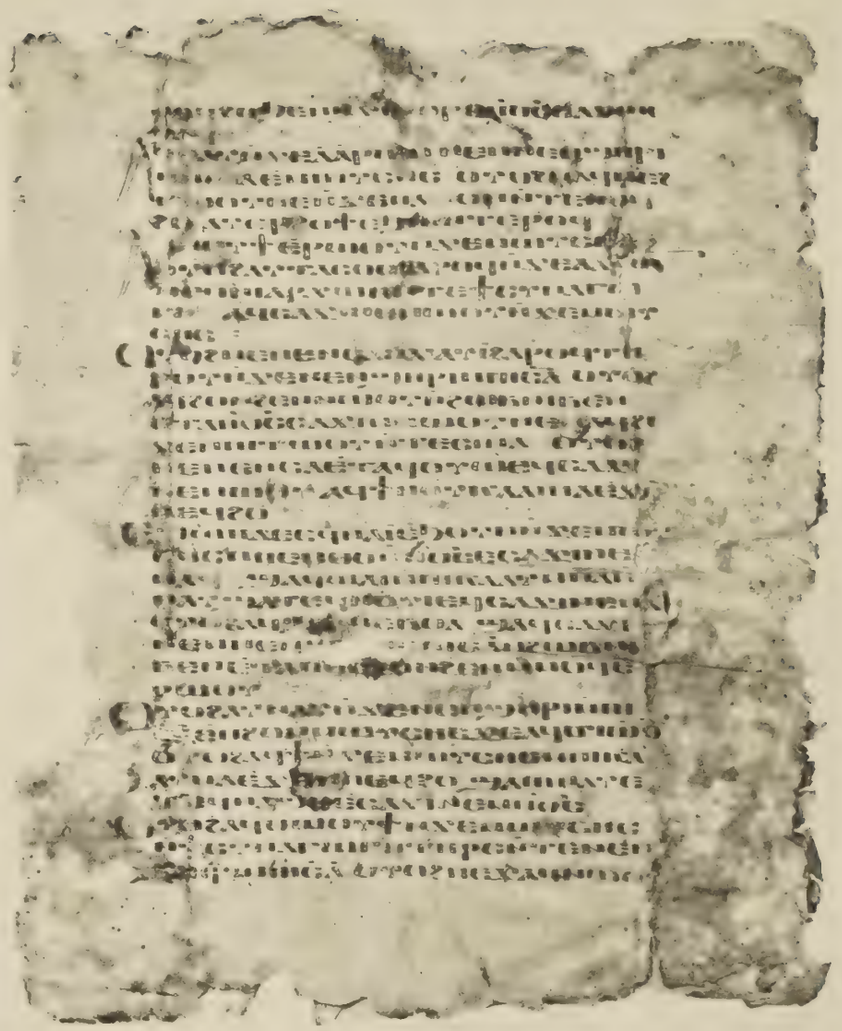
PLATE VI

A. Lectionary (?) for Easter (No. XXXVIII E, 3).

B. Exodus XXXIV, 29 ff. (No. XXXVII A, fo. 1, recto).



A



B

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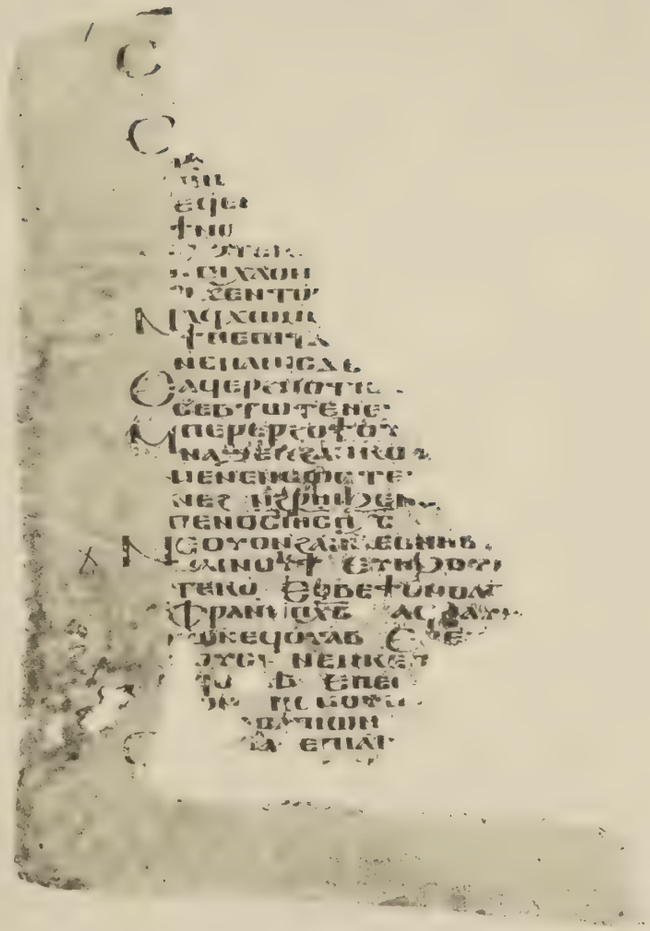
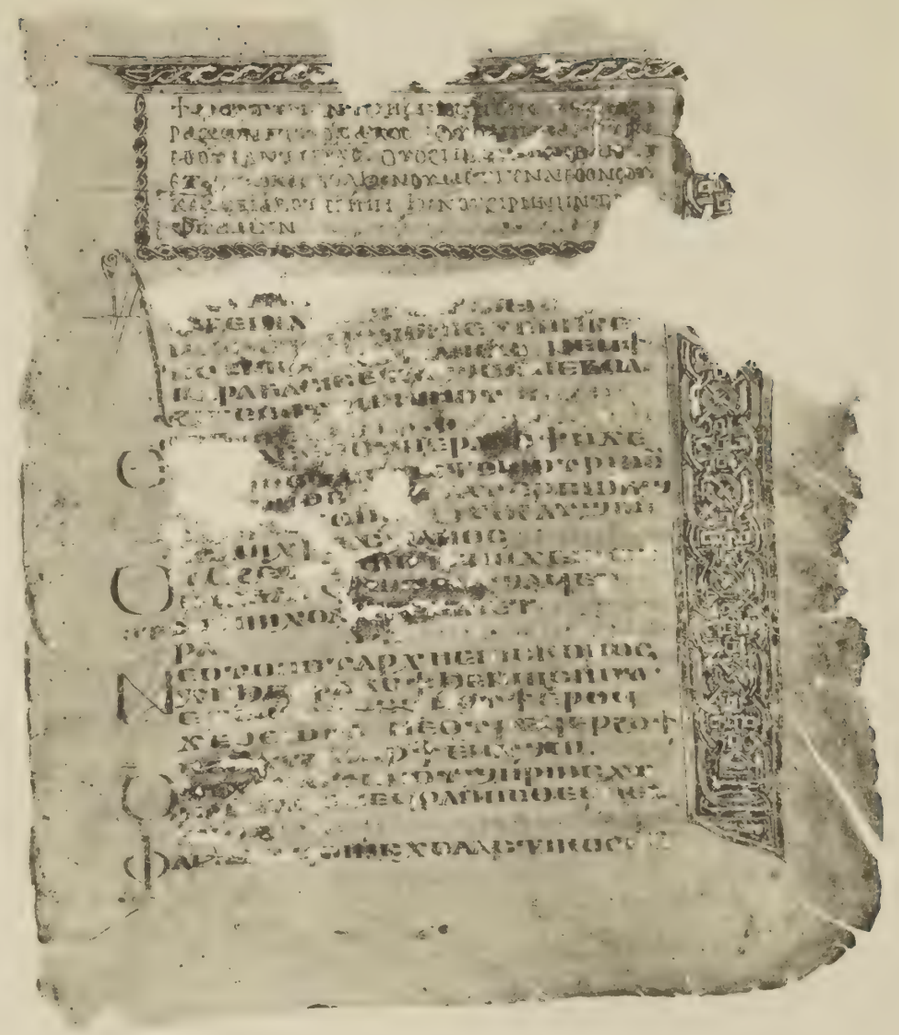
PLATE VII

A. The Martyrdom of Apa Amoun (No. XX, frag. 7, verso).

B. The Martyrdom of Apa Kradjôn (No. XX, frag. 1, recto).



A



B

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PLATE VIII

Life of Timothy Aelurus (No. XXXI, pp. 6 and 11).

PLATE VIII

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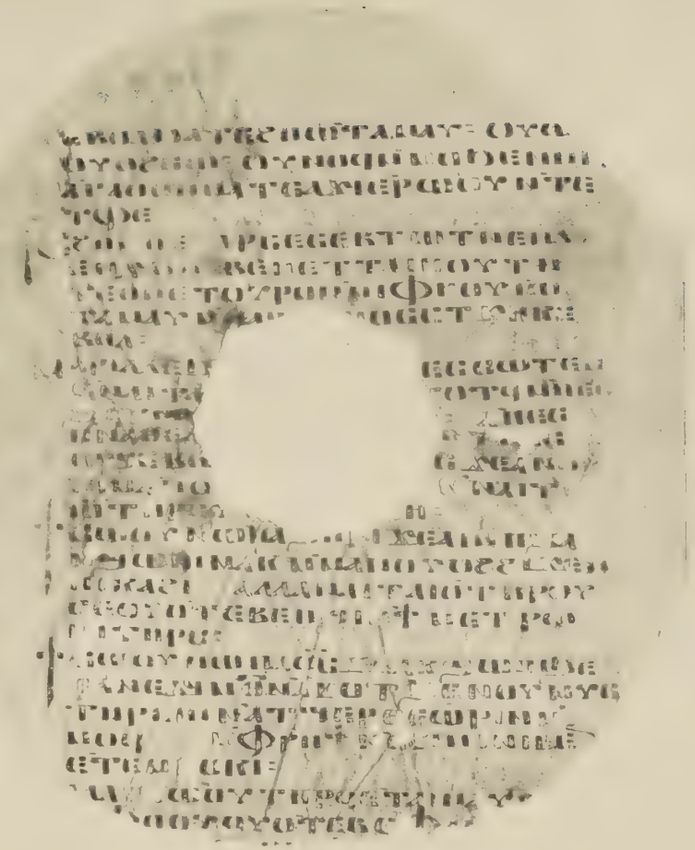
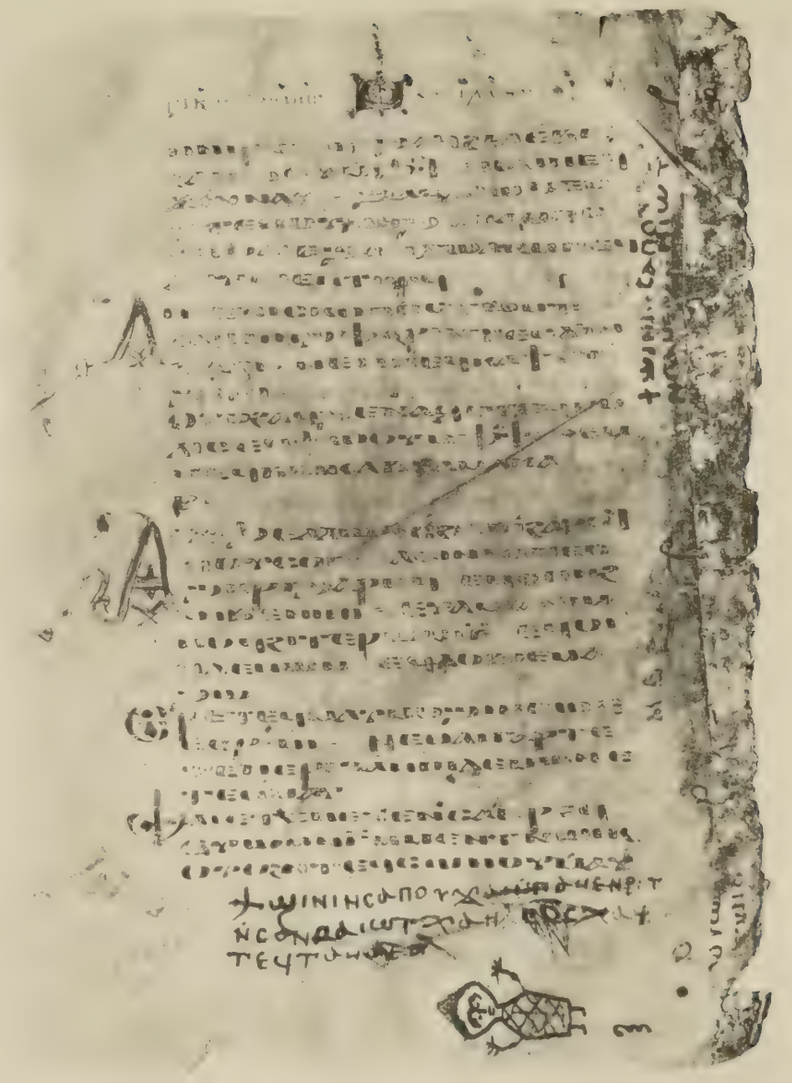
PLATE IX

A. A Life of the Virgin (No. VIII A, frag. 2, recto).

B. Macarius and the Hieracite (No. XXIII B, frag. 2, verso).



A



B

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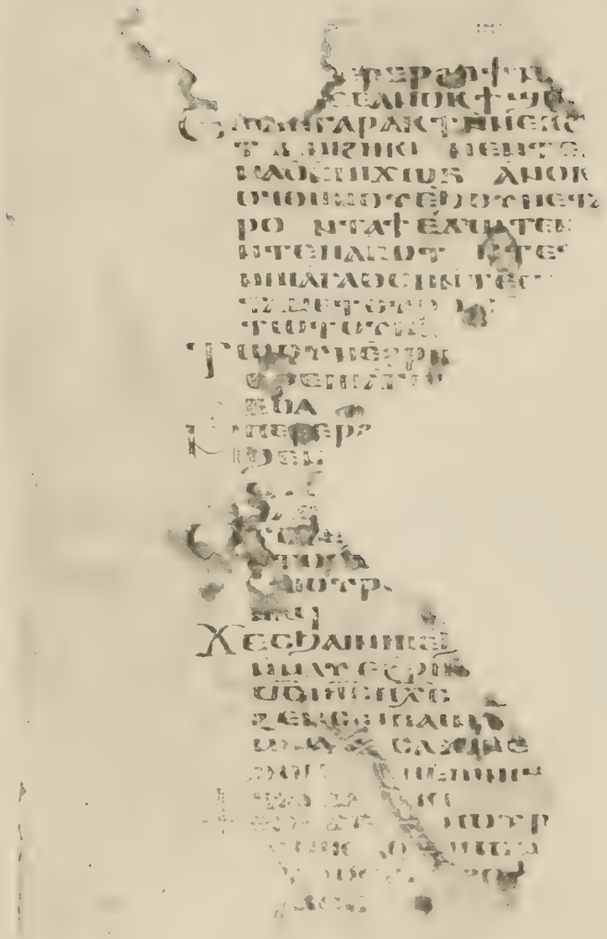
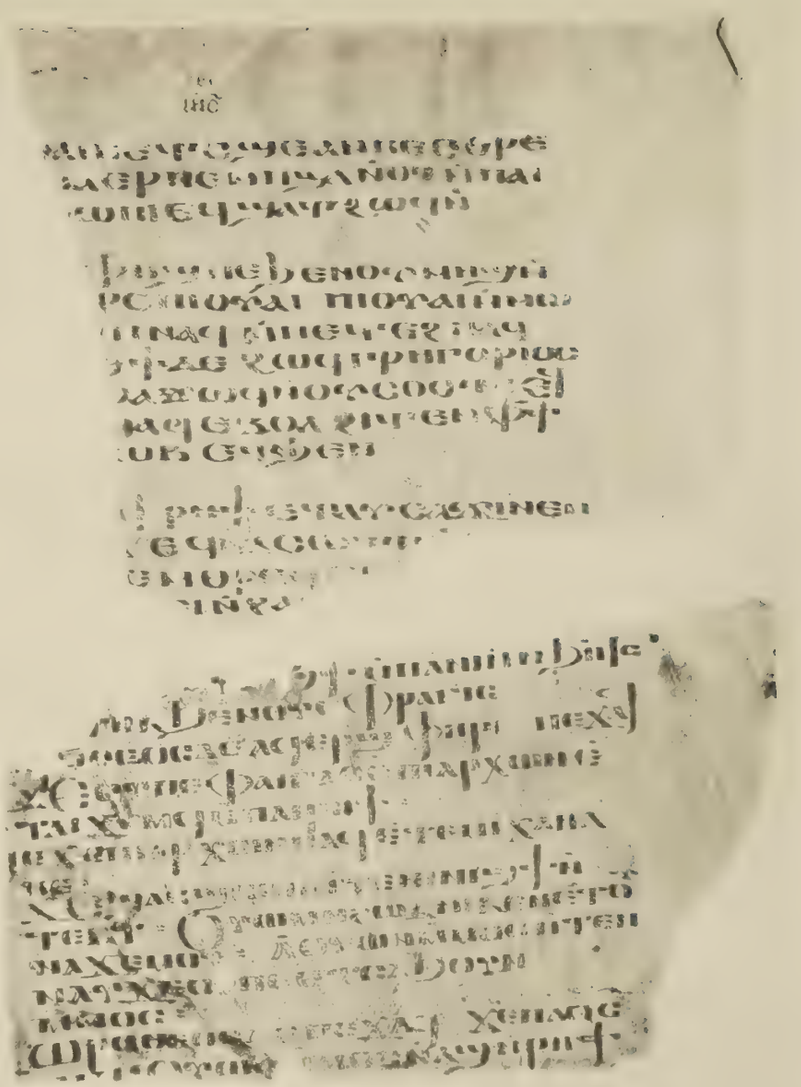
PLATE X

A. The Martyrdom of Justus the Stratelates (No. XVI, frag. 2, verso).

B. (a) Life of Gregory Thaumaturgus (No. XXVIII, frag. 12, verso).
(b) Encomium on the Archangel Michael (No. IX, frag. 3, verso).



A



B (a), (b)

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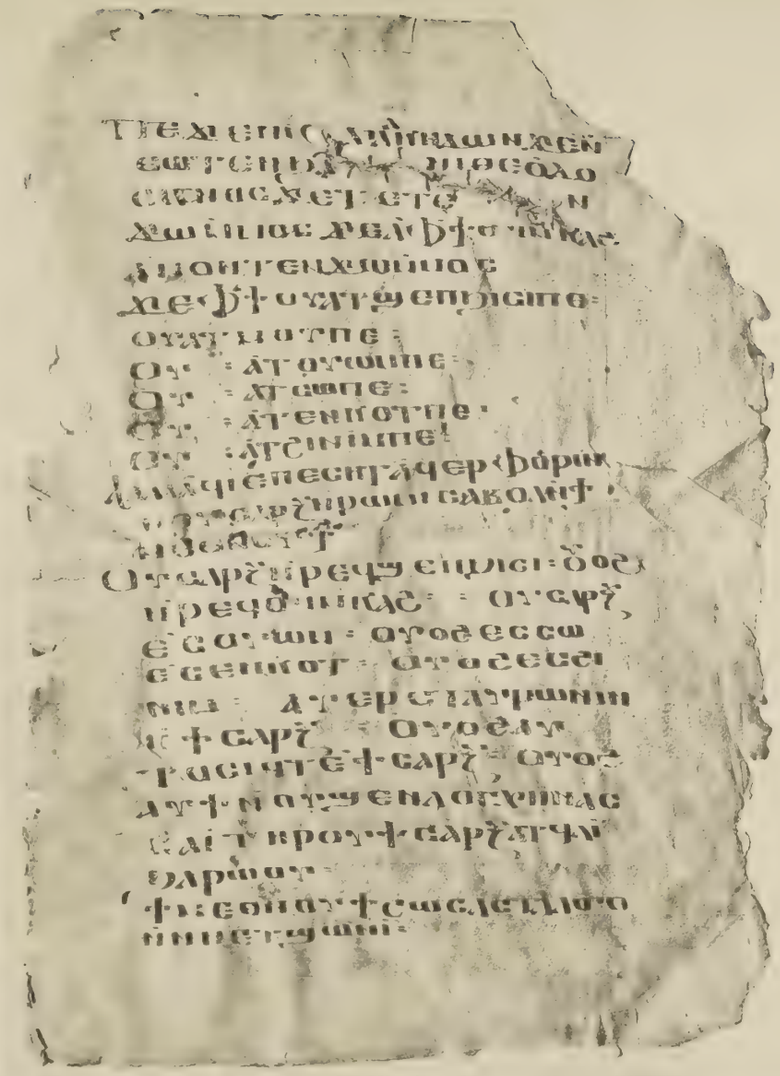
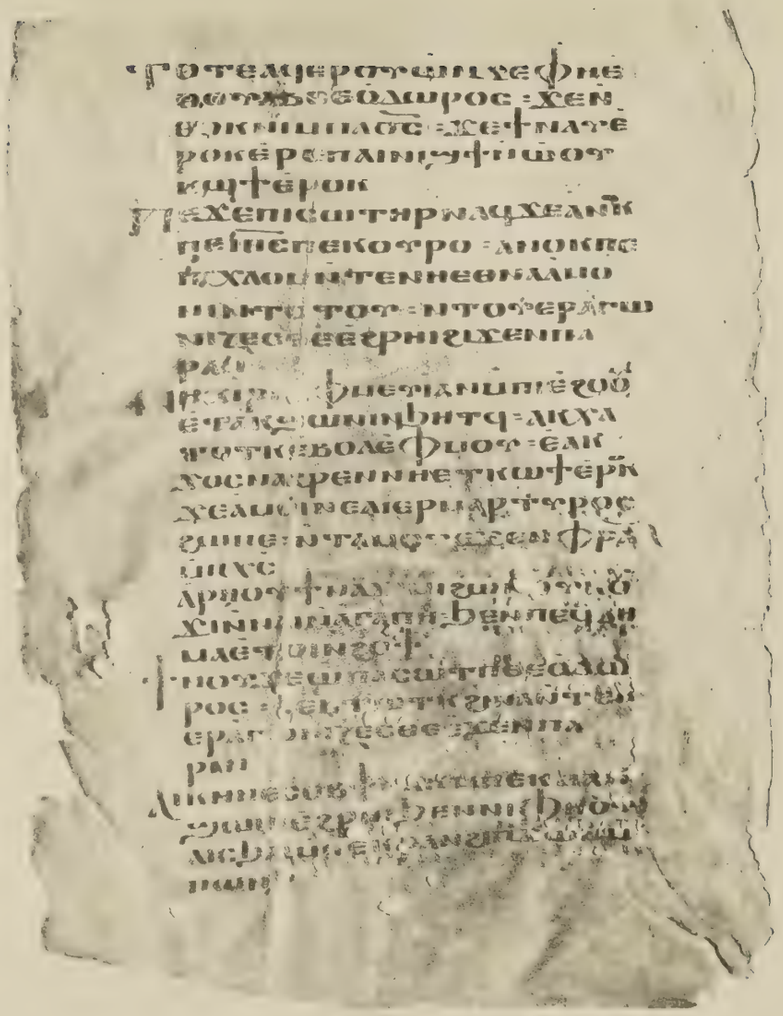
PLATE XI

A. The Controversy of John IV with a Jew and a Melchite (No. XXXIII, frag. 2, recto).

B. The Martyrdom of Theodore the Stratelates (No. XV, frag. 1, verso).



A



B

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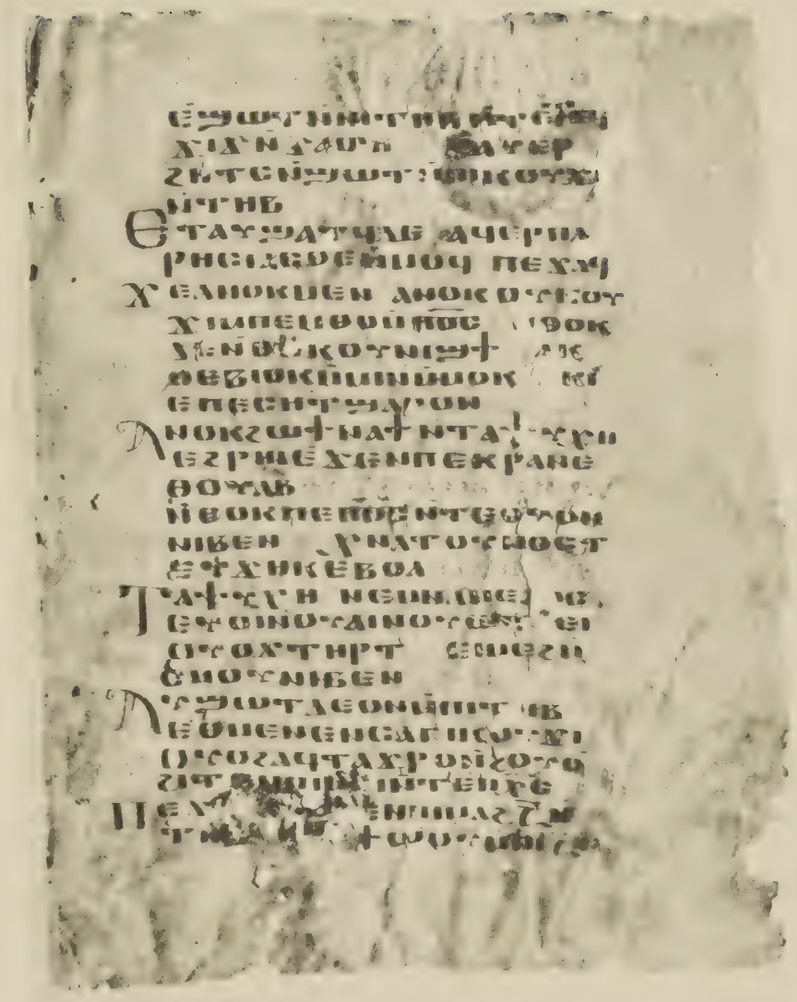
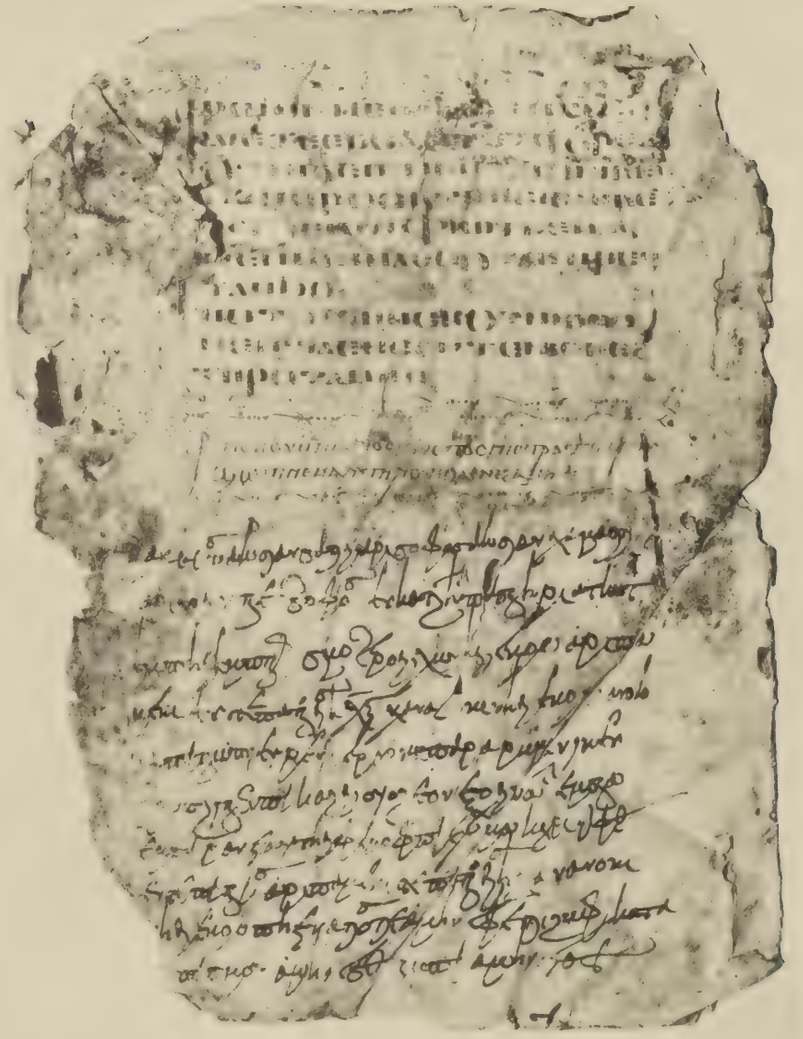
PLATE XII

A. The Martyrdom of James the Persian (No. XIV, frag. 1, p. 47).

B. The Martyrdom of Justus the Stratelates (No. XVI, frag. 7, verso, showing note in cursive script).



A



B

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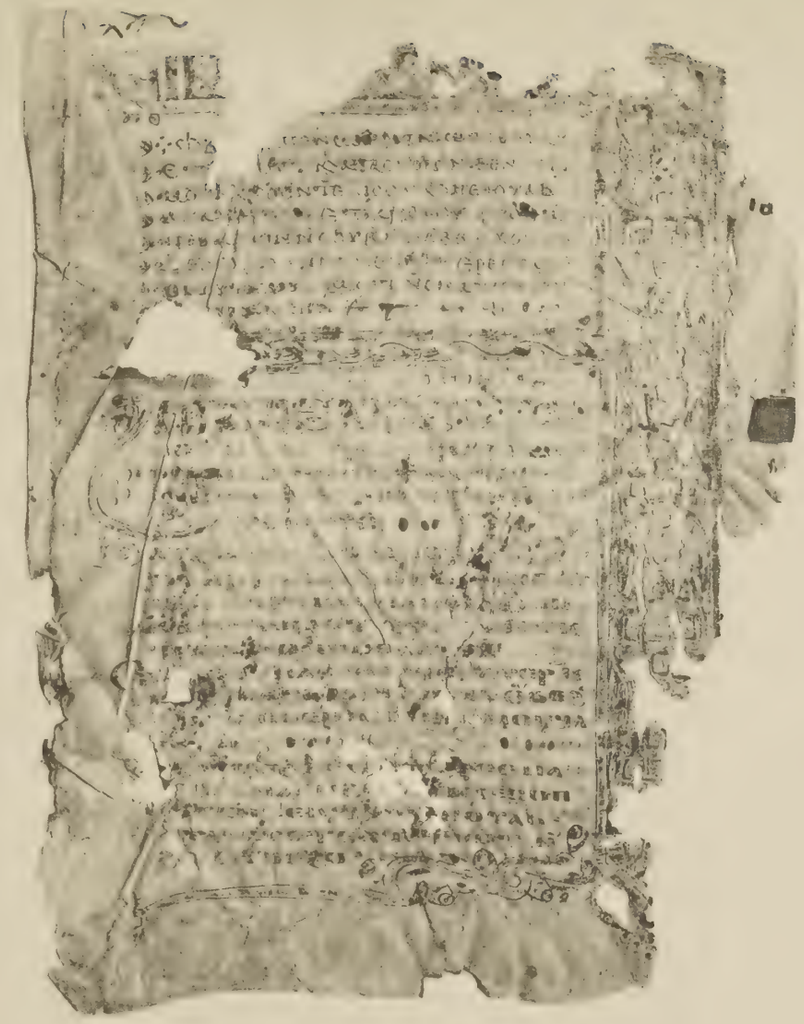
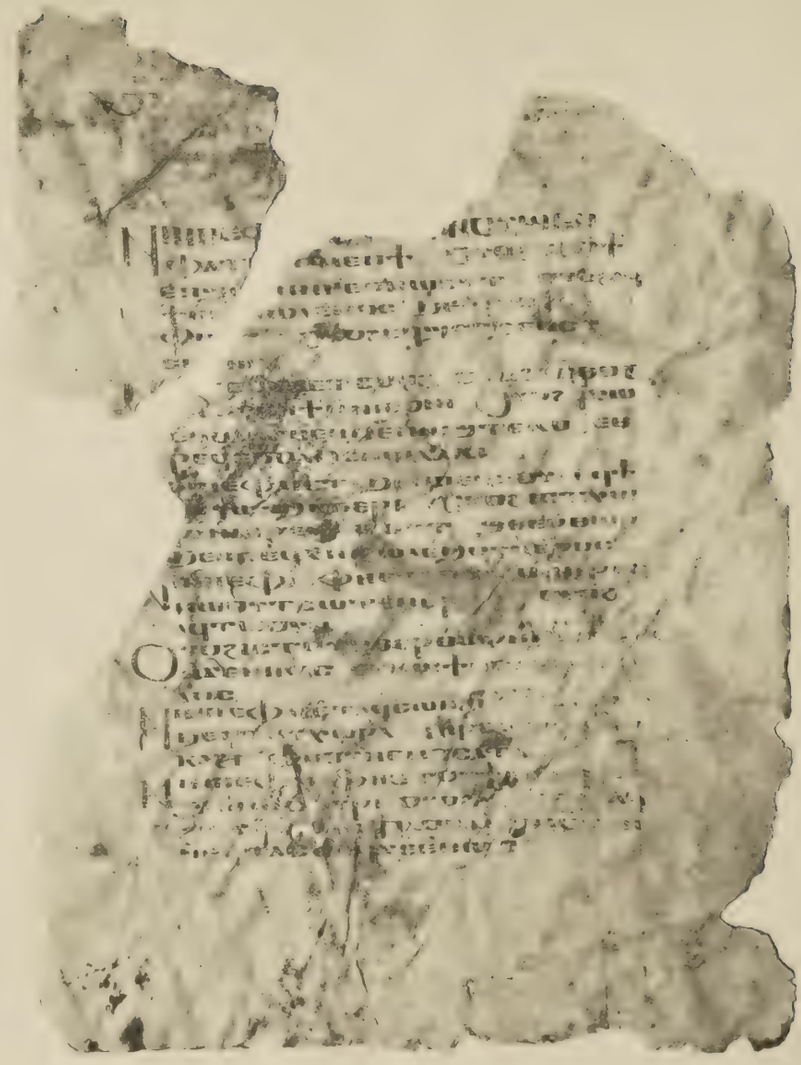
PLATE XIII

A. Life of Apa Hôr (No. XXXII, frag. 1, recto).

B. The Descent into Amenti (No. IV, frag. 1, recto).



A



B

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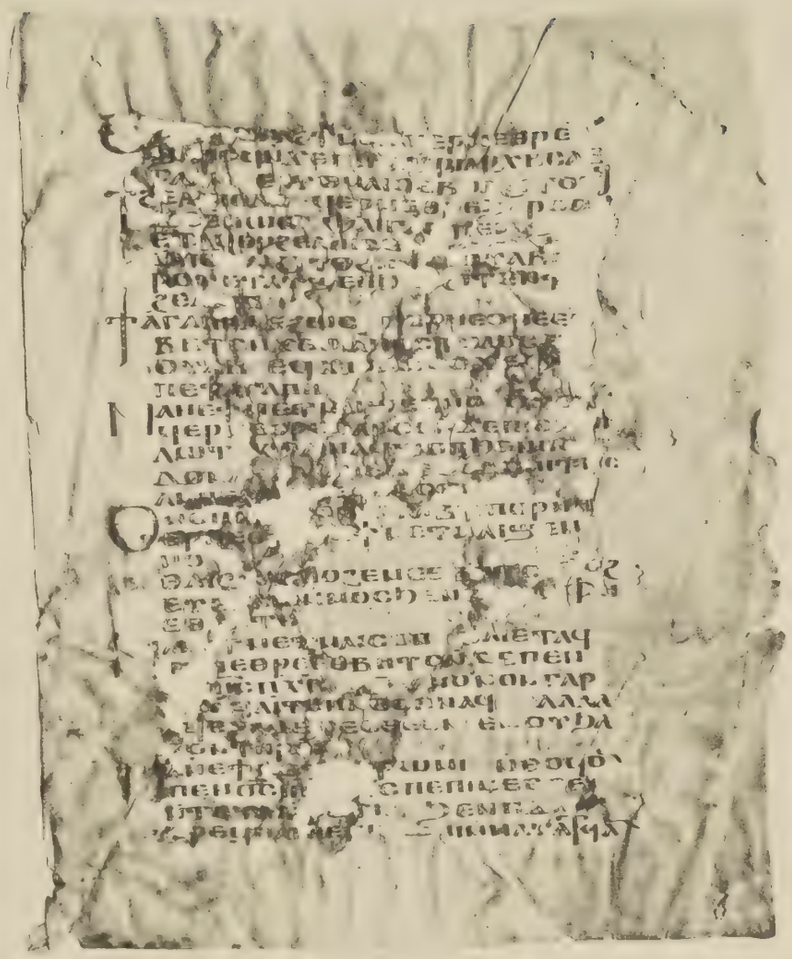
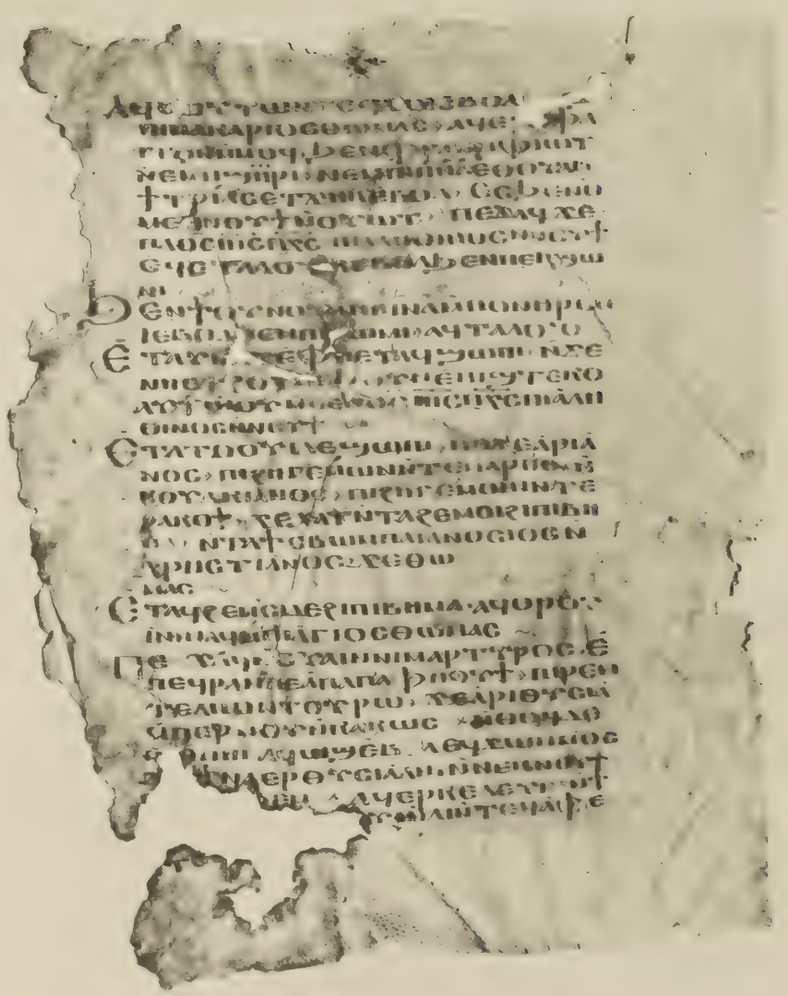
PLATE XIV

A. Gregory Theologus, Homily on Christian Charity (No. XXXV B, recto).

B. The Martyrdom of Thomas of Shentalet (No. XVIII, frag. 6, recto).



A



B

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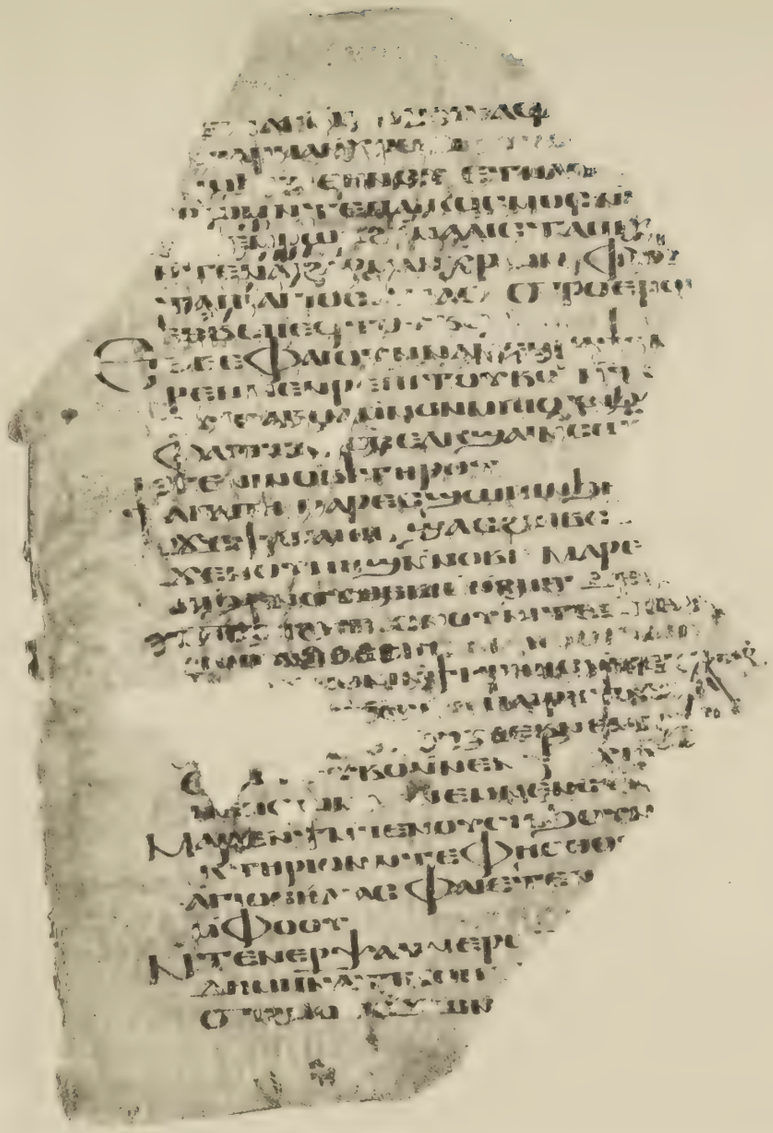
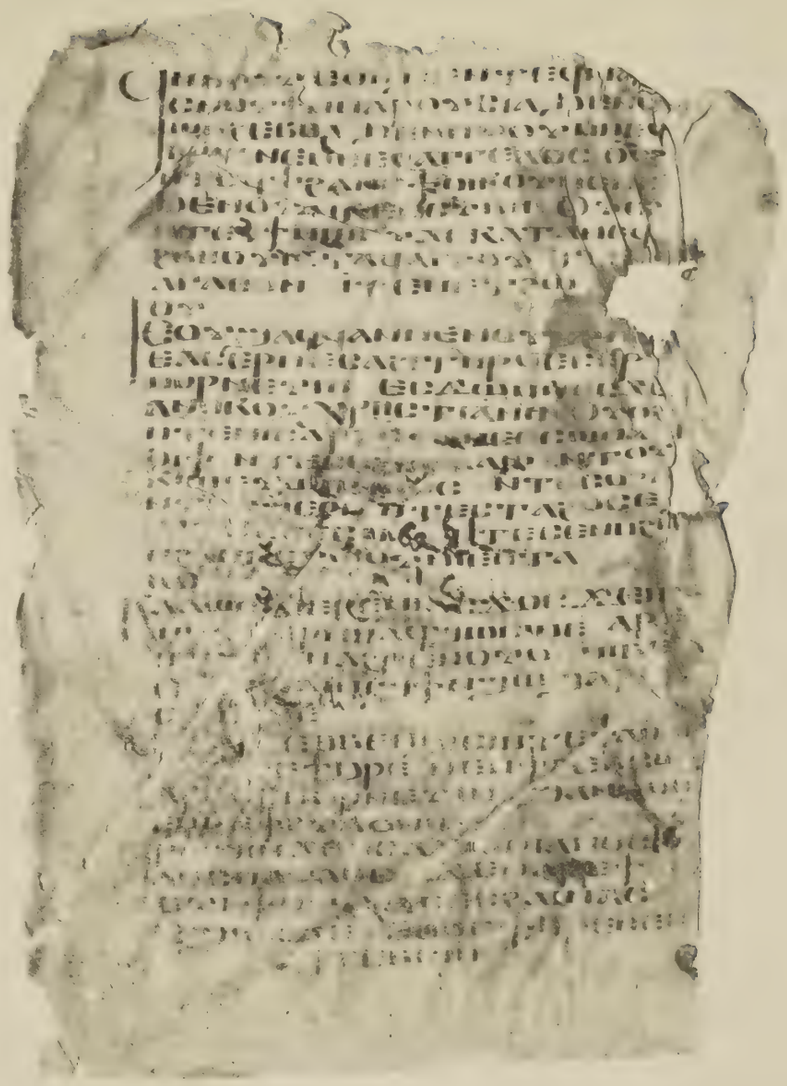
PLATE XV

A. John Chrysostom, Encomium on the Prophet Elias (No. XI, recto).

B. Homily on Fornication (No. XXXV D, recto).



A



B

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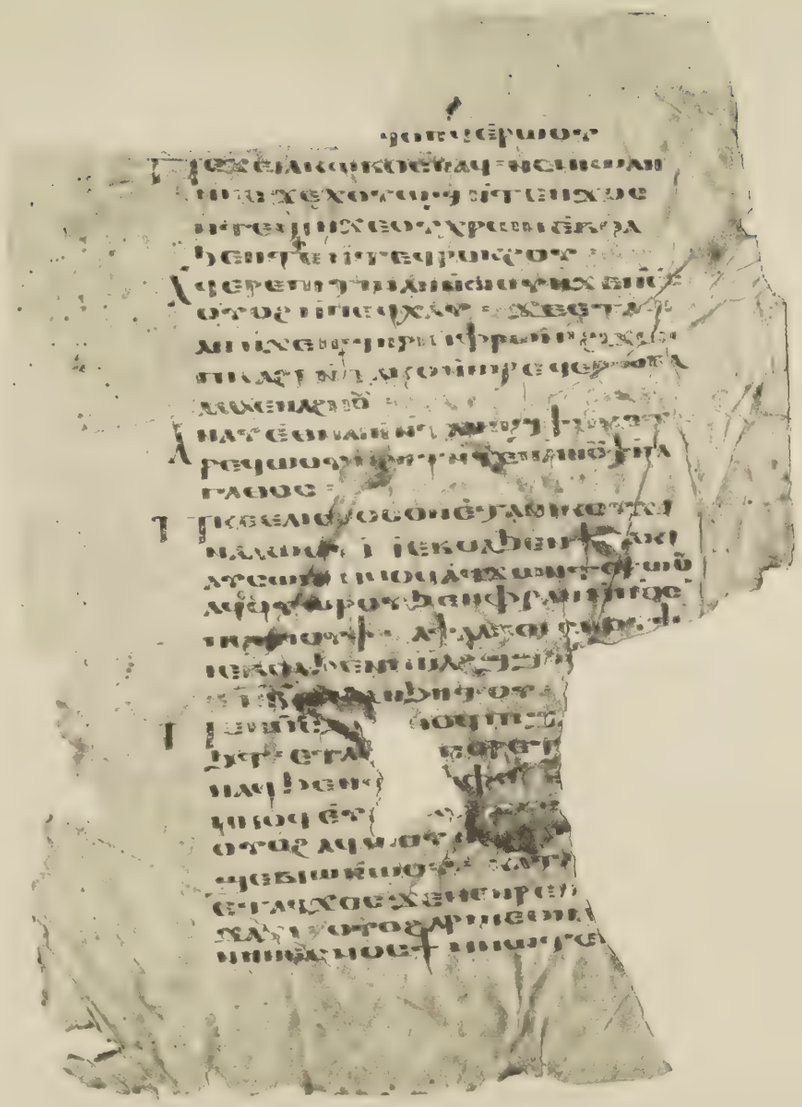
PLATE XVI

A. Homily on the Long-suffering of Christ (No. XXXV C, frag. 2, verso).

B. Frontispiece (from No. VI or No. XXXVII C, ii).



A

B

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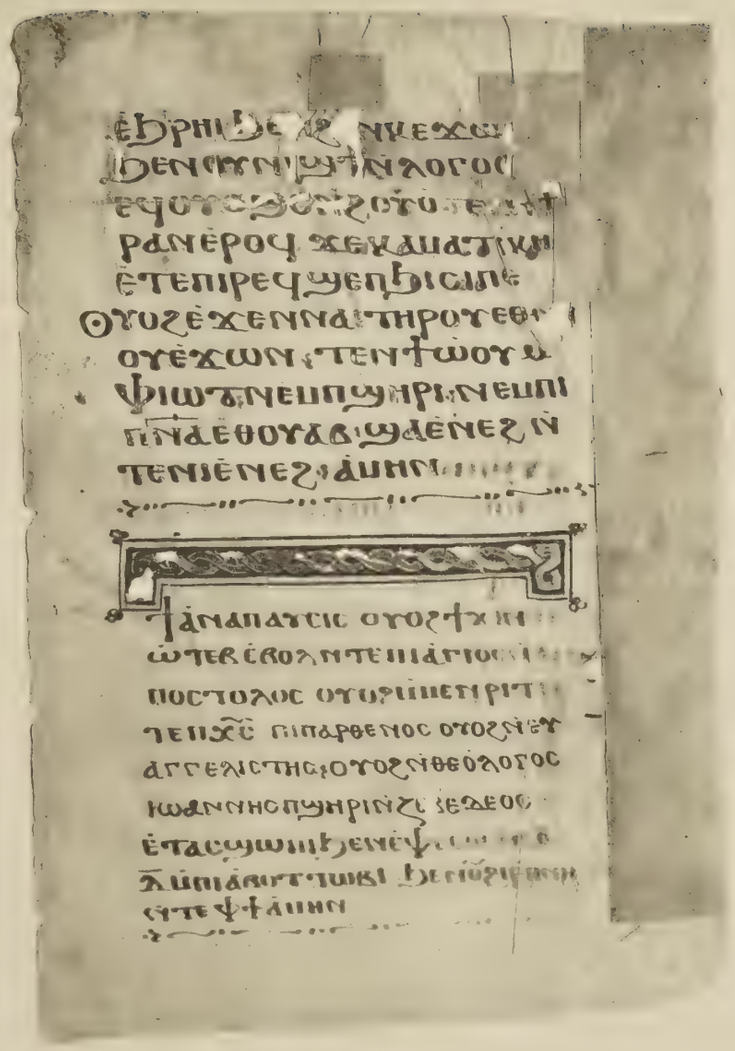
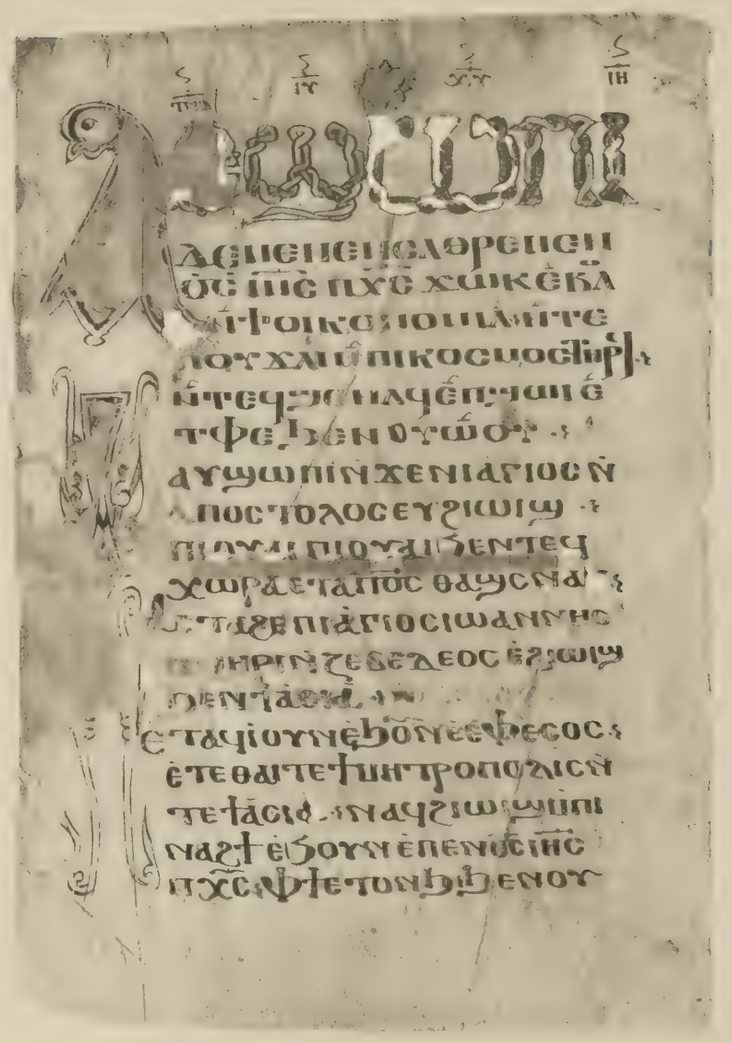
PLATE XVII

A and B. The Apocryphal Acts of the Apostles (No. VI, pp. 353, 354).



A



B

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PLATE XVIII

A. Saint Luke XX, 40 ff. (No. XXXVII C, ii).

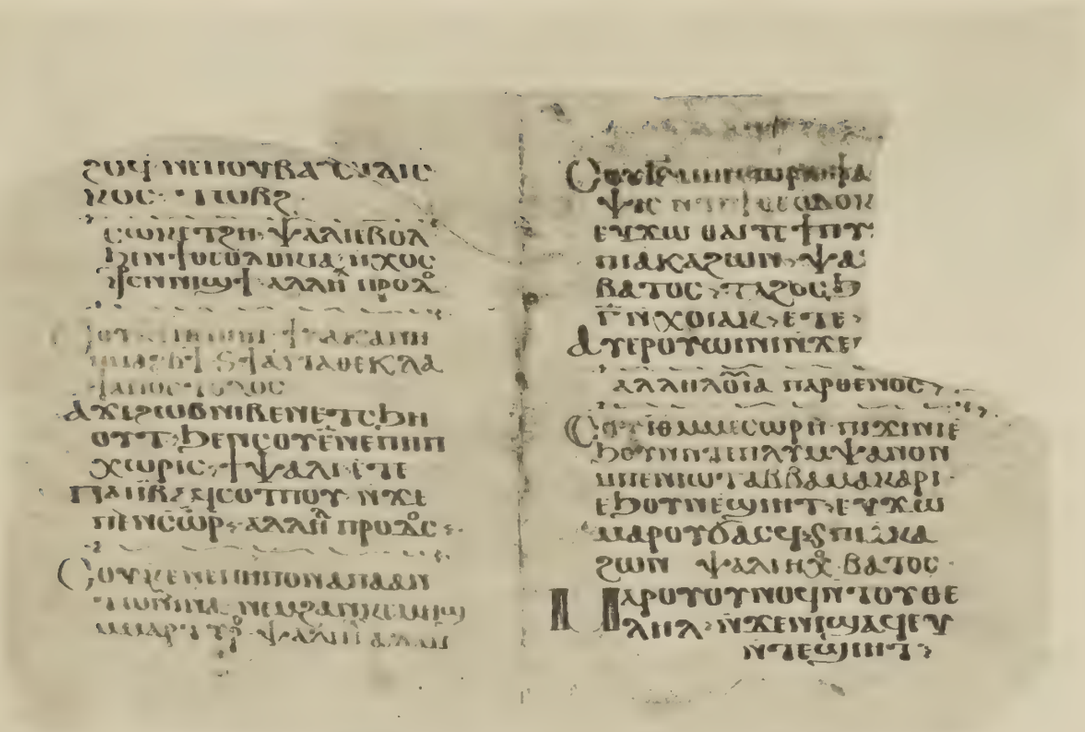
B. The Translation of Saint Ephraem, from the Difnâr (No. XXXVIII F).

A

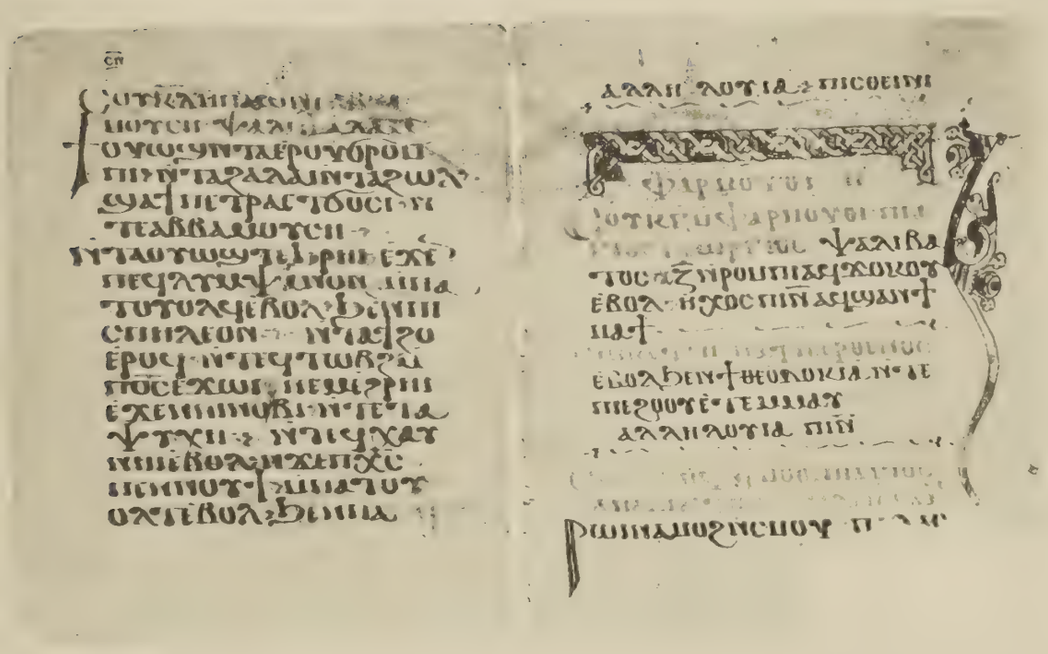
B

PLATE XIX

A and B. Book of Hymns (No. XXXVIII G, frags. 12 and 9).



A



B

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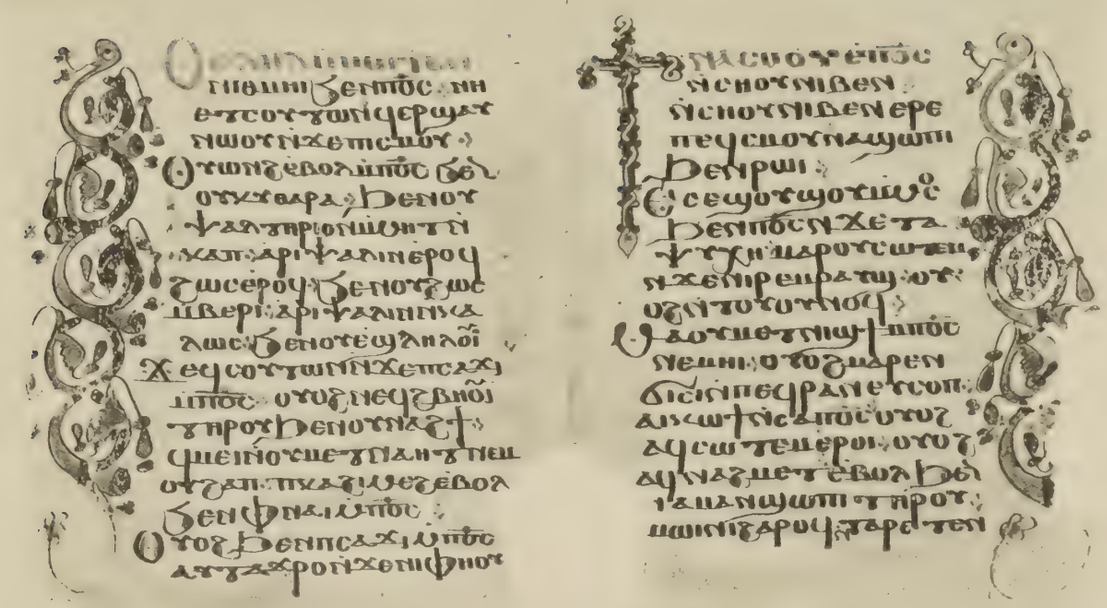
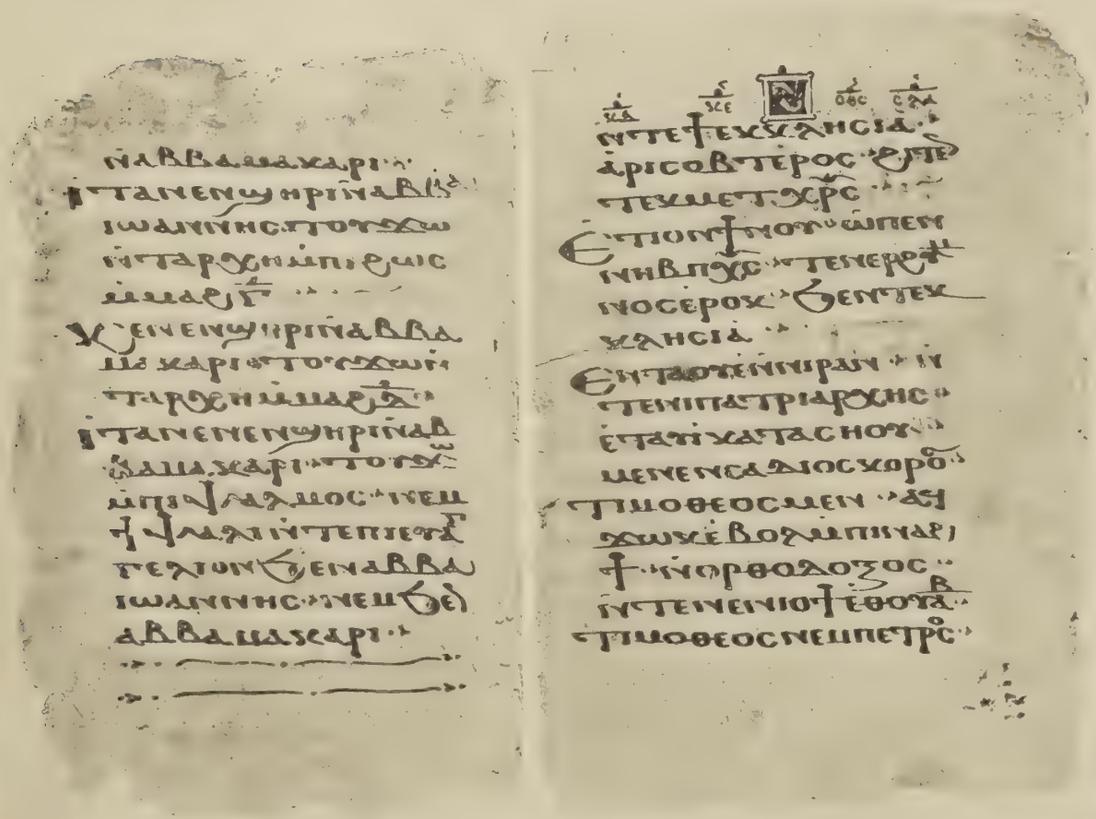
PLATE XX

A. Psalter (No. XXXVII B, b. 3).

B. Fragments from the Theotokia.



A



B

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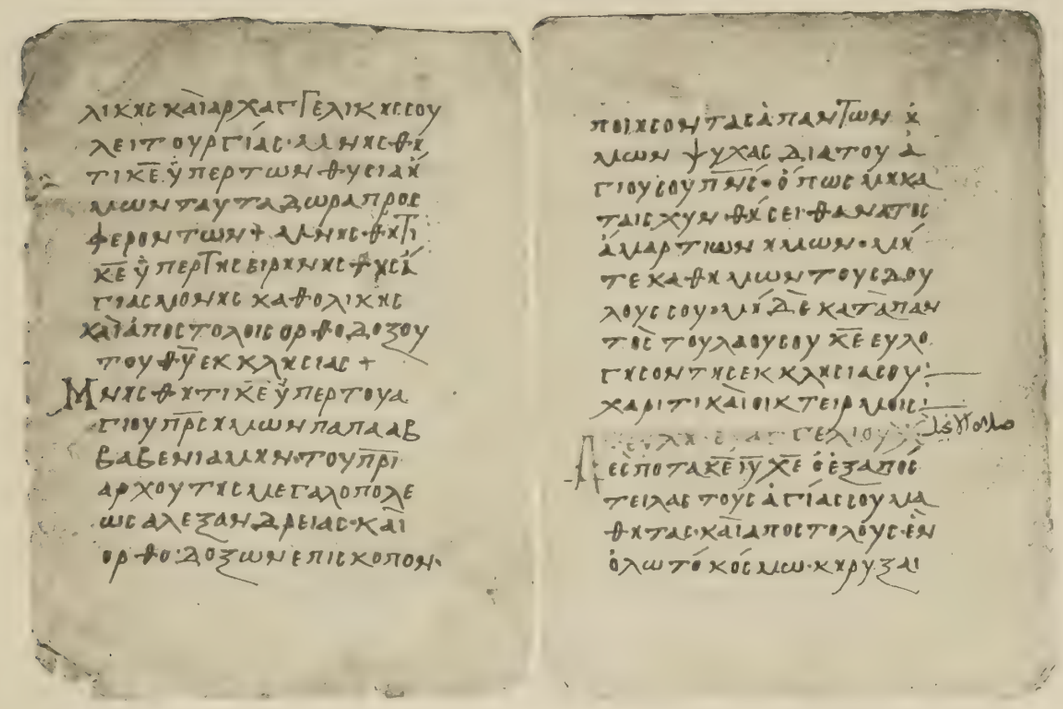
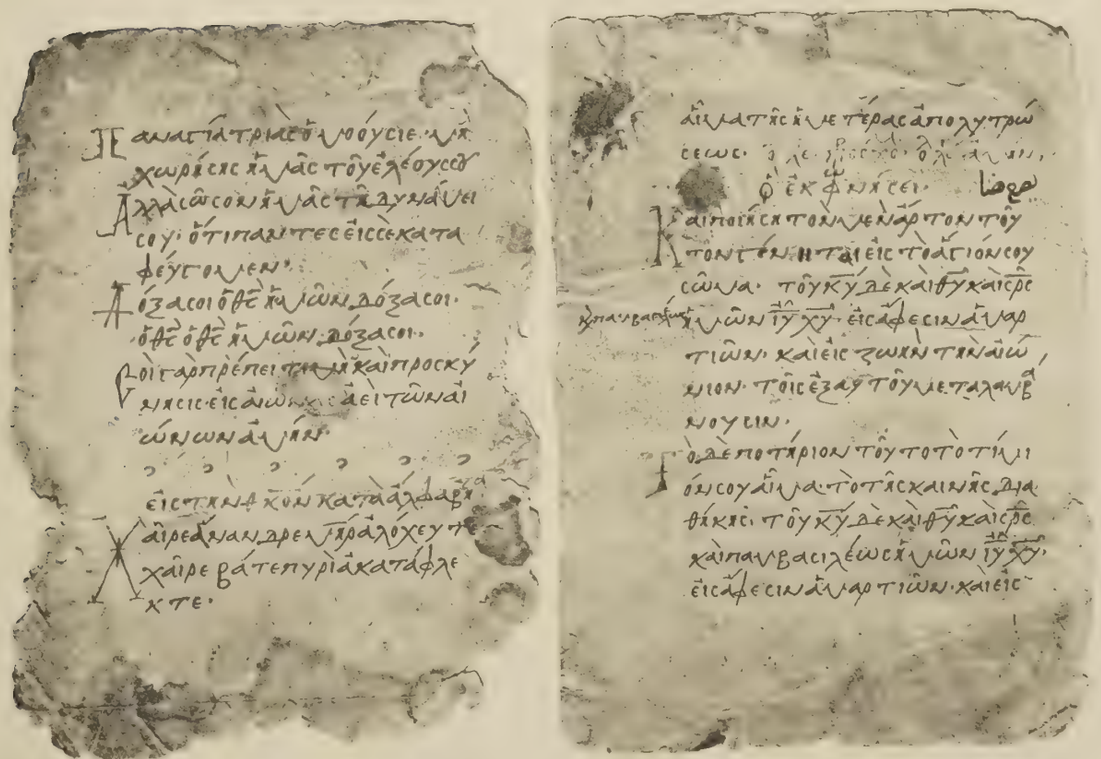
PLATE XXI

A. Greek Liturgy of Saint Basil (No. XXXVIII, foll. 9^{a}, 4^{a}).

B. Greek Liturgy of Saint Gregory (No. XXXVIII, foll. 14^{b}, 5^{b}).



A



B

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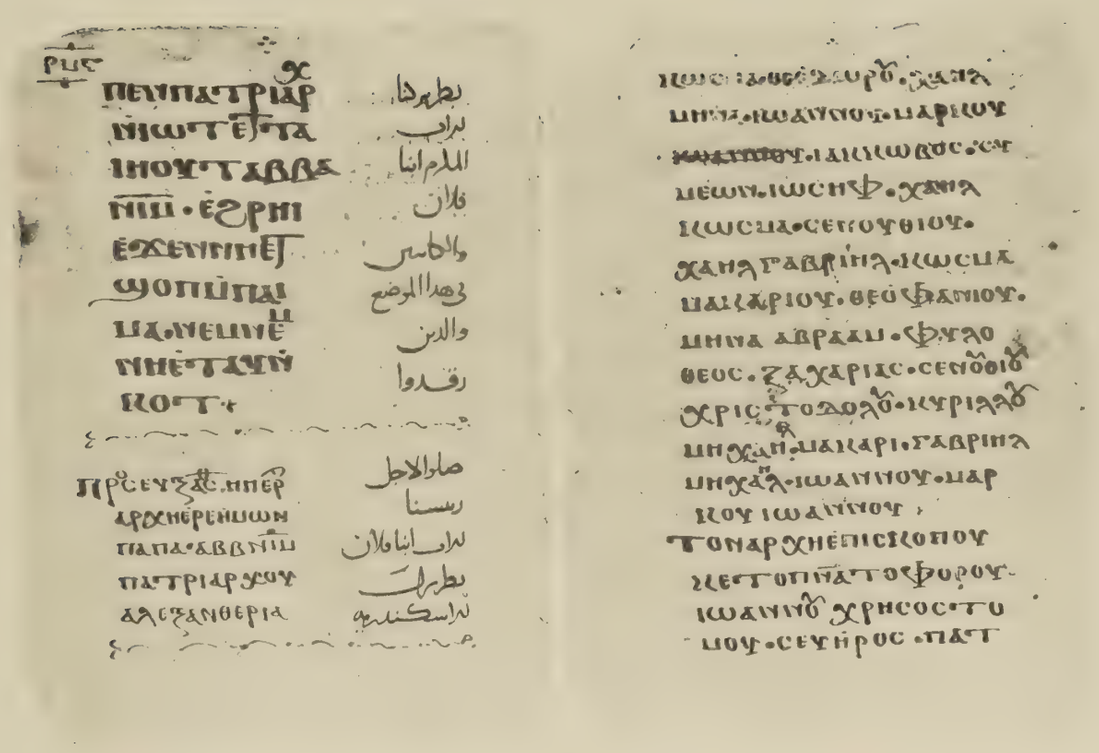
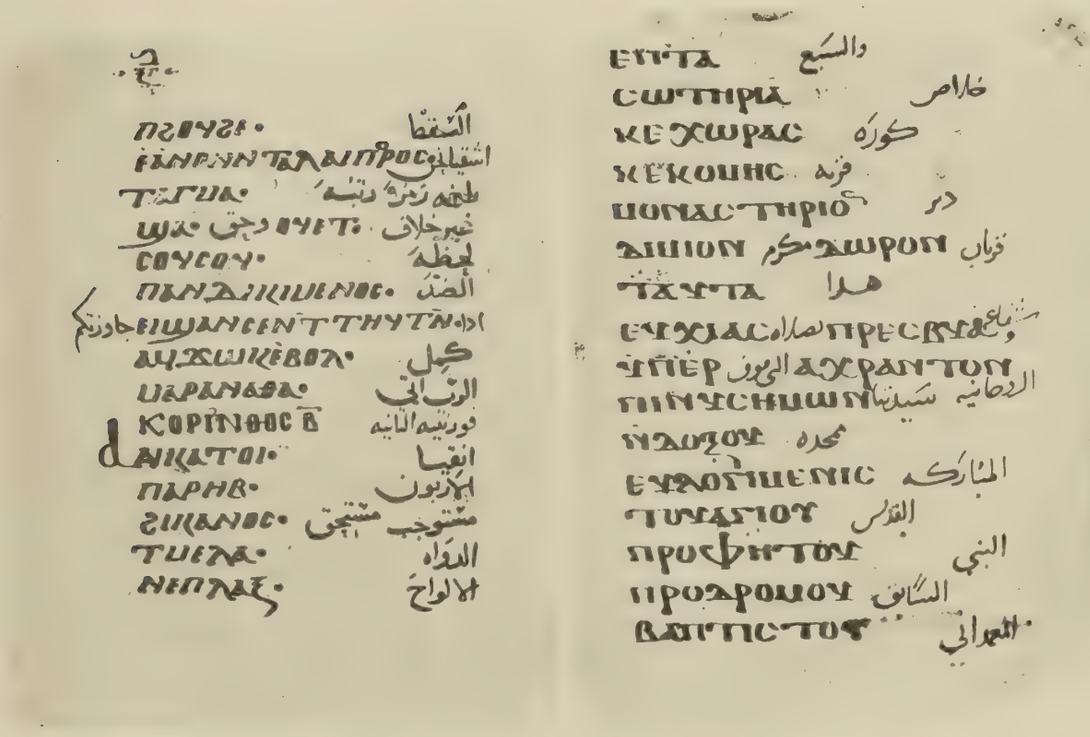
PLATE XXII

A. Copto-Arabic Anaphora with fragment of the Diptychs (No. XXXVIII B).

B. 1. Sahidic Vocabulary (No. XXXIX, 1).
2. Bohairic Vocabulary (No. XXXIX, 9).



A



B (1,2)

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PLATE XXIII

A. Alphabetic Psali from the Theotokia Supplement (Cairo, No. 93).

B. Psalter (No. XXXVII B, b. 6).

PLATE XXIII

A

B

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PLATE XXIV

A. Theodosius, Encomium (Sahidic) on the Archangel Michael (No. IX, frag. 2).

B. Arabic Work in Coptic Script (Appendix I).

PLATE XXIV

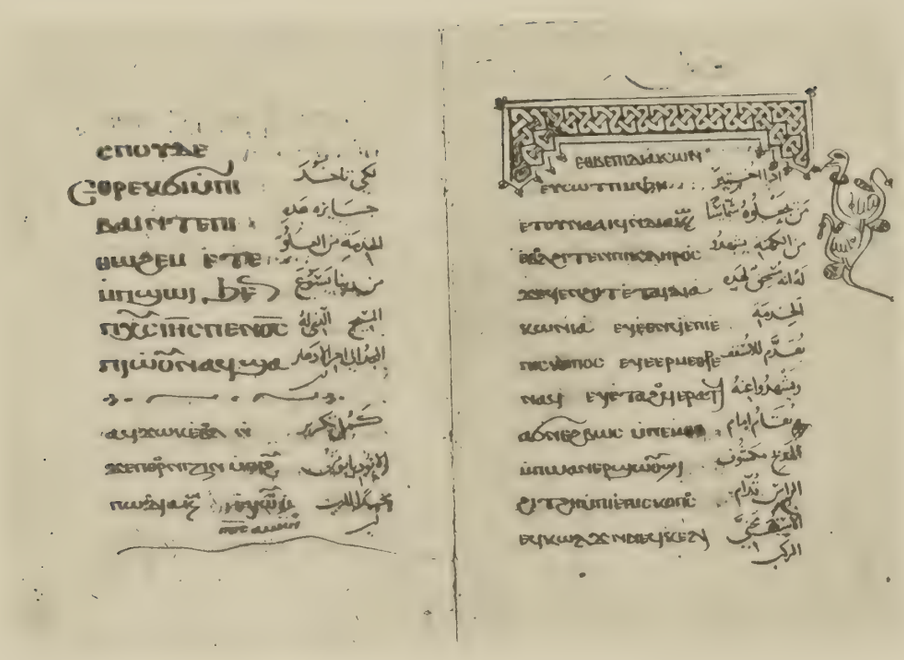
A

B

PLATE XXV

A. Ordination of Subdeacons and of Deacons (No. XXXVIII C).

B. 1. Horologion, Sahidic and Bohairic (No. XXXVIII D).
2. Theotokia for Wednesday (Cairo, No. 94, i).



A

B (1,2)

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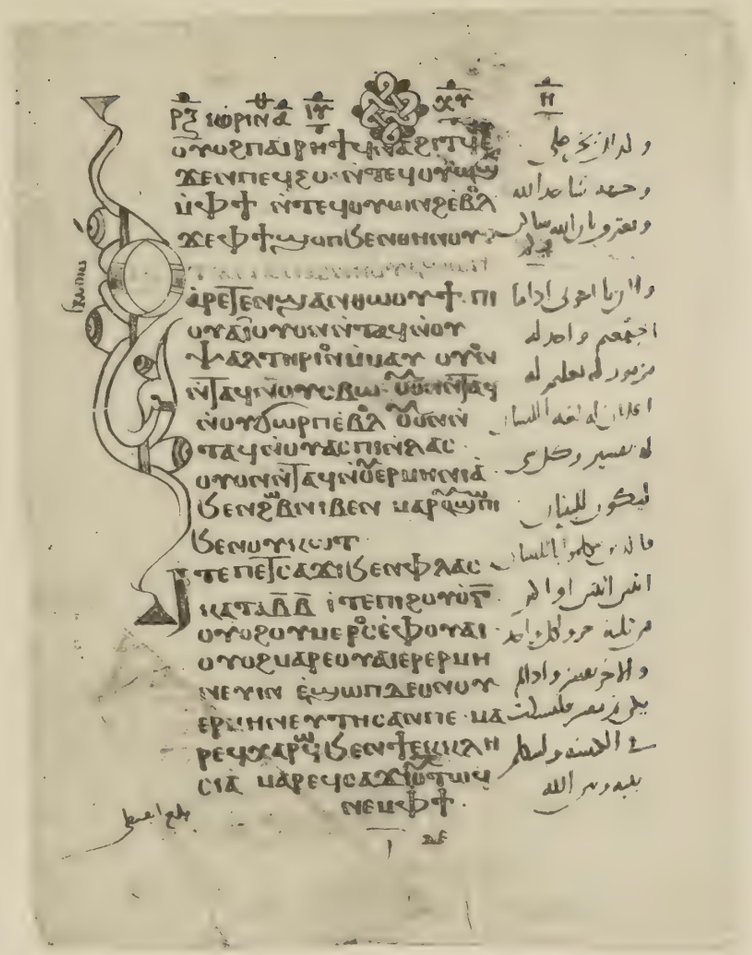
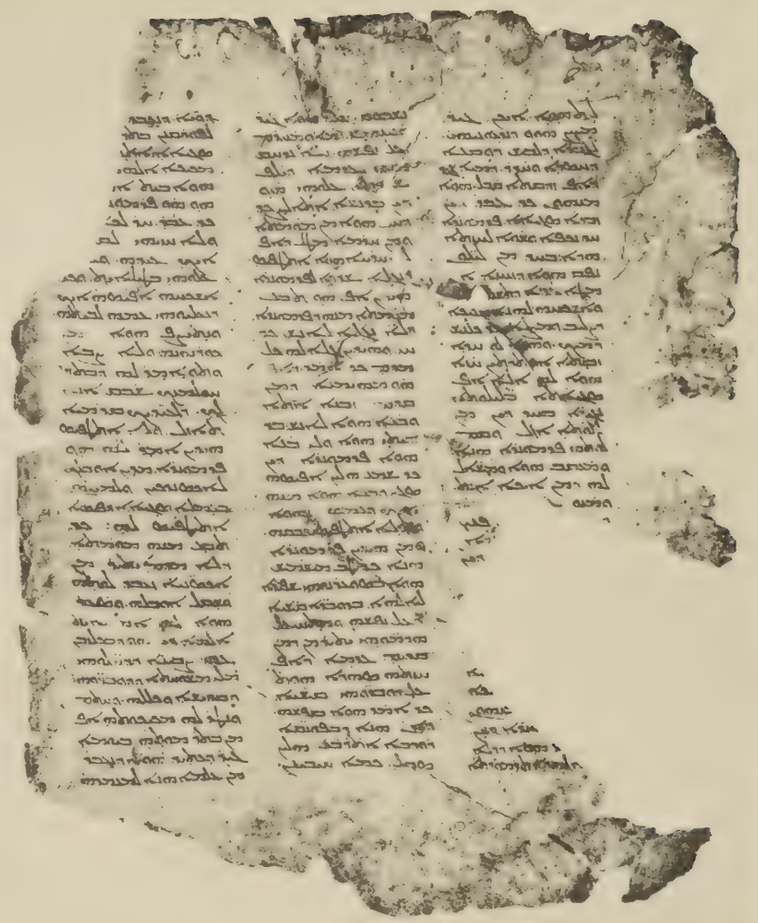
PLATE XXVI

A. Epistle to the Corinthians (No. XXXVII D, fo. 5).

B. Syriac Life of Saint Alexius (Cairo, No. 113).



A



B

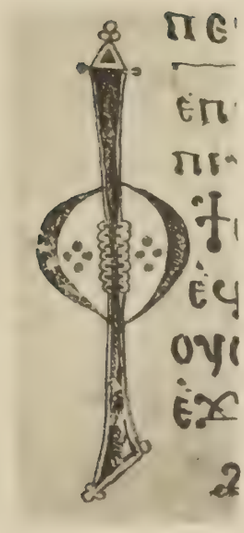
PLATE XXVII

Examples of Coptic Penwork:

A-C. From the Psalter (No. XXXVII B).

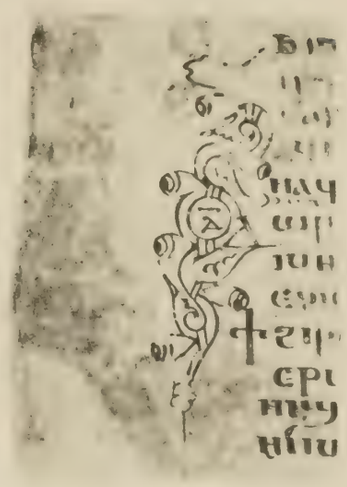
D-E. From a Liturgical Fragment (Cairo, No. 98).

A

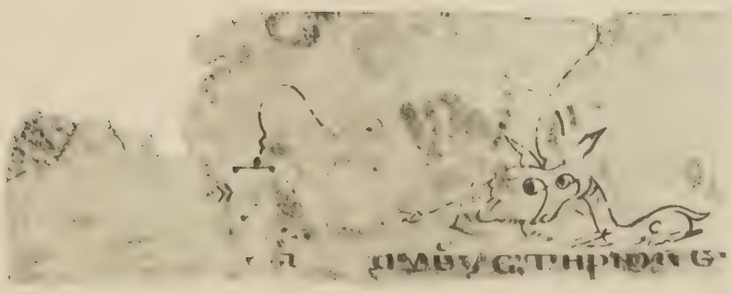


B

C



D



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